THE

Connecticut Evangelical Magazine,

BOOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

VOLUME II.

CONSISTING OF TWELVE NUMBERS, TO BE PUBLISHED MONTHLY.

FROM JULY 1801 TO JUNE 1802.

THE PROFITS ARISING FROM THE SALE OF THIS MAGAZINE ARE DEVOTED TO FORM A PERMANENT FUND, THE ANNUAL INTEREST OF WHICH IS TO BE APPROPRIATED, BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT, TO THE SUPPORT OF MISSIONS IN THE NEW AMERICAN SETTLEMENTS, AND AMONG THE HEATHEN.

THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

—VIZ.—

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PUBLISHED ACCORDING TO ACT OF CONGRESS.

HARTFORD:

PRINTED BY HUDSON AND GOODWIN, FOR THE EDITORS.

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1601/1802

PREFACE.

ENCOURAGED by the liberal patronage given to the first volume of the Connecticut Evangelical Magazine, the Editors are induced to enter on the publication of a second. The same general plan will be pursued, and it will be their aim to render the work interesting and useful. To communicate instruction upon the great truths and doctrines of religion, to comfort and edify the people of God, and to interest the pious mind by exhibiting displays of the grace and mercy of God, rather than to amuse the speculatist and entertain the curious, are the objects of this work. For the accomplishment of these purposes, it will be seen that Essays written in a short, interesting manner, judicious narratives of revivals of religion, accounts of remarkable Providences, and biographical sketches are better adapted, than labored disquisitions on speculative points. To the success of a work of this kind variety is essential; the Editors therefore hope their brethren in the ministry, and others who wish to promote the cause of truth and piety, will cheerfully communicate original pieces on the various subjects mentioned in the plan of the Magazine.

The present is not a period for indolence or indifferenee in the cause of the great Redeemer. Such are the signs of the times, as to call for the most vigorous exertions. The Prince of darkness is more than usually active; and at the same time the Lord of glory appears to be erecting a standard against him. "Profligacy of manners abounds; and infidelity "assumes a formidable appearance, walking through the earth with gigan- "tic strides, and threatning the destruction of every virtuous principle. "Religion, on the other hand, gradually prevails; and the Son of God "seems to be preparing the course of events for her final triumph." The late revivals of religion in so many parts of our land; an increasing spirit of piety among the serious people in various parts of Europe; and the engagedness manifested by so many, both in America and Europe, to send Missionaries to places where the gospel is not at all or but imperfectly enjoyed, lead to the animating consideration that the Redeemer still sits as king upon the holy hill of Sion, and that the gates of hell will not be suffered to prevail against his church.

In a word, such are the present appearances of things, that it may be said, there is much to excite hope, to alarm fear, to encourage the Saints and servants of God to the utmost diligence, and to induce all to address the father of mercies, in fervent prayer and humble supplication for the

effusions of his spirit, and for a blessing upon any efforts which may be made to advance the kingdom of his dear Son.

These considerations induce the Editors to solicit the friends of Christ to encourage a work designed to diffuse religious knowledge and to raise a fund for continuing the light of the gospel among the inhabitants of the new and scattered settlements in the United States, and to spread this light among tribes of Savages now perishing for lack of vision.

The following is the plan of this work.

—TO CONTAIN—

Essays on the doctrines of Christianity, and on religious, experimental and moral subjects :—Occasional remarks on the fulfilment of scripture prophecies in the present day, and expositions of difficult and doubtful passages of scripture :—Religious intelligence concerning the state of Christ's kingdom, throughout the Christian world, and sketches of the original ecclesiastical concerns of this country :—Information respecting Missions to the new settlements in the United States and among Heathen nations :—Narratives of revivals of religion in particular places together with the distinguishing marks of true and false religion :—Accounts of remarkable dispensations of divine Providence : —Biographical sketches of persons eminent for piety :—Original hymns on evangelical subjects :—Together with whatever else on the subject of religion and morals may contribute to the advancement of genuine piety and pure morality.

This work will consist of original pieces and of extracts from the best European and American publications. As the Magazine is designed for the promotion of vital Christianity, and of a knowledge of the great and essential truths of the gospel, Essays which are merely controversial or deeply metaphysical, it will be seen, come not within the object of this publication ; nevertheless, should any such be sent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive communications from all denominations of Christians who believe in the peculiar principles of Christianity ; but if written upon the distinguishing tenets of their respective sects, they will be excluded. The profits arising from the sale of this publication will be appropriated to the support of Missionaries to the Heathen or among the inhabitants of the new settlements.

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VOL. II.] JULY, 1801. [No. 1.

A ſhort diſſertation on the Communion of the Holy Ghoſt.

THE communion of the Holy Ghoſt is an expreſſion uſed by the apoſtle Paul in 2 Cor. xiii. 14. The ſame word in the original, which is there tranſlated *communion*, is frequently rendered *fellowſhip*. It is derived from a word which ſignifies *common*; and the word itſelf ſeems primarily to import a common intereſt—poſſeſſing, enjoying or ſharing a thing in common; or a joint participation in the ſame thing. Hence, when ſeveral perſons are joint-partakers of the Holy Ghoſt, whether in equal, or in different degrees, the communion of the Holy Ghoſt is with them; or they have communion one with another in the Holy Ghoſt. This joint-participation of the Holy Ghoſt, as a good or enjoyment, in a greater or leſs degree, common to them all, is the communion of the Holy Ghoſt.

It is agreeable to ſcripture to ſay, Chriſtians have fellowſhip [communion] *with* the Father, and *with* his Son Jeſus Chriſt. 1 John i. 3. But it is not ſcriptural to ſay, they have communion or fellowſhip WITH the Holy Ghoſt. The communion OF the Holy Ghoſt, is a ſcriptural expreſſion: but communion WITH the Holy Ghoſt, is not a ſcriptural expreſſion, and perhaps, not ſuited to convey a ſcriptural idea.

The following obſervations, it is apprehended, are founded on the repreſentations contained in the ſcriptures, viz.

1. The Holy Ghoſt is the Spirit of the Father, and of his Son Jeſus Chriſt. This will be admitted by all who read the New-Teſtament with attention.

If we conſider the Son merely as God, or in his original ſtate, previous to his actual aſſumption of the human nature, the Holy Spirit is as truly *his* Spirit as the Father's, and in the ſame ſenſe and manner, whatever that be. And if the Son is conſidered in his incarnate perſon and office-character, as God's anointed, the Holy Spirit is *his*, by virtue of the anointing which he received of the Father when he gave him the Spirit without meaſure.

2. The Holy Spirit is given to the children of God—to all true

believers, to abide in them as a vital principle, like a well or fountain of water, ſpringing up into everlaſting life. John iv. 14. He is given by the Father. Luke xi. 13. Gal. iv. 6. And he is given by Chriſt. John xvi. 7. He dwells in Chriſtians *as* the Spirit of God, and *as* the Spirit of Chriſt. Rom. viii. 9, 10, 11. The Holy Spirit, abiding in Chriſtians as the Spirit of adoption and of promiſe, is the *earneſt* of their inheritance; and by him they are ſealed unto the day of redemption. He is the internal ſource and ſupport of their ſpiritual life and holineſs, comfort and joy. Hereby they are partakers of a divine nature. According to the meaſure of the Spirit communicated to them, they have the ſame Spirit with God and Jeſus Chriſt—the ſame diſpoſition or affection, in kind, towards the ſame objects—the ſame intereſt at heart—the ſame ultimate object of purſuit. Thus they have communion—a common intereſt, with the Father, and with his Son Jeſus Chriſt, and jointly partake or ſhare, though in a different manner, and in an infinitely lower degree, in the ſame things.

The principal thing, in which the Father and the Son and all true believers, have communion or a common intereſt, and which is the ſource of their fellowſhip or joint-participation in the ſame affection, intereſt and end, is the Holy Ghoſt. Therefore, this communion is, with propriety, termed, not communion WITH, but, the communion OF the Holy Ghoſt.

3. The word *communion*, though it may primarily import a common intereſt or joint-participation, is alſo uſed to ſignify *mutual communication*; which is generally implied in, or the natural reſult of, a common intereſt. And this is undoubtedly included in the communion of Chriſtians with the Father, and with his Son Jeſus Chriſt. God and Jeſus Chriſt communicate the Holy Spirit to believers; and they, under the influence of this Spirit, communicate or devote their hearts and their whole perſons to Jeſus Chriſt, and to God through him. The Spirit communicated to them, produces a return of communications, in the exerciſes of love, gratitude and praiſe, ſelf-dedication, truſt and dependence, joy and rejoicing, and in acts of worſhip and obedience, incluſive of all thoſe ſpiritual ſacrifices, which are acceptable to God by Jeſus Chriſt. Such mutual intercourſe and communications, between God and his people, exiſt and are maintained by the Holy Spirit; though, ordinarily, not without the inſtrumentality of external means.

God communicates himſelf to them, by giving them his Holy Spirit; and they give themſelves to him. He ſheds abroad his love in their hearts by the Holy Ghoſt; and they love and obey him, with filial affection, joy and confidence. He comes to them, and makes his abode with them, by his Spirit: and they under the influence of this Spirit, draw nigh to him in prayer and praiſe, and other religious exerciſes and actions, and meet with a gracious acceptance. Hence, the communion conſiſting in ſuch mutual communications, may, with propriety, be termed, the communion of the Holy Ghoſt—the Holy Spirit being the great and comprehenſive good on God's part, communicated by him, producing all their holineſs and ſpiritual joy and happineſs; and the great agent in, or ſource of all holy and acceptable communi-

cations and correſpondence, on their part.

4. All Chriſtians, who have communion with the Father, and with his Son Jeſus Chriſt, have fellowſhip with one another.

By one Spirit Chriſtians are all baptized into one body, and are all made to drink into one Spirit. 1 Cor. xii. 13. Hence, as one general rule of faith and practice is common to them all, they have fellowſhip in ſentiment, affection and practice. The ſame views and ideas of God, of Chriſt, and of themſelves, of the law, and of the goſpel, are common to them all—I mean, the grand capital ideas. They believe the ſame fundamental doctrines—in the ſame mediator, and with the ſame kind of faith. They jointly partake of and ſhare in the ſame Spirit. Hence, they are alike affected towards God and Chriſt and one another—towards mankind in general—towards the things of this world, and thoſe of the world to come. They jointly partake in the ſame graces or fruits of the Spirit, though not all in the ſame degree. They have the ſame end ultimately in view—the ſame ſupreme ultimate object of deſire, hope and purſuit. They enjoy the ſame ſpiritual privileges and bleſſings, though in different degrees and with circumſtantial differences. They have a joint-participation in the ſame communion with God and Jeſus Chriſt. They have a common intereſt in the ſame God and Father—in the ſame Lord and Saviour—in the ſame righteouſneſs and atonement, and in the ſame eternal ſalvation. Being members of the ſame body, united to the ſame common head, they have a mutual intereſt in and care for one another, and can feel for and ſympathize with one another in joy and ſorrow; and according to their ſeveral wants and abilities, communicate and impart to one another, for their mutual benefit.

This communion of Chriſtians with one another, appears to be compriſed in the communion of the Holy Ghoſt; ſince it either conſiſts in, or is the natural conſequence of, their joint-participation of the ſame Holy Spirit, by whoſe agency they are formed into one body, of one heart and one ſoul, under and in union with one common head, the Lord Jeſus Chriſt. Bleſſed communion! and happy, indeed, in every real ſubject of it!

ASTHENES.

For the CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on the nature and deſign of the Probation of Sinners for Eternity.

THAT mankind are probationers for eternity, is a truth abundantly evident from the ſcriptures—and it is of great importance that it ſhould be rightly underſtood and believed. It is evident, however, that many entertain erroneous notions reſpecting it—notions which are inconſiſtent with the character of God, and involve a falſe idea of the nature of man, and of moral agency. It is a matter, therefore, worthy of particular attention. The following obſervations are offered with a deſign to ſet the ſubject in a true point of light—and a hope that they may excite, in the mind of the reader, ſome juſt ſenſe of the ſolemn and all-important ſituation of mankind while in this probationary ſtate.

When it is ſaid that mankind are probationers for eternity, it is implied that they are in a *ſtate of trial*; and that their condition in the future world is ſuſpended upon

the iſſue of this trial. It implies that they are *moral agents;* and that *life* and *death* are ſet before them for their choice—the one or the other of which is to be their portion, according to the iſſue of the trial, or the probation of their hearts.

Firſt. In order to any perſon's being in a ſtate of probation, he muſt be a *moral agent.* But what is moral agency? Or what is neceſſary to conſtitute a perſon a free moral agent? A few obſervations in anſwer to this queſtion will tend to elucidate the general ſubject. Some juſt ideas reſpecting free moral agency, are neceſſary to a right underſtanding of the nature and deſign of that ſtate of trial, or probation, in which mankind are placed.

And it may be obſerved that a perſon, to be a free moral agent muſt poſſeſs *underſtanding, taſte,* and *will.* The underſtanding, is that faculty by which we obtain a ſpeculative knowledge of truth, or of any natural or moral objects. The *taſte* of the ſoul, (like that of the body from which the figure is taken) is a foundation, or prediſpoſition to receive pleaſure or pain, when objects of a moral nature are preſented. The *will* is a faculty by which the mind puts forth *volitions,* or acts of choice, in view of objects, according to the *affections* which they excite.

It is immaterial what the *nature* of a perſon's taſte of heart is, in order to free moral agency; becauſe free moral agency does not conſiſt in being of a *particular taſte,* or temper of heart; but in *acting according* to our taſte, be it good, or bad—acting as we *pleaſe.* If we are ſo formed as to feel the affection of pleaſure or pain—love or hatred, in view of objects; and are able, upon feeling either of theſe *affections,* or any included in them, to put forth ſuch *volitions,* and *external actions,* as are according to the affection experienced, and are the proper expreſſions of the *taſte* or temper of our hearts, we are free moral agents in the higheſt ſenſe of the words.

The idea which ſome have had, that in order to our being free moral agents, we muſt have a power to *deſire, will,* and *act* contrary to our *taſte;* or, which is the ſame, that we muſt be able to *change our own hearts,* or, to *love* and *chooſe* an object, at the ſame time in which we have a taſte wholly oppoſed to it, is abſurd. No ſuch thing is implied in free moral agency. Whoever feels the *affection* of love or hatred—pleaſure or pain, when the divine character, or any thing of a moral nature is brought into view; and whoſe *volitions,* or exerciſes of the will, are correſpondent to theſe affections, is a free moral agent. He has all the freedom of action which it is poſſible to conceive of, in a creature.

That theſe ideas reſpecting what is implied in free moral agency, are juſt, will be evident, if we conſider that the elect angels, who are eſtabliſhed in holineſs, are free moral agents, ſo far that all their exerciſes are praiſe-worthy or virtuous and holy. But wherein does this freedom conſiſt, except it be in acting *voluntarily* and according to the holy taſte of their hearts? Yet we cannot conceive of their being able to act otherwiſe than they do; or ſo that any of their actions ſhould be ſinful, unleſs they ſhould firſt fall, and become of a depraved corrupt taſte. But from this they will ever be kept by the conſtant upholding hand of God. Adam alſo, in innocency, was a free moral agent, and acted out the temper of his heart. The divine character, to

which he was conformed, ever excited in him the affection of *love*—the natural effect of which was, such *volitions* and *external actions*, as were the proper expressions of it. And when by the fall he became of a corrupt taste—a partial, unholy affection, he was still as much a free moral agent as before. His exercises were still voluntary. He still acted as he *pleased*, or according to the taste of his heart, tho' it was now corrupt.

The fallen Angels also, are free moral agents; that is, if we consider them as sinful, or blameworthy, in their exercises. But what freedom have they, except that of acting voluntarily, and according to the taste of their hearts? If they, or any creature had power to act otherwise, or in opposition to their own natures, these volitions and external actions could no longer be considered as the expressions of the heart. A man's living, externally, in total disobedience of the divine commands, would not afford any certain evidence of a corrupt taste; nor would the most perfect external conformity be in the least degree evidential of a right temper or taste of heart. The tree could no longer be known by its fruit. The absurdity and falsehood of these consequences, prove the falsehood of the doctrine or supposition from which they flow.

Secondly. In order to men's being in a state of probation, they must not only be moral agents in the sense now explained, but *life and death, good and evil*, must be set before them for their *choice*; and their future state and condition be suspended upon their *loving and choosing*, or *hating and refusing the one* or *the other*; including those affections and volitions naturally connected with these. Both the *elect* and the *fallen* Angels, are free moral agents, as has been observed; but they are not *probationers*. The reason is, they are not *now* in a state of trial for their future condition; or upon which their treatment in a future state is put at issue. But this is essential to a state of probation. It implies a trial of character, by the presentation of objects of a moral nature, in such circumstances as will draw forth and exhibit to the view of creatures, the taste or *disposition* of the heart, *in order to a state of retribution*.

This *probation*, or trial and proving of hearts, by means of *moral agency*, or *free volitions and actions*, thro' a particular period of time, is not necessary for the information of God—He sees the hearts of all, intuitively. But for the information of *creatures*, it is necessary. In this way only can they learn the *dependance* of creatures—*what they are* when the divine influence is withheld—*what the evil of sin is*, and the implacable and incorrigible nature of a sinful heart; so as to be prepared, to the best advantage, to see the righteousness, propriety, and beauty of the divine character and conduct in the retribution he will make to mankind in their final state.

Further. With respect to *mankind*, who have fallen and become sinners, and are under the probation of the gospel, it is to be observed, that there is some probability, or reason to hope, that they will pass thro' a change of character, and become of a new and holy taste or disposition: And thus become entitled to the future blessedness proposed in the gospel—and be prepared for it. Upon *trial* the hearts of all men prove to be naturally corrupt, and wholly so. The law of God which is a

transcript of the divine character, and calculated to give the knowledge of sin, is presented to them: But their *free moral agency*, or volitions and actions respecting it, manifest that their hearts are opposed—yea, that they are enmity against God—that they are not subject to the law of God, neither indeed can be, without a radical change. The gospel of the grace of God is also presented, containing the free offer of pardon and salvation thro' a glorious Mediator, with the alternative of a certain and aggravated destruction if they neglect so great salvation. But from this also they turn away, and with one consent excuse themselves, and refuse a compliance. Still, however, there is some hope of them—some probability that they may yet be of a taste or disposition to embrace the gospel; because God waits upon them—calls and invites them by his word and providence—gives the Holy Spirit to strive with them, and set before them their sin and danger, and in numerous instances, renews and sanctifies the hearts of sinners—the consequence of which is, that they as voluntarily and freely embrace the Saviour, as they before rejected him. Now as the great design of God in giving sinners the means and advantages of the gospel was, not only to *prove them*, and exhibit to the universe the implacable wickedness of their hearts; but also to *sanctify and save many of them*—And as he is in the way of saving sinners, and is pleased to do it *in the use of means*; therefore all who have these means, or enjoy the offers and advantages of the gospel, are "prisoners of hope:" And especially when they are in any measure awakened and excited to attend to divine things. And this is a principal thing implied in the probation of sinners under the gospel, viz. the probability that they may become the subjects of a change of heart, by the word and spirit of God, and be heirs of salvation.

It may be observed, again, that the state of probation which men have under the gospel, both those who embrace it, and those who continue impenitent, is a state in which the means used with them, and the moral objects presented to their view, serve not only to *prove their characters*, and bring the nature of their affection out to view, but also to *strengthen and increase* that affection; and thus prepare them more and more, for those opposite states to which the penitent, and impenitent, will be assigned. When the rain, and the rays of the sun fall upon a field that is sown, they cause the seed to spring up, and prove of what sort it is, whether wheat or tares. And by continuing to fall they strengthen and increase them, and bring them both to maturity, and thus prepare them for that end to which their natures are respectively suited—the *one* to be gathered into the barn, and the *other* to be burned.

Thus when mankind under the gospel have holy affection excited in them, or the Christian graces drawn into exercise by the truths held up and the means enjoyed, they are thereby *proved* to be vessels of mercy. And by continuing to exercise these graces under the power and influence of truth, they grow and increase, and become more and more *fitted for glory*. On the other hand, those who in view of the same truths, have unholy affection excited and opposition drawn forth, prove themselves to be vessels of wrath: And, continuing their opposition, the greater the light and advanta-

ges they enjoy, the faster will their guilt and wickedness increase, till they are ripened and "fitted for destruction."

Having suggested these thoughts upon the subject under consideration, it may be proper to add something more directly in support of the idea, that mankind, in the present life are in fact in such a state of probation as has been described.

1. That mankind are free moral agents; or that they have understanding, taste and will, and are therefore proper subjects of exhortation and command, is decidedly evident from the numerous commands and exhortations which are addressed to them in the scriptures, which are the word of God. It is evident also from our own conscious feeling and experience. We know that we have understanding, and that the truths of God's word, when attended to and realized, excite in us either *pleasure* or *pain*, *love* or *hatred*. We know also, and are conscious, that all our *volitions* respecting these truths, or any thing of a moral nature, are the free outflowings of our hearts, or moral taste and disposition. We cannot therefore conceive of any moral agency more perfectly free.

2. That the future condition of men is suspended upon the present trial of their characters, or, *that life and death* are set before them in the gospel for their *choice*, is also evident from the scriptures. It is implied in all the invitations, calls and warnings of the gospel, and is directly asserted in numerous instances. It is written "whatsoever a man soweth that shall he also reap." This intimates that the *present* is a seed-time for Eternity, and that the *future state* will be a state of retribution to mankind, in which they will be treated according to the issue of their present probation; or the character they form in this life.

This is expressly taught also by Christ himself in the parable of the talents, Math. xxv. which represents the future state of mankind, as to happiness or misery, to be according to their improvement of the present. And toward the close of the same chapter, it is set forth in a still more plain and literal manner, that there shall be a general judgment, in which the characters of all, as formed and proved in this life, shall be brought out to view. And that all who by their free moral agency in their treatment of Christ and his cause, have manifested themselves his enemies, and are proved to be of a taste and disposition suited to be companions with fallen apostate beings, shall be sentenced to "depart accursed into everlasting fire, prepared for the devil and his angels." But that the righteous those who have submitted to Christ, and are proved to be his friends, shall enter into life, and "inherit the kingdom prepared for them from the foundation of the world"!

This subject, in the light in which it has now been considered, brings into view, and confirms the following particular, and very practical and important truths.

1. *The necessity of a regeneration of the hearts of sinners, in order to their embracing the gospel; and the consistency of this doctrine.*

If mankind are moral agents, and are universally of a corrupt depraved taste or disposition, as is asserted in the scriptures; then it is evident that there must be a change of taste, or they will never have any holy affection, or love to God and the Savior, nor any holy or virtuous volitions and actions in the sight of God. It is necessary, not only that the *seed of the word*

should be sown, but that the *ground* also be *good*, in order to fruit being brought forth unto holiness.

Mere cultivation of a bad or barren soil, and sowing good seed upon it, will not change its *nature*; though it may *prove* it, and show that it is nigh unto cursing, in that, while it drinketh in the rain which cometh oft upon it and receiveth cultivation, it sendeth forth nought but briers and thorns.

Or to change the figure; Cultivation, even when accompanied with the benign influences of the sun and the rain, will not change *the nature of the seeds* in a field that is sown; but it will bring them forth, and prove them, and prepare them for that end to which their nature is suited, whether good or bad. And thus it is with respect to the means used with sinners, or the cultivation they receive under the gospel. Such means are used with them, and such objects presented, as would draw forth holy affection and its fruits, were they not of an unholy nature, or a depraved corrupt taste. But since they are, nothing short of a radical change of heart or taste, or being "born again," will effect this, and bring them to a compliance with the gospel. And this is agreeable to the doctrine of Christ." "We must make the *tree* good or its *fruit* will not be good. A good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit."

2. *The inexcusableness of sinners in rejecting the gospel.* Life and Death are set before them. Light has come into the world and shines around them, but they hate it, and turn from it, as it is not congenial to their natures, and choose darkness—the way which leads to death. This they do with all the *freedom* which it is possible for creatures to have. In rejecting the gospel, and treading under foot the Son of God, they act out their hearts. Their actions are the free outflowings of their natures, which are thereby discovered, as the nature of a tree is discovered by its fruit. They are in themselves as conscious of freedom, in "their ungodly deeds, and hard speeches" against Christ, and his cause, and in all their treatment of him, as they are in any of their conduct towards each other. And when they are treated by a fellow creature in any measure as they treat God and the divine Savior, they are ready to resent it as criminal and vile, and deserving a retribution of evil. Thus they are condemned by their own daily conduct and out of their own mouth; and might justly be cut down, immediately, as "cumberers of the ground." And God, by waiting upon them, and continuing the free and gracious offer of salvation, while they continue to harden their hearts, and turn away from it, evinces his long suffering goodness, and lays a foundation for the support of his character, and the display of his mercy and justice, in the great decisive day. Then, if not before, every excuse and false refuge of sinners, will be swept away—every cavilling, replying mouth will be stopped and all the world become guilty before God.

How solemn, therefore, is the situation of mankind in the present life! It is a probation for Eternity, and every circumstance involves eternal consequences. We are all, either vessels of wrath fitting for destruction, or vessels of mercy preparing for glory, Nor is there any hope respecting those who are still impenitent, except in the sovereign mercy and grace of

God, who is able to humble and renew their hearts, and thus carry on his own work. The Lord is indeed carrying on his work, and will continue to carry it on, by bringing ſinners into his kingdom, and ſealing them by his Holy Spirit, unto the day of redemption. But with reſpect to any individuals who are ſtill impenitent, we know not whether God will diſplay his grace in their repentance and ſalvation, or glorify his juſtice in their deſtruction—giving them over to hardneſs to eat of the fruit of their own way and be filled with their own devices. But this is certain, and a truth which ought to ſink deep into the mind of every impenitent ſinner, that unleſs he is bro't to ſeek the Lord in earneſt, and with a renewed humble heart he muſt periſh. A conſideration of theſe things, and of the ſhortneſs and uncertainty of life, ought to awaken and alarm the thoughtleſs and vain, and excite the children of God to diligence and to a careful examination of their ſtate. Soon, at fartheſt, the day of death will arrive, and the awful day of judgment and final retribution, when every one will receive according to the deeds done in the body—the character formed while here in this life. There, he that is filthy will be filthy ſtill, and he that is holy will be holy ſtill. There will be no more ſacrifice for ſin, nor hope, to the wicked, of deliverance from wrath. For as the *gift* of God to the heirs of the promiſe, thro' Chriſt, is "eternal life," ſo "the wages of ſin" the proper *wages* which the impenitent will receive, is *death*—eternal death.—"O that they were wiſe, that they underſtood this, that they would *conſider* their latter end."

PHILOS.

Some thoughts on the doctrine of the divine decrees.

WE conſtantly find that perſons who appear to be ſuitably awakened and humbled, have ever been ready to own and profeſs their belief of, and ſubjection to the truth of this doctrine; although before they oppoſed, and quarrelled with it: Which methinks, ought to be conſidered in favour of it; and indeed, it is difficult for me to have conceptions, which I can think to be any ways juſt, of a being of infinite knowledge, power and ſovereignty, without conceiving of that Being, as having fixed purpoſes, reſpecting things pertaining to that univerſal dominion, which he doth exerciſe over the whole creation which he hath made.

But I here ſpeak more particularly of the divine decrees reſpecting his creature man, which if it be a ſcripture doctrine, and truth, is, by us to be believed and profeſſed; notwithſtanding difficulties which are thrown in the way. There is a great difference between managing it with neceſſary prudence, as it ought to be, both by miniſters, and private chriſtians, and profeſſedly renouncing, and diſcarding it; which, if a ſcripture doctrine, may not be done without much ſin, and danger. Inſtead of the many places in ſcripture I might alledge in proof of this doctrine, I ſhall mention only the following ones, which appear to me ſufficient, for that purpoſe; 1 Theſſ. i. 4. "Knowing brethren your election of God." Rom. viii. 33. "Who ſhall lay any thing to the charge of God's elect?" 2 Theſſ. ii. 13. "But we are bound to give thanks always unto God, for you, brethren, becauſe God hath from the beginning

chosen you unto salvation, thro' sanctification of the spirit, and belief of the truth." 1 Pet. i. 2. "Elect, according to the foreknowledge of God, the father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Christ; grace unto you, and peace be multiplied." 2 Pet. i. 10. "Wherefore the rather brethren, give diligence to make your calling and election sure." If this doctrine, were not a true scripture doctrine why should the apostle exhort Christians, to use diligence to make their election sure to themselves?

And how are they to make it sure? Not by looking into the book of God's eternal decrees; but by making it sure to themselves that they are effectually called; for the elect of God, are sanctified by the Spirit, unto obedience, and do exercise faith in Christ, and his blood of sprinkling, and atonement; and those whom God did foreknow so as in his everlasting decree, to elect unto eternal life he predestinated, that they through the sanctification of the Spirit, should be conformed to the image of his Son; and when it is suitably remembered that they are thus called to holiness, and virtue, this doctrine may not be considered, and improved as any wise tending unto licentiousness, but to the obedience and comfort, unto which the gospel calls, and invites Christians.

PHILALETHES.

On the duty and importance of SOCIAL WORSHIP.

(Continued from Vol. I. p. 286.)

NUMBER II.

HITHERTO we have considered the duty of social worship in a general view, under the comprehensive idea of prayer and praise offered up by a worshipping assembly; which general idea includes all the several parts of social worship, however varied in form.—It is now proposed to consider the subject in a more limited, tho' not less interesting point of view.

In addition to the faculty of speech which God hath bestowed on man, as a medium of communion with each other, and with himself; he hath even refined upon his own bounty in the gift of *Music*. This he hath appointed as a mean of the sublimest exercises of devotion; seemingly with special design, that the praises of his militant church should have the nearest possible approximation to the spiritual and refined worship of the Church triumphant. Thro' the influence of music our very senses become as it were hand maidens to devotion, and assist us in our near approaches to the throne of grace, by preparing our minds for the extatic enjoyment of divine communion.

Tho there be in nature, but seven different kinds of sounds, yet by the various modulations of these in strains of melody; and the combination of two or more of these different, yet concording sounds in concert, so as to constitute harmony, the mind, thro' the organ of hearing, and the sympathy of the nervous system, receives peculiar pleasure, exquisitely refined sensations of delight.

There appears a beautiful analogy between the several parts of nature's plan, and particularly between sounds and colours. There are also in nature but seven different kinds of original colours; and philosophers tell us that a combination of these in equal proportion and degree, forms the most beauti-

ful appearance in which we behold any visible object, and by which even the external splendor of the saints in glory is represented; I mean a pure and perfect *white*. But it seems, that in point of communicating pleasurable sensations to the mind, the combination of colours falls short of the harmonious coincidence of sounds in music; nor can we wonder, when we consider, that the latter is a method specially instituted by God himself, to excite the holy affections of his people to the sublimest exercises of devotion and praise.

In this point of view, that solemn injunction of the Apostle comes very pertinently to our aid. —*Be filled with the Spirit; speaking to yourselves in Psalms, and Hymns, and Spiritual Songs, singing and making melody in your hearts to the Lord.* (Eph. v. 19, 20.) In further pursuing this subject, let us take this passage of inspiration for our guide. In it we find full evidence of the divine institution of Psalmody, or the exercise of vocal music in social worship; intimations respecting the nature and design of the duty, with special directions for the right performance of it. That Psalmody, or the public worship of God by vocal music is a duty of divine institution, and as such has been practised by the people of God in every age of the Church, is a point, I shall now endeavour to establish. In a future number, will be considered the manner in which the duty is to be performed agreeably to the directions of our sacred guide, and the general instructions of scripture upon the subject

But why attempt to establish the divine institution of Psalmody, it may perhaps be asked, a point, concerning which, the mind of every intelligent scripture reader, cannot entertain a doubt?—True, nor do I affect to consider it in any other light. It is not for speculative argumentation, but for practical improvement, that I would hold up the idea as a subject of formal treatise. It is from a desire that this truth may be more deeply realized under the solemn impression of divine authority, that our obligation to the duty might be more generally and sensibly felt; and the duty itself attended upon with seriousness and solemnity, in the fear and love of God, with a view to his glory, from a principle of obedience to his authority, and with a faith in the divine injunction and acceptance of the duty. Without these views, all our acts of visible and pretended worship, however devoutly performed, are but will-worship; and that solemn question from the word of God heard and realized by conscience, *who hath required this at your hand*, must strike us dumb in the midst of our presumption, and cover us with confusion and shame.

How many duties of revealed religion are there, of the most plain and positive injunction, which we formally and habitually discharge without any sense of, or respect to the divine authority! The following questions, put home to our consciences, will help us to a conviction of the truth of this reflection, *In all my conduct, do I act from a principle of obedience to God?*

In whatever action I am now about to engage, am I going to do it, because God commands me to do it? This exercise would be calculated to convince us of our extreme alienation of heart from the life and service of God, that we hold the truth in unrighteousness; and that in many, if not in all our religious duties, we have but the form with-

out the power of godliness. And I am induced to think that there is no one duty of the religious life, in which mankind, and even christian professors themselves, are so essentially deficient, which they perform with so little conscientiousness, and so feeble a respect to the divine authority, as the duty of singing God's praises in the social worship of the family, and the congregation. While our ears are charmed with the music, how often are our hearts untouched with the sentiment, and even frozen with unbelief? How strange, and unaccountable this, if true! That in that exercise of devotion the nearest akin to the heavenly worship, we should be even the most formal and dull! Must it not be because we are in so great measure carnal, and destitute of the spirit? Because we have so little faith in God's word, and so little heavenly mindedness in exercise? Is it not highly necessary therefore, that we assiduously cultivate the impressions of known duty, and attend earnestly to this instructive precept of Scripture, *Be filled with the Spirit; speaking to yourselves in psalms, and hymns and spiritual songs; singing and making melody in your hearts to the Lord.* Surely our duty cannot be more explicitly enjoined, nor can we reasonably require a more certain foundation of faith.

For a more impressive conviction of truth, let it be noted that this scripture passage, is not a single solitary precept, but the same command is often repeated in the holy scriptures both of the Old and New-Testament. Too numerous are they indeed to be cited at large, or even referred to. As a specimen of the New-Testament precepts, the one just recited, may suffice: and in resorting to the concurring authority of the Old, the whole book of Psalms might be adduced. * "O come let us *sing* unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with *psalms*. † Serve the Lord with gladness, come before his presence with *singing*." And in an extacy of devotion the Psalmist celebrates the glorious ascension of our Redeemer; ‡ "God is gone up with a shout, the Lord with the sound of a trumpet. *Sing praises to God, sing praises: Sing praises unto our king, sing praises*, for God is the king of all the earth, *sing ye praises* with understanding."

David was himself, not only an inspired prophet and teacher, but a divine poet, and an eminent musician. He appears to have been an accomplished performer on all the various musical instruments then in use, these he tuned to the praise of his God. His psalms were originally written in Hebrew verse, and severally set to music. We find them directed to the chief musician. They were designed for the stated use of God's people in the worship of the Sanctuary. In them we find that not only the glorious perfections and marvellous works of God are celebrated, interspersed with prophetic views of the Messiah and the Gospel Church, but that the whole system of religious duties—experimental religion, and all the various exercises of the christian in his spiritual warfare thro' life, are made the subjects of sacred song.

David, by way of eminence is styled the "sweet Psalmist of Israel;" as he brought the art of Psalmody into system. He was

* Psalm xcv. † c. ‡ xlvii, 5, 6, 7.

made instrumental of this important service to the Church of furnishing the pattern and subject of psalmody in all after ages. His writings, with all the poetical paraphrases upon them are distinguished by the title of *Psalms*. Other versifications upon sacred subjects are called *hymns and spiritual songs*. The use of all which is divinely commanded—"speaking to yourselves in *psalms*, and *hymns* and *spiritual songs*."

God hath ever had a church in the world. And we have reason to believe that ever since the commencement of social worship in the world, God's praises have been publicly celebrated in sacred psalmody. Of this we have certain evidence, as far back as from the time of Israel's deliverance from Egypt—when upon the eastern shore of the Red Sea, the whole congregation celebrated, in the song of Moses, their wonderful deliverance and the destruction of their enemies. And perhaps we have reason to believe, notwithstanding the silence of the Scriptures, that even from the time of Jubal the grandson of Methusael, who was the first inventor of musical instruments, and the father of all such as handle the harp and organ, music has been cultivated, not only as a polite art, but as a mode of social worship. In fine, psalmody is the exercise and worship of Heaven, and there is just so much of heaven on earth, as there is of the true spirit of psalmody.

God's works both of creation and redemption, were celebrated with an anthem of heavenly music. When man was made in the image of God, "the morning stars sang together, and all the sons of God shouted for joy;" but when God appeared in fashion as a man, all Heaven came down to earth to view the wonder—their harps were ready strung, and in notes of sweetest melody warbled that memorable anthem of praise, "Glory to God in the highest, on earth peace, good will towards men."

ASAPH.

(To be continued.)

Thoughts suggested by 1 John iii. 16. "*Hereby perceive we the love of God, because he laid down his life for us!*"

WHILE we read this passage, we are led to inquire, What can be meant by *God's laying down his life?* and second, What could be the design of such a wonderful event?

1. What can be meant by God's laying down his life? This cannot mean that Jehovah, the great and independent God ever ceased to exist; or that the exercise of his *divine* attributes was ever for a single moment suspended. To suppose this would be absurd and blasphemous to the highest degree:

The question, now returns, what can be meant by *God's laying down his life?* Surely, to lay down one's life is to die. This we shall not dispute; but shall endeavor to show in what sense God died. It may be explained by the death of a man. We say such a man died last night, or last week. Is the man dead? Yes, you say, *the man* is dead. But what is a man? All believers in divine revelation are ready to answer—a man is a rational creature, having an *immortal soul* connected with a mortal body. The soul is by far the most dignified and important part of the man. "The mind's the standard of the man." It is this that raises him above the beasts, and makes him akin to angels. Yet when you say of such a man,

that he is dead, you do not mean that his *immortal*, i. e. *undying* soul is dead—Certainly not; for in such a sense as this, no man dies. You mean then, when you say that such a man is dead, that he, in his *mortal*, or *dying part*, is dead. We say Abraham, Isaac and Jacob are dead; but Christ taught us that their souls were yet alive and in heaven. A man has *two natures* animal and rational, ; yet but *one person*: So that the *whole* man is said to suffer what is suffered in *either* of the natures, of which he is possessed. Hence it is that man is, at one time, called *mortal*, and, at another time, *immortal*. Man is *mortal*, because *his body dies* and moulders to dust—man is *immortal* because *his soul never dies*, but will endure forever.

This may serve to help us understand what is meant by *God's laying down his life*. He died as far as he could die. He died in that nature, which was capable of dying. Considered simply as a *divine* being, he could not die, therefore a body was prepared for him.* He was born of a woman.† "He took upon him the seed of Abraham"—the nature of man. "God was manifest *in the flesh*," in such a way, that it is said, John i. 14. He was *made flesh*. Divinity was not *turned into* humanity, but the divinity was truly *joined* to human nature: So that *the body* which hung on the cross was *the body of God*, in distinction from all other bodies, just as *this*, in distinction from all other bodies, is the body which belongs to my soul. I may have children,—in one sense their bodies are mine. I may own herds and flocks—in another sense they are mine. But if my children and beasts should all die, it cannot, with propriety, be said, that *I* am dead. Yet when *this* body, which is personally united with my immortal spirit, dies, I shall be truly dead. In a high and important sense, all things in the universe are God's. All bodies, whether of men or of beasts are his; yet in a higher and quite different sense, the body of Jesus Christ, was the body of God. All the men and beasts in the world might die; yet there would be no propriety in saying, *that God had laid down his life*. The blood of all the sacrifices under the law was nothing more than *the blood of bulls and goats*; but the blood of the cross was truly *the blood of God*; see Acts xx. 28.

We are in the next place led to inquire, what was the design of this wonderful affair? Why did the great Jehovah ever assume a human soul and body into personal union with himself—when this was done, why did he bleed and die? To this we reply; he took a human body that he might be in a capacity to die; and he died *for us*, that he might redeem us from the curse of the law. By our rebellion, we had cast contempt upon the infinite God—we had violated infinite obligation, and were truly deserving of an infinite punishment. Punishment is designed to show God's opposition to sin, and determination to maintain his holy law. As the opposition of God to sin does not imply malevolence towards the sinner, it admits of an atonement, or vicarious sufferings. But nothing could be admitted as an adequate atonement, which did not *fully exhibit* that infinite opposition, which there is in the divine mind against sin. From this it is clear, that no *finite* sacrifice could be accepted. An infinite sacrifice must be made, or sinners must person-

* Heb. x. 5. † Gal. iv. 4.

ally suffer the endless pains of hell. But where could an infinite sacrifice be found? No where in creation. *The life of God* must be laid down, or sinners could not live.

But here a difficulty throws itself into view. Though it was God, who laid down his life for us, yet it was nothing but his human, mortal part, which suffered; and how could this make an infinite atonement?

This has been a great difficulty in my mind towards understanding the immensity of the atonement, or that infinite honor done to the penalty of the divine law, by the sufferings of Christ. Perhaps, some other weak disciples may be perplexed with the same difficulty. I feel bound, therefore, if God has given me any light, to impart it to my weak brethren; for I do not expect, by this piece, that I am going to add any thing to the knowledge of the fathers in Christ.

When a man dies, though nothing but his mortal part perishes, yet we view it as something more than the death of a mere animal. Nothing but the animal part is dead; yet it is a part of *man*, a rational creature and first of God's works below. Hence the crime of killing a man, though nothing but his animal part is destroyed, is great in comparison with the crime of killing a mere animal. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The lives of *many beasts* are taken to support the life of *one man*, and that his animal life too. But why is the animal life of man made so much account of? It is evidently because it is personally and intimately joined to a rational soul. It is on this account, we treat with great respect the mouldering remains of men, while the carcasses of those creatures, which are *mere* animals, we expose to be eaten up by dogs, wild beasts and birds of prey. If our fellow men die in the woods or in the water, where their bodies are exposed to be eaten up by these animals, we take great pains to search after them, that we may give them the honors of sepulture. And, no doubt, this is suitable and proper. Now, if we view our bodies more precious and respectable than the carcasses of animals, because they have been, and are again to be connected with reasonable and immortal souls, how precious and honorable must the body of Christ appear, which was really and truly united to the Godhead? It is reunited, and will continue in personal union with the great Jehovah to all eternity!

Another thing, which will tend to illustrate the subject is this: We inter with more respect the remains of a man eminently great and useful, than we do the remains of an obscure member of the community. Though funeral pomp is often misplaced, by being given to the *rich* instead of the truly great and excellent; yet there is, no doubt, a propriety in making a difference in our treatment, not only of the living, but of the dead. It was proper that Josiah and other good kings in Judah should be buried in the chiefest sepulchres of their fathers, and that there should be a great mourning at their funeral, while some of the wicked, idolatrous kings of Israel had the burial of an ass. When the soul has left the body, what remains in our sight of a good man is no better than what remains of a wicked man, neither is a man, in this sense, any better than a beast: for all moulder back to dust. It is evi-

dent therefore, that we do, in some measure, appreciate, or value the body, in proportion to the greatness and goodness of the immortal inhabitant, which does, which has, or which will reside in it again. We view the man, soul and body, in such a sense, one, that we attach and transfer the dignity and excellency of the soul to the body. In this view, what infinite dignity must be attached to that body, which the infinitely glorious God has been pleased to take into an incomprehensibly near relation to himself, so as to call it his own body, and the blood poured from it his own blood! It is no wonder that this blood is called the *precious* blood of Christ.

It is reckoned by us a much greater thing to suffer in our person than in our estate. The taking away life is the greatest punishment, which men inflict. "All that a man hath will he give for his life." A fine, even if it were to extend to all our property, would be viewed as a light punishment, or a light evil, in comparison to the loss of life. It would by men of feeling be viewed light in comparison to any corporeal punishment. It was a greater expression and more decided proof of the real, unfeigned love of God to sinners, to lay down his life for them than to have made a sacrifice of all creation in their behalf. *This* would be only like a man's giving up his *property* but *that* is like a man's giving up *himself*. "Greater love than this hath no man than that a man lay down his life for his friend." And as God by laying down *his life* for us has given the most decided proof of his unfeigned love toward us; so he has, at the same time, given the clearest possible exhibition of his infinite opposition to sin and full determination forever to frown upon it. And this is what is necessary to constitute an atonement infinite. Though the Divinity itself did not suffer (for this was impossible) yet it was the greatest sacrifice, which God could make to give up to such bitter sufferings, shame and reproach the man Christ Jesus, whom he had taken into an incomprehensibly near and sweet connection with himself, even so near, as to be a part of himself, so that *his blood* should be *God's blood*, and *his dying* be called *God's laying down his life*.

Let these thoughts be pursued, and we shall discover the infinite greatness of the atonement, made by the sufferings of the Son of God. We shall see, that by this propitiation, the righteousness of God is so fully declared, that he can now be just, while he justifieth him, who believeth in Jesus. There is forgiveness with God, because there is plenteous redemption through the blood, the *precious* blood of Christ, who was a Lamb, without spot. Here is a broad basis, on which to build everlasting hopes!

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Explanatory notes and remarks on Ezek. x. 8—12.

"*And there appeared in the cherubims, the form of a man's hand under their wings. And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: And the appearance of the wheels was as the colour of a beryl-stone. And as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place*

whither the head looked, they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had."

IN the first chap. the Prophet relates a remarkable vision which he had in Babylon in the fifth year of Jehoiachin's captivity. And again in this chap. he gives an account of seeing the same vision.—Here we may observe, that this remarkable vision, was but a vision, though a very affecting and instructive one. And for a right understanding of it, let us observe, that what are called living creatures in the first chap. are here termed cherubims. Cherubims here means an order of angels, it is conceived. And they signify more generally, the angels whom God employs in the administration of the affairs of his providence.

These are represented, as having each four wings. With two of these wings they did fly, and with two cover their bodies. This may denote the reverence of their minds, and their entire obedience to God.

Each one has four faces, one looking to every quarter. This may signify their fitness to watch, and do what God requires of them on all occasions: their fitness to run any way on his messages. Each face is compared to what is most excellent in its kind. They had the face of a man, denoting intelligence and wisdom: The face of a lion, denoting their dignity and strength: The face of an ox, denoting their obedience and patience: The face of an eagle, denoting the acuteness of their penetration or discernment, and celerity in performing the divine will.

They had the form of a man's hand under their wings, which may denote their preparedness to do God's will. They have hands to do their work: and probably to signify that their manner of working is sacred, their hands are hid under their wings.

In the vision, there are four cherubims, and four wheels; a wheel by each cherub. The colour of the wheels, was that of a beryl-stone, i. e. a lively sea green; which may denote the apparent instability of all human affairs. The wheels were all four alike; and of a remarkable workmanship; as if a wheel had been in the midst of a wheel. This corresponds with the four faces of each cherub. The wheels were so framed as one ring or rim of a wheel was framed into another, i. e. as if it had two rims, one set to run north or south, and the other east or west: so that the wheels, as well as cherubims were ready to run any way without turning. In the 10 and 11 verses, it is said, "as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel; when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went."

In this vision, this seems to be a representation of the chariot of state in which the Lord Jehovah rides, in the administration of the affairs of the kingdom of providence. —Both cherubims and wheels are full of eyes. "And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had."

And further, the spirit of the living creature or cherubims was in

the wheels. Both moved and went together; and with the greatest swiftness: *They ran and returned like a flash of lightning.*

In order to give a just view of this vision, it may be observed,

1. That God uses the ministry of angels in the administration of the affairs of providence. Their ministry is invisible to us; but is nevertheless real, important and necessary. God is represented as sitting upon a throne, and governing the world by means of angels; or riding in the chariot of state, attended by angels swift to do his will, and fulfil his pleasure. Hence says the psalmist, "Bless the Lord, ye his angels, that do his commandments."

The angels are ministering spirits to the people of God: *Sent forth to minister for them who shall be heirs of salvation.*—The affairs of divine providence are managed by angels, who receive and obey orders from God.

2. The wheels in this vision, signify the wheels of providence. They are managed by intelligent agents, under the direction of God. He does not suffer the affairs of the world to run at random. No, they are all conducted by intelligent spirits; filled with knowledge, sagacity and power, suitable to the trust committed to them: And under the direction and control of God. The cherubims and the wheels are full of eyes; to see every way; to see which way danger is coming to them committed to their charge, and which way to go to prevent it. The wheels are ready to move any way as the angels guide; for the spirit of the living creature is there.

3. We see who presides over all the affairs of divine providence; it is God. The cherubims and wheels move at his pleasure.

It is the comfort and rejoicing of his people, that all things are under the direction of an infinitely wise, mighty, just, holy, powerful, good and faithful being; that being who has ever shewn himself a friend to the righteous, their guardian and protector; and has avenged them on the wicked.

Though we cannot see the wheels, nor how they move, yet the spirit of the living creature is in them, and they have eyes. Their motions are all guided by an intelligent agent. They are all under the direction of an all-wise being.

4. The manner of providence, and the methods which God takes, though effectual, to bring about his own purposes, are mysterious to us; a wheel in the middle of a wheel. As it is difficult to explain the vision; and particularly the workmanship of the wheels; so it is difficult for us to search out the ways of God. The ways of divine providence are mysterious to us. The wheels are high, we cannot reach them.

5. Divine providence in its workmanship is incomprehensible. There is divine skill in forming the wheels, a wheel in the midst of a wheel, so that it will go any way without the pains of turning: And all the wheels are under the direction of cherubims with four faces: And both cherubims and wheels full of eyes. O how exquisite is the management of divine providence! God's works are wonderful; marvellous are his doings!

6. There is real harmony in those dispensations of providence which seem to interfere with each other. That which seems to hinder, shall eventually promote God's designs. Thus the hardness of Pharaoh's heart, and his unwillingness to let the children of Is-

rael go; though it seemed to oppose God's fulfilling his promise (to give the land of Canaan) to the children of Israel; yet eventually promoted God's design. He got himself honor upon Pharaoh, and the Egyptians; and brought out his people with a high hand, and an out-stretched arm. The malice and wickedness of men are over-ruled by God for the promotion of his own glory and his people's good. God brings great good out of evil. Thus in the case of our Saviour's crucifixion and death. See Acts ii. 23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

7. God can easily change affairs in providence, and move the wheels for or against his people. The wheels are so framed as to run any way; and they move easily and speedily as the cherubims are disposed; for the spirit of the living creature is in the wheels: And the cherubims are ready to obey God's orders, and fulfil his pleasure. God can with infinite ease work salvation for his people, let the appearances of things be ever so dark and difficult. We have various instances of this in scripture. Once when the Israelites were at the Red Sea. Another when Gideon with three hundred men defeated a large host of Midianites. Another when Sennacherib besieged Jerusalem with a great host, and the angel of the Lord slew an hundred, eighty and five thousand of them in one night.

When the church is in distress, God works salvation many times in unexpected ways; uses the vilest instruments to promote his designs, and bring good to his people. The earth helped the woman.

Sometimes God makes use of instruments to promote the good of his people, who design the contrary; thus in the instance of Haman and others.

Let us acknowledge God as the sovereign ruler of the universe; and be sensible that the wheels of providence are under his direction. He can send his angels to protect his people in times of greatest trouble. If God be for them who can be against them? In vain will be all the attempts of earth and hell against his children.

Therefore let us labor for tranquillity under all the dispensations of providence. What more proper to produce and maintain such a state of mind, than a consideration that God rules, and that the wheels are full of eyes, and guided by him; do not move but by his order or permission. Infinite wisdom presides. Supreme power, joined with infinite wisdom and benevolence conducts all the affairs of the universe.

Let us commit ourselves, and all our concerns to God by faith and prayer. The consideration that the wheels and living creatures are all under his direction, is an encouragement to faith, prayer, and trust in him.

The vision will come in its time, and will not tarry; wait for it. God never fails those who seek him, trust in him, and wait for him.

OMEGA.

An account of a work of divine grace in a revival of religion in the town of PLYMOUTH, *State of Connecticut, in the year* 1799, *in two letters to the Editors from the Rev.* SIMON WATERMAN.

LETTER I.

TO THE EDITORS OF THE CON-

NECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

WHEN the Lord shall build up Zion, he shall appear in his glory: and perhaps, in none of God's works, are several of his perfections, more gloriously displayed than in revivals of religion; particularly, his wisdom, power, sovereignty and goodness; his wisdom in chooſing the time when and the means by which, to effect his purpose; his power in awakening the most secure and stupid, and subduing to himself the most perverse and obstinate sinner; his goodness in plucking sinners as brands from the burning, and saving their souls from eternal death; and his sovereignty, in taking some and leaving others to perish in their sins. No reason can be assigned for that discrimination which is made between one town and another, when the spirit is poured out more copiously upon the one than upon the other, or why one sinner is the subject of regenerating grace, and not another, but only this, "even so father, for so it seemeth good in thy sight." Before the late revival of religion in this town, the people in general were in a very languid state as to any visible appearance of the power of godliness among them; nor can I find upon enquiry, that there ever hath been, until this time, a general spirit of seriousness and attention to religion among them from their first incorporation, which is more than sixty years ago. Since I have had the pastoral charge of this people, which is more than thirteen years, there have been, so far as I know, but very few instances of persons under apparent conviction of sin and deep concern about their future state. The people in general appeared to be at rest, in a formal attendance upon the external duties of religion, and abstaining from the grosser pollutions of the world. About four or five in a year, upon an average, had come forward, and by an open profession of christianity, joined the church. In the two years next preceding the awakening, there were but three that visibly entered into covenant with God. Thus were the wise and the foolish apparently slumbering and sleeping together, when it pleased God to revive his work among us and give visible manifestations of his favorable presence with us.

Towards the end of the year 1798 there was an appearance of more attention to religion than had been common among us; although it was not generally noticed at that time; our assemblies upon the sabbath were more full, and the attention of the congregation to the word preached, and other parts of social worship, more fixed than had been usual. Nothing farther very especially appeared, until in the month of February 1799, when the spirit came like a mighty rushing wind, and seemed to breathe on many at one and the same time. The first visible indication of this, was on a lecture-day, previous to the administration of the sacramental supper. These lectures had heretofore usually been attended but by few, besides professors, and too many of these were negligent in their attendance. But at this time, there were probably three if not four times the number which had ordinarily attended on such occasions, especially of young people; and the countenances of many indicated sadness of heart. Indeed the whole congregation appeared solemn; but some in different parts of the house, by their tears which they could

not conceal, manifeſted that their minds were tenderly impreſſed; at the cloſe of this meeting in the day-time an evening lecture was appointed, which it is believed, was the firſt evening religious meeting which had ever been publicly notified or attended, in the town; at this meeting in the evening, a much greater number attended than did in the day-time. A brother in the miniſtry being preſent preached from theſe words, *He flattereth himſelf in his own eyes, until his iniquity be found to be hateful.* The aſſembly was ſolemn, the hearers attentive, and the word preached ſeemed to be accompanied with a divine power: A religious meeting was now appointed on the Wedneſday evening of the next week; and although the ſeaſon and travelling were both uncomfortable, many came from almoſt every quarter; and it ſeemed as if God was preſent of a truth, ſpeaking to ſinners in a ſtill ſmall voice, and ſaying, what have you been doing? And where are you going? Conſider what you do, and what your end is like to be. After prayer and ſinging, the people aſſembled, were addreſſed from theſe words, *Eſcape for thy life; look not behind thee; neither ſtay thou in all the plain; eſcape to the mountain leſt thou be conſumed.* A ſolemn ſilence reigned among the hearers, who appeared to hear as for their lives; and many were to be ſeen in various parts of the houſe, weeping and trembling under a ſenſe of their guilt and danger; and ſaying to themſelves, what ſhall I do to be ſaved! For at this time, but few ſpoke out the feelings and exerciſes of their hearts; but at the cloſe of the meeting, ſilently returned to their reſpective homes, in penſive ſadneſs. From that time to the preſent, there have been almoſt every week, from two to five and ſometimes ſix religious meetings, beſide the two upon the ſabbath; and as I have invariably attended them myſelf, can witneſs to the order and decency, the ſilence and ſolemnity, with which, and the numbers by which theſe meetings have been attended. The ſilence obſervable among thoſe who were going to or returning from theſe meetings, was very impreſſive, and frequently noticed with ſurprize and pleaſure. Little or no tumult or noiſe, and the appearance of moſt, much as if they had been going to, or were returning from the funeral of ſome near relative or friend. And while in the houſe, nothing was ſaid but by the miniſter; for ſo little diſpoſed were people to take an active part in any religious exerciſe, except ſinging, that it was difficult to get one publicly to propoſe or aſk a queſtion. Many were ſwift to hear, but all ſlow to ſpeak.

During this time of awakening, the people in general, were much more diſpoſed, to hear the word preached, and other religious inſtructions, than heretofore; and attended to receive inſtruction, in a manner, to outward appearance, very different from what is common in moſt worſhipping aſſemblies. Our aſſemblies upon the ſabbath were full, and for many ſabbaths ſucceſſively, it is believed not one of adult years, was ſeen to turn his face from the preacher, or to riſe from his ſeat, from the time the ſermon began, until it was finiſhed, nor yet to ſleep or doſe; nor could an attentive obſerver, diſcover a ſmile, upon any occaſion in the countenance of any one, arrived to the years of underſtanding, during the time of religious worſhip or after they came into the

place of worſhip, until they left it. When people came up to the houſe of the Lord to worſhip, it ſeemed as if each one ſaid to himſelf, ſurely the Lord is here. How dreadful is this place! And frequently, when the religious exerciſes, have been cloſed and the aſſembly diſmiſſed, many by their countenances and other ſigns, manifeſted a kind of unwillingneſs to leave the place, as if they ſaid, it is good to be here. Upon ſeveral communion-days, the whole or nearly the whole of the congregation, attended as ſpectators, the adminiſtration of the ſacramental ſupper; and a large proportion of them, as well as of the communicants, were in tears during the ſolemn ſcene.

In this time of God's pouring out his ſpirit, and reviving his work among us, ſixty-one, have been added to the church, and baptiſm adminiſtered to about one hundred. Among the baptized, are ſixteen houſeholds or families. At one time a number of houſeholds, containing about twenty ſouls, were baptized.

Thoſe who have in this time of awakening, joined the church, are moſt, if not all of them, between fourteen and forty years of age. The greateſt number have been from the claſs of married people; of the unmarried, twenty-one are females.

How ſolemn and affecting, to behold heads of families who had all their life time, reſtrained prayer and lived without God in the world, praying with their families, morning and evening, day by day continually, and in a public manner devoting themſelves and their houſeholds to the Lord? and how impreſſive and animating to the friends of Zion, to ſee thoſe in the bloom and gaieties of youth, become ſober-minded; and voluntarily enrolling their names among the followers of the Lamb? Eſpecially, what inexpreſſible joy muſt it afford pious parents, who are travelling in birth, that Chriſt may be formed in their children, to ſee them in a ſerious manner, take upon themſelves the bonds of their baptiſmal covenant, and confeſs a crucified Saviour, before a ſcoffing world? Sundry parents have ſeen ſeveral of their children, unitedly devoting themſelves to God. In one inſtance, four ſiſters came forward together and renouncing the vanities of youth, profeſſed godlineſs. Such views muſt lead every contemplative and pious mind, to meditate with raptures of joy, upon ſuch divine promiſes and predictions, as that in the 44th Chapter of Iſaiah, at the beginning "Thus ſaith the Lord—I will pour my ſpirit upon thy ſeed and my bleſſing upon thine offspring, and they ſhall ſpring up as among the graſs, as willows by the water-courſes. One ſhall ſay, I am the Lords: and another ſhall call himſelf by the name of Jacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of Iſrael."

All of thoſe, who have in this time of awakening made an open profeſſion of chriſtianity, have appeared as yet to adorn their profeſſion by a converſation, in a meaſure becoming the goſpel of Chriſt, one only excepted; and ſhould there be reaſons for other exceptions, a few years hence, it ought not to be thought ſtrange, as if ſome new and ſtrange thing had happened in the world. That which hath been, is that which ſhall be; but tares have always been in fields of wheat, and in a great houſe, there are not only veſſels of gold and of ſilver, but alſo of wood and of earth, ſome

to diſhonor as well as ſome to honor. Among the twelve, whom Chriſt himſelf choſe to be with him and whom he ſtiled Apoſtles, there was a Judas; and at a certain time many of Chriſt's diſciples forſook him and walked no more with him. Apoſtacies among profeſſors of chriſtianity, and the falling away of ſuch as appear to receive the word with joy, and endure for a while, are to be expected. To ſee ſuch apoſtacies and falling away, of thoſe who appear for a time to run well, will grieve the generation of real Chriſtians, and be matter of joy and triumph to ſcoffing infidels. And among the many who have profeſſed chriſtianity during the time of the late refreſhing ſhower of divine influence, it is to be expected ſome will return to their wallowing in the mire; but we are perſuaded better things of many, and things which accompany ſalvation; and doubt not but God hath granted repentance unto life, to a goodly number, whoſe light will ſhine before men, while life continues; and whom God will keep by his mighty power through faith unto ſalvation. But ſhould God take only one from a neighbourhood, and two from a town, and bring them to Zion, glory will redound to him, through the thanksgivings of many; for there is joy in heaven over one ſinner that repenteth. The Lord knoweth them that are his. And let every one that nameth the name of Chriſt depart from iniquity; and let him that thinketh he ſtandeth, take heed leſt he fall. When the attention firſt began in this town, it was feared there would be great oppoſition; but ſuch hath been the manner in which the work hath been carried on, that oppoſers have been, very much confounded and ſilenced. On obſerving which, ſome of the friends of the work have been reminded of what Daniel in the lions den, ſaid to Darius, my God hath ſent his angel and hath ſhut the lions mouths, that they have not hurt me.

The manner in which the goings of God have been among us (to allude to the Lord's appearing to the prophet Elijah at Horeb) hath not been in a great and ſtrong wind, nor in an earthquake, nor in a fire; but in a ſtill ſmall voice, ſaying to one and to another, what doſt thou hear? There hath not been diſcovered any appearance of a ſpirit of enthuſiaſm or deluſion, or of ſpiritual pride and oſtentation; nor of cenſorioufneſs and raſh judging of others; but on the contrary, a ſpirit of humility and meekneſs, of fear and a ſound mind; ariſing from a rational conviction of ſin, and principle of goſpel benevolence; each one appearing to eſteem others better than himſelf, and to work out his own ſalvation with fear and trembling; and at the ſame time to expreſs an ardent deſire that others might taſte and ſee the goodneſs of the Lord.

Gentlemen, if the preceding narrative meets your approbation, you may expect ſomething further from yours moſt affectionately.

SIMON WATERMAN.

Plymouth, (Con.) Jan. 1, 1801.

(To be continued.)

The confeſſion and converſion of a Deiſt.

A SOVEREIGN and long forbearing God, in his holy providence, has ſeen fit to open the eyes of one, who was ripening faſt for judgment and deſtruction. I cannot therefore but feel it my duty, to make known certain circumſtances of my life to this

congregation. It is written, "He that covereth his ſins, ſhall not proſper, but he that confeſſeth and forſaketh them ſhall find mercy." And not knowing but that others may be meetening, for the ſame dreadful calamity that I was, I am the more deſirous to repreſent my ſituation, not knowing but yet it may call up the conſideration of ſome in this place, to attend to their immortal concerns before it be forever too late.

In my infancy, I had the happineſs of being in the charge of parents who were ſedulouſly anxious for my well-being. In the morning of my life, much care was taken by my tender father, to implant within my mind, ſentiments of piety. He was eager to have me a child of virtue and godlineſs; and often warned me to eſcape from the ſinful converſation, and examples of the prophane and unſteady. My preſent and eternal enjoyment, he often reminded me, was wholly dependant on the conduct of my life. He often converſed with me upon Religion. Told me the unhappy conſequence of ſinning againſt God. He alledged that ſinners muſt go to miſery and be always in hell. Such was his care to train me up in wiſdom's ways, that I was fearful of going away from the path of rectitude. When I was about fourteen years old, my father died, and now I was no longer to be guided by his daily example. However, being young, the impreſſion he had made upon my mind in ſome meaſure reſtrained me from indulging very freely in the faſhionable follies of thoſe of my age. At the age of ſixteen it pleaſed God, to ſend the convictive influences of the Holy Spirit, and revive his cauſe in the place in which I lived. An attention to religion commenced, and many were brought to ſee their ſituation as ſinners, and turn unto God. Seeing ſuch an attention, my mind became impreſſed, I was brought to realize my ſad ſtate and condition as a ſinner. Heaven and hell ſeemed realities, my fears aroſe and my apprehenſions were very terrible. In this ſituation how much did I ſuffer from a fear, that my aſſociates would ſuſpect my concern and laugh at my credulity.—

This no doubt is emphatically the caſe at the preſent time, young people are afraid of being laughed at, and diſcountenanced if they attend to religion, and ſhun the places, where prayers are made and ſerious converſation entered upon; in this way how many ſouls go on to deſtruction. In this ſituation I continued ſometime, but throwing off my convictions, I became again, more ſtupid, than ever, more hard, and unſuſceptible. Then going on in a ſtate of impiety and rebellion againſt God, I began to feel that I had become free from the ſhackels, of what the world calls religion. It was no more with me an object of concern and little did I eſtimate it. From day to day I became more attached to the vanities of time and ſenſe. Seriouſneſs was ſoon abandoned, and eternity was kept out of my mind. The tender warnings of my father began to be forgotten and loſe their efficacy on my behaviour. Little did the idea of death, judgment and eternity, at any time affect me. Thus, although viſibly moral in my conduct, I entertained very diſreſpectful ſentiments of religion. It appeared to me little elſe than prieſtcraft, as I was proudly pleaſed to ſtile it. Thus I entered into family life, and acted in the capacity of a father. My little offspring came around me, they looked upon me their

ſinful father for their daily ſupport. While I laboured, acting in conſtant rebellion againſt God, to procure their ſuſtenance, I neglected their ſouls. Alas, the parents taſk was ſuſpended, and little thought was taken with regard to their precious and immortal ſouls. They looked up to me for their daily food; they needed daily inſtruction in religion, they needed the morning and evening prayers of a pious father, and to be dedicated to God, but were neglected. I have to recollect with aſtoniſhment the time when I diſbelieved the word of God—and eſteemed it nothing more than a cunningly deviſed fable. As a conſequence of this, I had no conductor. I was therefore as you will eaſily conceive, ſet afloat in the world. The bible, containing threatnings, made me deſpiſe it, and the man who ſhould ſpeak with a reverent reſpect for it. Such being the condition of things, I became a great reaſoner, and ſuppoſed I could confute any arguments in favor of religion. My reaſon ſoon became my God and the boaſtful mad philoſophy of the Atheiſt, began to be a glorious thing to me. By this ſuppoſed ſuperiority of reaſon above God's word, I heſitared not to eſteem him fooliſh and inſignificant who would admit any thing which came from the pulpit or preſs in favor of vital, experimental religion. Chriſtianity now appeared a ſophiſm, regeneration a deluſion, and any pretentions to religion enthuſiaſm, and eternal miſery was thought ideal. My former belief, which my indulgent and honored father had impreſſed on my mind, was baniſhed. Such being my ſtate of mind, Paine's Age of Reaſon found (though I was firſt reluctant) an advocate in me, I read it attentively, it engaged my affections for a ſhort time, and engroſſed my precious probation ſeaſon of preparation for eternity. But feeling that this pamphlet was more ſpecious than clear or argumentative, I forſook it. Boaſted reaſon carried me above it, yet ſtill my ſoul was unimpreſſed, and my danger, daily of ſinking into hell torments, totally diſappeared. I lived the life of a pagan, without prayer in my family, without prayer in any ſituation. My children were taught, but not in a way of piety. In this ſituation I became perfectly independent, and eternity was totally obliterated from my mind. I neither wiſhed, nor cared to have any others concerned, about their ſouls. Thus I lived in perfect ſecurity, every day hovering about the door that enters into miſery. The bible, lay undiſturbed, like a uſeleſs page upon the ſhelf. I began to think that gloomy infidelity would ſoon be univerſal. Diſturbed however in a certain converſation, about this time, I went away ſomething embarraſſed—this put me upon providing againſt the worſt.—Poor thoughtleſs mortal!! Not feeling that God's anger was great againſt me, and that hell muſt be the portion of all impenitent ſinners, I thought to admit the idea of eternity, and to place myſelf in the beſt poſſible ſituation, I agreed to lead a more ſtrict moral life, and not to ſay ſo much to the injury of religion, as I had done. I thought my morality would certainly ſecure me from harm. And although I ſtill diſcredited every thing like vital religion, I hoped I ſhould come off well at laſt. My bible was ſtill left to moulder on the ſhelf, and eternal realities were left, without occupying any of my attention. Thus I was left, in perfect carnal ſecurity. Six months ago an enemy to religion, I had

an idea that the goſpel was of no value, and conſidered it vain to encourage a diſpenſation of it, and although I attended public worſhip pretty ſteadily; yet in heart I deſpiſed the awful, and ſublime truths, which were communicated from the word of God. Heaven and hell, were mere ſounds to me, I utterly deſpiſed the words, as they flowed from the mouth of a miniſter. I thought there was ſomething great in diſapproving all religious pretenſions. Thus a ſinner ripe for damnation, was permitted to live from one day unto another, and although, hell, opened to receive its victim, yet God who was boundleſs in compaſſion to my precious ſoul, kept me from deſerved wrath.

About four months ago God ſaw fit to make a diſcovery to me, of my calamitous ſituation. He ſhowed me the vanity of my endeavors, to counteract his benevolent purpoſes, by opening my eyes, and giving me to ſee the ſtrictneſs of his law. At this time human philoſophy made me to ſhudder, and I was brought to ſee that eternal woe, was too ſolemn a reality to ſport with, I ſaw I had lived in a ſtate of perfect dependence on myſelf, that I was under a moſt holy ſentence of condemnation, that I had incurred the divine diſpleaſure, by my conſtant rebellion, and that my ſituation was deplorable. I ſaw a God that was incenſed againſt me, "the terrors of hell laid hold on me." I ſaw a juſtice, that threatened deſtruction to ungodly men. A ſovereignty, holy and gracious that I had diſcarded. Mercy that I had abuſed. My ſins were of a crimſon dye. Alas! my ſoul was loſt, I had forfeited all mercy from God, I had refuſed his calls, I had ſlighted proffered pardon, and now I found in myſelf every thing that was neceſſary to conſtitute a hell. The dependence I had made on my morality vaniſhed like the idle wind, I ſaw that I had ruined myſelf, and this without any hope of deliverance. I had heard of a Saviour, but alas! I had abuſed his mercy. In this ſituation I ſaw that I could not do any thing to merit ſalvation, and that if ſovereign mercy did not come to my aſſiſtance, I muſt periſh forever. O! what a hell is there prepared for ſin-hardened deſpiſers. "Behold ye deſpiſers and wonder and periſh." Total depravity I now realized, not by ſpeculation but by feeling, I ſaw myſelf dead in treſpaſſes and ſins, I ſaw the doctrines of the goſpel were all againſt me, and that God might juſtly caſt me off forever, and his character be very glorious. Loſt to all hope of recovering myſelf from the fatal diſeaſe of ſin and death; I was, finally, as I truſt, brought to lay aſide my oppoſition to God and bow before his ſovereignty and holineſs; acknowledging him to be God. And now what ſhall I ſay, but God be merciful to me a ſinner. Father, I have ſinned againſt heaven and in thy ſight. Pardon my iniquity, O Lord, for it is great. Give me I pray, the ſincere conviction and deep heart-felt repentance for ſin. O give me a a deep ſelf-abaſement before thee. Humble me O Lord into the duſt, and O may I never have the baſeneſs to deny thee. Lay my ſins in order before my face, and for Jeſus Chriſt's ſake, give me to be perpetually an enemy to ſin, to thoſe ſins, which crucified my Lord, and make me truly holy, truly humble, truly reſigned to thy will. May infidelity that poiſon of my ſoul be entirely removed; and may I truſt in thee for increaſing penitence, increaſing engagedneſs and conform-

ity of heart to thy moſt holy and glorious Lord. O may I be cloth-ed upon with the garment of a Me-diator's righteouſneſs, and be ſaved from every ſin. And as the day of trial is coming, may I ſo con-duct, as to come off a conquerer through the blood of Jeſus Chriſt, to whom, be glory forever.

Extract of a Letter from the Rev. Doctor Haweis of London to the Trustees of the Missionary Society of Connecticut.

Bath, Jan. 31ſt, 1801.

Brethren beloved in Chriſt,

YOUR favor of September 24th reached me only yeſterday. It drew forth the warm effuſions of thankſgiving to our common Lord. It is evident the different continents contain the ſame holy catholic Church, that the waters of the Atlantic ſepa-rate not the communion of ſaints, and that the redeemed by blood, whoſe ſins are forgiven them for Chriſt's name ſake, hold faſt the bleſſed hope of eternal life and re-joice in the proſpect of meeting around the throne from every kin-dred tongue and nation, when we ſhall know even as we are known.

Nothing will be more grateful to us than to hear your increaſing progreſs; and that the cloud no bigger than a man's hand ſpreads over your firmament and portends abundance of rain. The glorious diſplay of divine grace in many lands adds to our hope, that he whoſe right it is, will take to him-ſelf his great power and reign; and amidſt the awful and increa-ſing calamities around us, we of this iſland draw favorable auguries from the diffuſion of goſpel light and grace; and tho' infidelity and irreligion lift up their banners as tokens, and bitter enmity breathes its venom againſt the principles, and people that bear the mark of evangelical peculiarity, we hope, that if the Lord had meant to ſlay us, he would not have ſhewed us ſuch and ſuch things, and that we ſhall yet be preſerved for a light to the Gentiles and to carry his ſal-vation to the ends of the earth. Thus the wall is ſtill built in a troublous time, and whilſt we leave all events in his hands, we would be found in the path of duty, as the way of ſafety. I ſhall ſay nothing of the increaſing and wide ſpreading ravages of war, deeply intereſted as I am in the welfare and proſperity of the land wherein I dwell. We have a kingdom that never can be moved, a city whoſe maker and builder God is; and looking not to the things which are ſeen and temporal, but to thoſe things which are not ſeen and eternal, we thank God, take courage and go forward.

The intelligence you wiſh will be gladly communicated by our Secretary, to whom, being at a diſtance, I have ſent your Maga-zines and kind letter, and the So-ciety will I am ſure receive this token of your fraternal affection with delight, and return it with equal aſſurance of theirs. Mean-time, I thought the moſt accepta-ble ſervice I could render to my Rev. Brethren and their honora-ble aſſociates in the miſſionary work, would be to give them an epitome of our late proceedings and preſent ſtate of the Miſſion with which they ſeem unacquainted.

The intelligence we receive from Otaheite is highly encouraging, and the requeſts of the Miſſionaries there to be reinforced are urgent. We hope nine or ten, firmly, faith-fully, devotedly living together, preach and teach Jeſus Chriſt, with conſiderable attention from the

natives, and some apparent impression. They are in possession of the same house, and plead with us to fix a stable settlement on the Island, as a focus from which the gospel could be easily diffused on every side, by a little schooner, which would visit any of the tropical regions around them. I wish greater things had been done for them, but obstructions of various kinds have curtailed the numbers intended to be sent by the Royal Admiral. Crook was reserved with a design to be sent with Tomoteiti to the Marquesas, the poor lad is since dead. Only eleven, I hope, faithful men are now either on their way, or arrived at the place of their destination. I have good accounts from them dated August 20th, from Rio Janeiro. They are all well, but the convicts with whom they sailed and to whom they have been greatly blessed have suffered a great mortality. I have furnished them with the choicest English Books out of my little library for the common use of the brethren at Otaheite, hoping they may convey valuable information, where books must be a treasure to men in such a situation.

They will touch at Port Jackson, and having landed the convicts proceed to Otaheite. The wars which have broke out and desolated Tongataboo, have driven the Missionaries from thence, and three who were under the protection of the vanquished chief were slain.

From the Cape of Good Hope we have received very pleasant intelligence, as the Magazines will inform you. I last week heard from Dr. Vanderkemp, whose life is preserved in the Caffree country amidst many dangers. The Boshemen seem ripe for harvest, the Society have sent two embarkations of Missionaries to the Cape, one in May, with four persons, two Dutch and two English, to divide and join Dr. V. in Caffraria, and Mr. Kicherer among the Boshemen; another of three men and four women all Dutch, was forwarded in November.

What our two brethren in Canada have yet done I know not, you are nearer to them than we. The Missionary at Twilingate, Newfoundland, sends very pleasing accounts of his success and acceptance.

In my views the South sea still appears to hold out the great door of Missionary usefulness on the largest scale, and I trust he who hath begun the good work will carry it on. Our difficulties are fewer, and our prospects more confirmed, and evidently nothing wanting to accomplish the work with efficacy, but perseverance, and a firm establishment in one central place, with which we may maintain regular communication, and from whence the light may be diffused. It is asserted by those who are on the spot, that a commercial intercourse would probably repay the expense of visiting them. The particulars I cannot detail. The present hateful state of war has been so injurious already, and is such a hindrance that we sigh for peace as a Missionary body. Were I an American I would have a ship laden for the southern Ocean before the present year expired. We hope however that at this present moment twenty or more are firmly fixed at Otaheite, and unwearied exertions are making to increase their number, whenever a providential opening shall be made.

I have hastened to communicate these particulars knowing they will be interesting to you. Our secretary will, I doubt not, fulfil your wishes. Mr. Eyre is a man of

singular excellence and to whom the mission is in an especial manner indebted.

Shall I beg a kind remembrance in the hearts of my brethren, and a mention in their prayers of their affectionate friend and brother.

T. HAWEIS.

Report of the Trustees of the Missionary Society of Connecticut.

To the MISSIONARY SOCIETY of CONNECTICUT, to be convened at LITCHFIELD, the third Tuesday of June instant, the TRUSTEES beg leave to submit the following REPORT, with the papers therein referred to.

IN this their annual report the Trustees feel it to be their duty, first of all, to acknowledge the good hand of God in so far seconding their feeble efforts, to advance the cause of the Redeemer. In answer to the prayers of his people, and in tender pity and compassion to perishing sinners, he has been graciously pleased to increase a missionary spirit, to open the hearts of many to contribute generously to the support of missions, and to crown the labors of his missionary servants, in various places, with great success. Never did there appear to be so much need for faithful, zealous Missionaries as at the present time, and never have so many circumstances conspired to stimulate the exertions and excite the prayers of the people of God for the furtherance of this desirable object. The Trustees would arrogate nothing to themselves. If God has enabled them to be in any measure faithful to the important trust committed to them, and if he has succeeded any of their attempts to promote the great objects for which the Society was instituted, they would give him all the glory, and be humble from the consideration that their zeal has not been greater in his service, and that their hearts have not been more warmed with love to him and to the souls of their fellow-men.

As the general concerns of the institution are entrusted to their management, the Trustees not only feel themselves accountable to God for the faithful discharge of their trust, but also bound in duty to communicate to the Society, whose agents they are, a particular account, from time to time, of the manner in which the important concerns committed to them are conducted.

The narrative, published by direction of the Trustees, last winter, and sent to the several parishes in the state, a copy of which is herewith transmitted to each member of the society, contains a general view of their proceedings and of the labors of Missionaries to the close of the year 1800. To repeat in this report what is therein contained will not be deemed necessary; as reference can be had to that for any information which is desired.

In that narrative the following persons are mentioned as Missionaries then in the service of the society, viz. the Rev. Messrs. Seth Williston and Jedidiah Bushnell and Mr. Amasa Jerome in the western counties of New-York state; the Rev. David Huntington in the northern counties of New-York and Vermont; and the Rev. Joseph Badger in New-Connecticut, all appointed to continue during the pleasure of the board of Trustees. The Rev. Ira Hart is also mentioned as appointed to a mission to the settlements on Black river and other places in the vicinity.

Mr. Williston returned to Hartford about the first of May ult. having been absent nearly 18 months;—the whole of which time he labored as a Missionary in the western counties of New-York, except a few weeks which he spent at Lisle, supported by the people of that place. This was in consequence of a vote of the Trustees authorising him to spend one half of the time at that place at the expense of the people, and to travel the other half as a Missionary. He will continue in the service of the society and has lately entered on another mission to that part of the country where he has been before.

Mr. Bushnell returned, in January last, from a missionary tour in the western counties of New-York of nearly 12 months; and after about three weeks went out again. He proposed to spend a short time in the northern part of Vermont and then proceed to Springfield, in Otsego county, state of New-York, to take the pastoral charge of the church in that place for one half of the time, and to itinerate as a Missionary the other half, to be supported by the people of Springfield while there, and by the Missionary society when absent from them. This arrangement to continue for one year.*

Mr. Jerome returned the beginning of May last, having spent nearly 11 months in the western counties of New-York.

Mr. Huntington returned from Vermont about the 10th of March, having been on his mission 22 weeks. The state of his health was such as to prevent his continuing longer at that time. Should his health permit, he will probably perform another tour, as he stands appointed during the pleasure of the board of Trustees.

Mr. Badger arrived at New-Connecticut sometime in December last. Two letters have been received from him. He gives very favorable accounts concerning the country. It is very rapidly settling, mostly by people from Connecticut; and in some of the settlements there are appearances of a revival of religion. The call for Missionaries to that territory will increase, and it is a place to which much attention will be paid by the Trustees. Another Missionary will be sent there as soon as a suitable person can be found for the service; and two or more Missionaries will in future be kept there continually.

Mr. Hart did not go on the mission to which he was appointed, on account of the indisposition of his family, and Mr. Robert Porter was appointed in his room. He went about the first of March last and returned the beginning of May.

A more particular account of the labors of these Missionaries, and of the state of the settlements which they visited will be given in the narrative to be published next winter.

From their journals it appears that they were generally received with cordiality; and in many towns particularly in the counties of Otsego and Delaware their labors have been abundantly blessed. A glorious work of divine grace has been carrying on there. Many sinners have been hopefully converted, and the people of God greatly comforted and edified. The country where the Missionaries have travelled is settling with an

* By a late letter received from Mr. Bushnell, it appears he is still in Vermont, in Addison county, where he proposes to continue some time longer.

astonishing rapidity; new churches are forming and the call for Missionaries is continually increasing.

From the above account it will appear that there are at present but three Missionaries out in the service of the Society, viz. Messrs. Williston and Bushnell in New-York state and Mr. Badger in New-Connecticut. The Rev. Job Swift of Bennington has been lately appointed to a mission of a few weeks to the northern parts of Vermont. Whether he will accept the appointment is not known.

The month of May is the time when the Trustees make their arrangements and appointments for the year. They have determined to employ, for the current year, the following number of Missionaries—two to New-Connecticut, three to the western counties of New-York, one to the northern counties of New-York and the north-western parts of Vermont; one for four months to the settlements on Black River and parts adjacent, and one for four months to the northern counties of Vermont. To the mission to Black River, &c. Mr. Robert Porter is appointed.

Other Missionaries are to be appointed, and vacancies supplied by the committee of missions, as shall become necessary.

With regard to the mission to the Indians, the Trustees have no information to communicate, in addition to what is contained in the printed narrative, except that Mr. Bacon left this place the latter end of January last. He took with him a young man to learn the Chippeway language, and it is supposed he is now at Detroit performing the services to which he was appointed. A considerable time must necessarily elapse before much can be expected to be done among the Indians. The difficulty of procuring suitable interpreters is exceedingly great, if not wholly insurmountable except by appointing persons to learn the Indian languages expressly for that purpose. The Trustees hope that Mr. Bacon and the young man with him, after they shall have learned the Chippeway language, will be able to affect something towards accomplishing an object so near to the hearts of the Society and all good people as the diffusion of the light of the gospel among the poor pagans on our borders. The promotion of this object will continue to occupy the attention of the Trustees, and while they themselves would look to God for divine light and wisdom therein, they ask the prayers of the Society and all well wishers to the cause that God would direct them to the adoption of measures which he will bless to the furtherance of this great and important work. The peace at present subsisting between the United States and the various tribes of Indians, together with an increasing spirit of harmony and friendship between the white people and Indians are auspicious circumstances. The jealousy which the latter have ever felt towards the former has been a great bar in the way of their receiving the Christian religion. Any decrease of this jealousy is therefore an omen of good. From these and other circumstances the Trustees are led to indulge the pleasing expectation, that the time is not far distant when many of the aboriginal natives of America will be brought to a knowledge of the true God and of the way of salvation through a crucified Saviour; and when to impure rites, and sacrifices offered to idol or imaginary Gods will suc-

ceed the pure incense of prayer and praise to the only living and true Jehovah.*

(To be continued.)

NOTE. By request of the Trustees of the Missionary Society of Connecticut, there will be published in this Magazine, from time to time, an account of their proceedings, and of the receipts and expenditures of the Society. There will also be published monthly an account of donations made to the Society within the month, with the names of the donors where they are known, and of any losses which the Society may sustain.

The public are again informed, that subscription books are opened at the Office of the Treasurer of the Missionary Society, and also in each county town in the state, to give opportunity to those who may be disposed to subscribe to the funds of the Society. The following persons are furnished with subscription books. Mr. *Jeremiah Atwater*, Merchant, New-Haven, Capt. *Richard Douglass*, New-London, Doctor *Joshua Lathrop*, Norwich, *David Burr*, Esq. Fairfield, Hon. *Joseph P. Cooke*, Danbury, *Jabez Clark*, Esq. Windham, Col. *Benjamin Talmadge*, Litchfield, *Matthew T. Russell*, Esq. Middletown, Doctor *Smith Clark*, Haddam, *Ephraim Grant*, Jun. Esq. Tolland.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

The importance of trusting in God illustrated from circumstances in the life of Jacob.

BEFORE the birth of Esau and Jacob, God had said that the elder should serve the younger. Yet neither Rebekah nor Jacob could confide in God, and leave it with him to dispose things in his own way, for bringing about what he had foretold. Both mother and son united in a piece of gross deceit and falsehood, to secure a blessing, which God himself had before promised. This was the source of many of the future evils of Jacob's life. Though the blessing was reserved for him, he was not to go wholly unpunished. Accordingly, many circumstances were ordered, in a peculiar manner, to lead him to reflect on his wicked imposition on the Father, and his unkind treatment of his brother. Thus, when he loved Rachel, and had agreed with her father to serve seven years for her, the tender-eyed Leah was imposed on him. Here God caused him to experience some of the pains of disappointment and imposition; and made him know how it felt to be overreached and cheated. As we do unto others, so is it often rendered to us again, even in this world. But this was not all the evil Jacob experienced, at the hand of Laban. How often was he imposed on, and his wages changed! All, however, being peculiarly adapted to lead him to reflect on the deceit which he himself had practised.

When he had spent twenty years with Laban, and received much unkind treatment from him, God directed him to return back to his native country, and promised to be with him. A little before he arrived, news was brought him, that

* An account of Receipts and Expenditures from the close of the year 1800, to June 10th 1801, will be published next month, at the close of the Trustees report. It is postponed with part of the report, in order to give place to the interesting letter from Dr. Haweis.

his brother Esau, with four hundred men, was coming to meet him. This, it is natural to suppose, brought afresh to his mind, all his deceit and wickedness in his former treatment of his brother. How must these thoughts now have crouded upon his mind, and oppressed it! He might rationally conclude, that Esau felt, *now was his time to take ample revenge.* What should he do? Which way should he turn, when his abused, enraged brother was coming against him? There was no way for him to flee: Nor was he able to resist the force, which he must soon meet. There was now but one way left; and that was, to go to God. It was now so ordered, that he should be driven from every refuge, excepting *the divine promise. Before,* he had not confided in the promise of God; but must interpose wicked art, lest its accomplishment should fail. *Now,* no art, no skill, no power of his would be of any avail. The Lord alone could afford him help. He, therefore, betakes himself to prayer; and, confessing his own utter unworthiness, asks mercy, and pleads only the *divine gracious promise.* What other plea could he make? What other does the humble, broken heart ever wish to make? After taking prudent measures for avoiding the threatening evil, the propriety of which, no proper trust in God ever excludes, he spent the night alone, in fervent humble supplication—committing himself, and all, to the God of promise and of all mercy and grace. His wrestling that night, denotes strong faith, and fervent prayer—yea, such was his fervor and the strength of his faith, that he would not quit his hold, except the Lord would bless him. On this, the Lord gave him the name *Israel,* for, said he, *as a prince hast thou power with God and with man, and hast prevailed.* The *Lord,* notwithstanding his former wickedness, would now be with him, and protect him; and would disarm *Esau* of his anger, and turn *his* heart to pity and tenderness. What confidence could Jacob now feel, that his brother should not injure him; or, ever after, resume his resentments and meditate revenge! In this deep humility, what lively confidence, what sweet composure of soul did the good Patriarch feel! The intimate converse, and near holy communion, which, on that ever-memorable night, he had with the glorious God, filled him with deep humility, laid him in the dust, and made him most sensibly feel his own nothingness and infinite unworthiness. Now, remembering his former wickedness, he felt low, he felt humble enough to go and bow himself seven times to the ground before an injured brother. Now, with sincerity, he could say to Esau, "nay, I pray thee, if I have found grace in thy sight, then receive my present at my hand: for therefore have I seen thy face, as though I had seen the face of God, and thou wast pleased with me." "Your anger, and that of the holy God, both which I had such reason to fear, are appeased." Whatever gives such a sense of entire helplessness in ourselves, and infinite unworthiness—what forms to such self abasement, such humbleness of mind, as near, intimate communion and intercourse with the great and holy God! And, whoever trusted in this glorious God in vain! How kind to be beat off from all other refuges, but the Lord! Let appearances to the views of men, be ever so dark, ever so threatning, faith finds relief and a sure refuge in the covenant

and promise of God. Blessed are all they that trust in him.

An appeal to the Christian's heart.
Phil. iv. 11—13.

"FOR I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things thro' Christ which strengtheneth me." "Here," said an "Angel of the Church," to the pious Angelina, as he sat, one day, conversing with her, upon religion, opening the bible and reading,—"here, Angelina, is a description of the blessedness and glory of the Christian temper; and, if my own heart has not deceived me, I have, sometimes, thought, I could heartily say amen to it; let the will of the Lord be done, whatever becomes of me, who am but a worm of the dust—a being of yesterday—a creature of his power—made for his glory, in one way or another. But, to drop the description of my own past feelings—here, Angelina, is a description of godliness, which a false heart can never feel—which a stranger will never believe, and which an hypocrite can never imitate.

To feel as Paul felt, is to feel that God reigns—that, a wise—an holy—a benevolent God reigns; it is to feel, that we are placed in his hands, and wholly, at his disposal—that, not so much as an hair will ever fall from our heads, without his notice; and that, whatever becomes of us, in this changing world, our mouths will be stopped, right will be done, and God will be glorified. Yes, Angelina, to feel, as Paul felt, when these last words dropped from his pen—"I can do all things thro' Christ which strengtheneth me," is, to feel an heaven upon earth—to have an angel's spirit, tho' in rags—and without crowning, to be a king—a conqueror—yea, more than a conqueror—*a young immortal, born for endless glory.—To feel Christ's image formed in one's soul; to rise up in the morning in his strength—to go forth to our daily employments under the protecting shadow of his wings, and, at night, to retire to rest, with a grateful heart, that God, in infinite goodness, has preserved us from evil—that he still will do us good; and that however mysterious and afflicting the changes of this world may be to our bodies, they will all, thro' his overruling care, work together for our final good, and serve to prepare us for the enjoyment of unspeakable and endless glory, is not the sum of all these feelings, Angelina, peace—resignation—present contentment, in whatever state we are in?—How will such a temper of soul take away the bitter stings of human sorrow, and brighten with hope the afflicted mortal! When one is abased, poor and afflicted in the world, how will it soften his sorrows, and sweetly wipe, from his cheerless eyes, those tears, which, otherwise, might continue to flow, without relief! Oh, when one's poverty is changed to abundance—to riches, honors and earthly goods, how will it melt the, otherwise, proud and scornful heart, into pity and compassion towards the suffering poor, remembering how the dear

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* John xi. 26. And whoever liveth, and believeth in me, shall never die.

Saviour, in his poverty, was deſpiſed by the rich and the worldly great! How will it warm the, otherwiſe, frozen heart, to open the hand of liberality, and ſcatter its refreſhing bleſſings on all around! How will it open wide and ſtretch out the cheerful, ſupporting hand to God's miniſters—bid them go on, in the ſtrength of the Lord, and ſeek the ſalvation of thoſe, who are madly running into ruin, and periſhing in darkneſs! It was this ſtrengthening of the Lord Jeſus, Angelina, which ſupported and comforted the pious Lazarus, more than any earthly aid could have done, when full of ſores, with his wounds all open to the air and the duſt, and nothing to cover them, he was laid, at the proud ſinner's gate, helpleſs and friendleſs; "And deſiring to be fed with the crumbs which fell from his plentiful table." For, the very "dogs," as if more compaſſionate than this hardened wretch, "came and licked his ſores." Yet Lazarus, friendleſs and forlorn, poor Lazarus, whom nobody would pity, ragged and ſick, begging for crumbs to relieve his hunger, was ſweetly reſigned; not a curſe proceeded from his heart againſt the unpitying Dives—not a ſingle murmur from his lips, why has God dealt thus with me? He knew how to be abaſed. The Lord Jeſus ſtrengthened him. He was already a new-born ſon of God; and ſhortly after angels came, and conducted him, to a throne of glory, in heaven, where he ſhall reign with Chriſt, in his kingdom, forever and ever. The ſtrengthening power of Chriſt none but ſaints can feel. The ſoul-humbling energy—the ſweetneſs and the glory of divine grace, never can be realized by the ungodly. It is therefore, Angelina, no wonder that the glorious Redeemer is ſo exceedingly precious to the believer's ſoul; for he is his life—his dependence—his ſtrength, and, in ſhort, the foundation of all his happineſs and glory. Let him therefore, forever be endeared to thy ſoul, as "the chiefeſt among ten thouſand, and altogether lovely."

"When all thy mercies, O my God,
"My riſing ſoul ſurveys;
"Tranſported with the view, I 'm loſt
"In wonder, love and praiſe."

AMANA.

QUESTIONS.

GENTLEMEN,

A CONSTANT reader of your uſeful Magazine, offers for explanation the 18th verſe of the viſion of Obadiah.

Queſt. What is that peculiar chaſtening which is experienced by God's children?

Religious Intelligence.

ORDINATION.

ORDAINED, May 20th, 1801, at Milford, Maſſachuſetts, the Rev. *David Long*. The Rev. *Edmund Mills* of Sutton made the introductory prayer; the Rev. *Walter Harris* of Dunbarton (N. H.) preached the ſermon; the Rev. *David Sanford* of Medway made the conſecrating prayer; the Rev. *Nathaniel Emmons*, D. D. of Franklin gave the charge; the Rev. *Caleb Alexander* of Mendon gave the right hand of fellowſhip; and the Rev. *John Cleaveland* of Wrentham made the concluding prayer.

The agreement of the people in the choice of their Paſtor, and the uncommon religious attention now prevailing among them, are grounds of joy to all good people.

POETRY.

COMMUNICATED AS ORIGINAL.

Thoughts on a thunder Storm.

1. HARK, from the heav'ns th' Almighty roars;
In awful ſtreams his lightnings fly;
His angry terrors down he pours,
And wings his vengeance thro' the ſky,

2. Think clouds are for his carpet ſpread
And hide the day beneath his feet;
Heav'n hung in ſable ſpeaks his dread,
And thunders loud th' alarm repeat,

3. In vain ſhall frighted Cæſar hide,*
And haughty tyrants fly the flame;
Terrors ſurpriſe the ſons of pride,
Aghaſt at thy tremendous name.

4. What tho' the ſcenes, which hang the ſky,
Spread univerſal trembling round,
Deiſts lie quaking, Atheiſts die,
And all fall proſtrate to the ground:

5. Theſe but a faint reſemblance are,
A feeble ſhade, a lifeleſs die,
To what the final day ſhall wear,
When blazing lightnings ſheet the ſky;

6. When thunders wake the waſted dead,
And flames intenſe ſhall fire the pole,
Diſſolve the earth, like molten lead,
And roll the heavens, as a ſcroll.

7. Yet theſe profuſe diſplays of God
Are but a preface to the day,
An herald to proclaim abroad,
That Chriſt, the Judge, is on his way.

8. When he appears, his guilty foes
Shall bid th' inflamed earth, in vain,
Deep from its center to diſcloſe,
To ſhield them from a fiercer pain.

9. Buried beneath the molten rocks,
And liquid mountains they would lie,
Or dive to hell in eager flocks,
The face ſecure of Chriſt to fly.

10. Dear Saviour, in that ſolemn day,
Thy ſaints ſhall riſe, at thy command,
Shall ſhout thy conqueſts on their way,
And ſing thy grace, at thy right hand.

MIKROS.

* *Hiſtory informs us that one of the Cæſars was ſo terrified with thunder that he ſometimes crept under his bed thro' fear.*

The holy Sabbath.

1. HAIL, ſacred morn! This day
The bands of death, the Saviour burſt;
In the dark grave he lay,
But roſe triumphant from the duſt.

2. This dawning light doth bring,
The glorious tidings to our ears;
With rapt'rous joy we ſing,
That Chriſt hath burſt the bars.

3. Come, mortals, learn his will;
His ſacred day with love revere:
Up to the holy hill
We'll go, to pay our homage there.

4. The watchmen of the Son,
His glories in his houſe proclaim;
The wond'rous things he's done
The wonders of his holy name.

5. On Zion's heights they ſtand,
The myſtery of grace unfold;
Set forth his high command,
To ſaints more precious far than gold.

6. To ſaints theſe courts afford
Pleaſures more pure than thoſe of ſenſe:
Sweet converſe with their Lord,
'Till he, in love, ſhall call them hence.

7. Oh! How I love the place,
Where Chriſt commands his flock to come,
To taſte his ſovereign grace;
By faith to ſeek an heavn'ly home.

8. Each ſabbath's ſun I'll call,
To witneſs my devotion there
I'll make my God my all
And praiſe, and pray, and love, and fear.

A.

Donation to the Miſſionary Society of Connecticut.

Nathaniel Hubbard of Bolton, - - 50 Dollars.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] AUGUST, 1801. [No. 2.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

On the Special operations of the Holy Spirit.

GENTLEMEN,

THE usefulness of your Magazine exceeds the expectations of its friends. The narratives of the revival of Religion in sundry places, awake the attention of many to the much neglected, tho' all-important truths of the Bible. In these narratives, the doctrine of a special operation of God's spirit on the human heart, is fully supported. This is a doctrine greatly disrelished by the carnal mind, and through ignorance of the nature and extent of moral depravity, perseveringly opposed. It is said, that all men have the Spirit of God alike—that there is no need of his special influence for a holy life, and that all that is said in the narratives concerning his extraordinary operations, is mere pretence and delusion.—This is said, not by open Infidels alone, but by some that are considered religious people, and is therefore worthy of notice.

Being assured, that the attention of some, heretofore in considerate minds, has been lately excited to this subject by the narratives you have published; and feeling its importance, while I recollect the solemn observations of a late author in these words: "Fallen creatures have no better "principle than depraved self-love, "and it must be the work of the "Holy Spirit to create them to new "and holy affections. To resist or "deny the Spirit of God is shutting the door of the kingdom of "Heaven, and destroying to ourselves the efficacy of the gospel. "All those who deny the work "of the Spirit make the gospel as "inefficacious for their own salvation as if they were to deny "Christ himself:" I say feeling the importance of this subject, I am earnestly solicitious, that in addition to what appears in the narratives, something may be said expresly upon it. I do not feel as though I should do ample justice to the subject, but I submit the following observations unreserved-

ly to your inspection and disposal.

It is admitted that all men have natural powers, sufficient to accept of Christ, and to lead a holy and religious life; and that all men have the Spirit of God, as he is a Spirit, and every where present. Nor will I say that all men, in a Christian land, have not some particular awakening influences of the Holy Spirit at one time or another. What I aim at is to oppose the assertions before mentioned, and to say something in support of the doctrine of the extraordinary operations of the Spirit in forming the hearts of men to true religion; and in producing all the real holiness there is in any of the sons of men. And here it may be premised, that the moral depravity of every man, evinces the absolute need of such operations, and proves that if ever God saves a single soul, he must exert some extraordinary power of his Spirit. The renovation of the soul to the love of that holiness which it naturally hates, in all its exercises, is indeed a new creation, and can be accomplished only by that power which raised up Jesus Christ from the dead. And it is observable, that all the circumstances attending the beginning, progress, and permanent effects of the late Revival, testify to the same purpose.

In support of my design, let me call the attention of the reader to the nature of the sin against the Holy Ghost, which shall never be forgiven. As all sins that are against God are against the Holy Spirit as he is one person in the sacred Trinity, and yet all such sins may be forgiven; it must follow that the sin here spoken of is against the Holy Spirit in his distinct office or operations. It is the office of the Holy Spirit to *convince of sin, of righteousness and of judgment.* This is effected in the awakening, renewing and sanctifying of the soul. Hence, unless all are awakened, renewed or sanctified, all have not the spirit, and those who are awakened, &c. are the subjects of its extraordinary operations. This consideration, in conjunction with what has been said above on depravity, is, if candidly viewed, sufficient to refute all that is objected against the doctrine.

But it may be profitable to pursue the matter further. And here may be noticed what St. Paul says, *No man speaking by the Spirit calleth Jesus accursed.* But if all men have the Spirit they speak by it, and yet Jews and Deists are daily calling Jesus accursed; surely they have not the Spirit.

Our Saviour once, in a holy rejoicing, said, *I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes.* When the things of the *Spirit of God are hid* from any, it seems to be absurd to suppose that they have the Spirit of God. And the Apostle intimates the same thing when he says, *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned.* If they are ever received, it is not through the powers of the natural man, but through the uncommon operation of the Spirit on the heart. But our Saviour expressly declares, that some wise and prudent men have not these operations, for these things are hidden from them, they discern not the things of the Spirit of God, and hence it is certain that they have not the Spirit.

In the sixth chapter of John, it appears, that the Jews, who were ready to believe that Jesus was an extraordinary person, were notwithstanding destitute of the peculiar teachings of the Spirit. For not only many things which he preached unto them in righteousness, were considered as *hard sayings*, but he expressly declares verse 63d, that it *is the Spirit that quickeneth*: Had they the *Spirit that quickeneth*, they never would have thought that *the words which were Spirit and were life* were *hard sayings*. Therefore they had not the Spirit.

In the first chapter of John we are told, that the Lord Jesus *came to his own and his own received him not, but as many as received him to them gave he power to become the Sons of God, even to them that believed on his name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God. His own* did not in general *receive him*, all that did receive him were *born of God*.—How they were born of God is told us in a discourse with Nicodemus, in which Jesus declares that *except a man be born again, of water and of the Spirit he cannot see the kingdom of God*. Baptism itself, if baptism is meant by being *born of water*, does not supersede the necessity of being *born of the Spirit*. Consequently, even baptized persons, though surrounded with the presence of God so as to be able to say with the Psalmist, *whither shall I go from thy Spirit*, yet may be destitute of it, in its peculiar operations towards a holy life, and in need of being born again by it. Here then we find conclusive testimony that all men have not the Spirit.

The same thing is confirmed by all those passages which speak of Christians as *born of the spirit*; of God's *pouring out his spirit*; of his giving *the holy spirit to them that ask him*; and of his giving a *spirit of grace and supplication*, which leads any *to look on him they have pierced and mourn*: if any do not look on him and mourn, they have not the spirit. St. Paul says *walk in the spirit and ye shall not fulfil the lusts of the flesh*. Those therefore who fulfil the lusts of the flesh, have not the spirit. He says also Rom. viii. 1, 2. *that those who are freed from condemnation, walk not after the flesh, but after the Spirit*, and *the law of the Spirit of life in Christ Jesus has made them free from the law of sin and death*. Where this Spirit is, there is true religion. If all men then have this Spirit, all men are truly religious; but this is difficult to believe.

We read of being *led by the Spirit*; that the *Spirit witnesses with our Spirits, that we are the children of God*; that *thro' the Spirit we mortify the deeds of the body*, and that the *Spirit is life*, and yet men are naturally *dead in trespasses and sins*, and many remain so to the end of life. We read also of *the earnest of the Spirit given of God* to Christians, that thro' this they *look not at the things which are temporal but at those which are eternal*: This however is not the case of all men.

The Apostle tells us, of *sanctification of the Spirit*, of the gospel's coming to believers in *demonstration of the Spirit*, and in such a manner as that others may notice it; *for the manifestation of the Spirit is given to every man to profit withal*. This last text has been frequently quoted in proof that every man has the Spirit. But if the word *manifestation* be not omitted, it will no more prove that all men have the Spirit, than my hold-

ing up or manifesting that I have a book in my hand will prove that all who see it, have it also.

Further, Christians are known to belong to God by *the Spirit which is given them*, see 1 John iii. 24. but this is impossible if all men have the spirit alike, unless all are Christians.

Again, let us consider what is told us Rom. viii. 14. *As many as are led by the Spirit of God they are the sons of God.* Upon this we may observe, if all men have the Spirit of God *leading* them to a religious and holy life, then are they *all* the sons of God, and there is no distinction of state between men. One has the spirit and privilege of adoption as much as another, and every one in his foulest crimes, may cry *Abba Father by the Spirit of God*, without falsehood or mistake, and Jude was mistaken when he said, *these are sensual having not the spirit.*

The Apostle likewise in the same Chapter v. 9. after describing the situation of those who walk after the flesh, in which he evidently supposes some do walk, says *but ye are not in the flesh but in the spirit, if so be the Spirit of God dwell in you.* Some walk in the flesh, but this is not the case if the *Spirit of God be in them.* Can any thing be plainer? And yet he adds, *if any man have not the Spirit of Christ he is none of his.* Christians know their union to Christ by the Spirit which he gives them. If all have his Spirit all are united unto him, he dwells in all, none *walk in the flesh*, and there is no ground for intimating that any do not belong to him. Further, if all have the spirit there is no room to say any thing about the enmity of any one, for the Spirit of God is not enmity to God. *If* all therefore have the Spirit, all are friendly, all are reconciled, and the main purpose of the gospel ministry, which is to beseech sinners in Christ's stead to be reconciled to God, is at an end; nay it was always unnecessary. Hence also the promise, *Lo I am with you* to the end of the world, is useless.

The sense which is put on these passages of scripture is confirmed by a variety of others which might be mentioned. The doctrine of the extraordinary operations of the Spirit, in order to a holy life, seems to be interwoven with the whole system of the gospel religion. But if the texts which have been brought into view, do not afford conviction 'tis useless to examine any more.

The application of the foregoing passages is greatly confirmed by Christian experience. Many judicious professors of Christianity, whose lives were irreproachable, and who were considered sincere Christians have testified to this purpose. They tell us that in all their former religion, when they thought themselves sincere, and that the desire of being seen of men was not their object, they had not the Spirit of Christ. Many who opposed the idea of any extraordinary influences of the Spirit, have been by their own experience, convinced of their error, and induced to acknowledge the doctrines which are supported in the narratives. It may possibly be said, that they are *deceived* about the matter. But how does the objector know it? Is it rational to deny what others say they have experienced, merely because we have not experienced the same thing? Especially, when in every thing else they appear as judicious and upright as any that we are acquainted with. If a man tells us that honey is sweet, should

we act rationally to suppose that he is deluded, when we have not tasted it ourselves? It seems to be much more rational to compare it with some other thing, the taste of which we had experienced to be sweet. And yet, even then, we might not have the right idea, as we should soon discover by tasting it ourselves. When a man tells us of the operations of the Spirit of God on his heart, we frequently are ready to disbelieve what he says, or to form some idea of it according to our preconceived notions: Like the man that has never tasted honey, he disbelieves or does not receive what is told him about it, or compares it with some other taste which is sweet. But as in tasting of honey itself he would find a peculiar difference, so in feeling the operations of the Spirit of God which are saving, we shall perceive something different from any that we had before. This is testified by our Lord, when he says, if any man will do his will, he shall know of the doctrine.

It is frequently objected, that "if every man has not the Spirit "of God which is necessary for "his conversion or a religious life, "then he is not to blame for re-"maining impenitent." To this it may be replied, that the objection supposes that God is obligated to give his Spirit in its uncommon influences. This would be making God what all sinners wish him to be, their servant. But it must be considered that the object of these operations of the Spirit, is not to give new natural powers to the mind, but to alter the *depraved disposition* of the heart. God has given natural powers enough, but sinners *will not* use them aright. And is it reasonable that blame should lie on him because he does not by almighty power alter their inclinations?

But it is said that "sinners are "willing to exert themselves to "the uttermost, and that they "sincerely wish to use all their ad-"vantages aright;" that is, in other words, from a selfish disposition without any regard to God as God (which is the temper of all the impenitent) the sinner wishes to exert himself without selfishness and in regard to God as God; or plainer still, he selfishly wishes not to be selfish. This is the amount of the objection. But can God who knows the whole truth be imposed on, or shall we (as alas! sinners commonly do) impose upon ourselves so far as to believe that in our selfish wishes not to be selfish, we are not selfish?

The sinner knows not that God truly, whom he thinks he is willing to serve with uprightness. His *understanding is darkened and is alienated from the life of God, through the blindness of the heart.* The way of sinners is *darkness, they know not at what they stumble; a deceived heart has turned them aside.*

But still it is replied, "if God "bestows his spirit in a peculiar "and distinguishing manner on "some, and not on others, he is "*partial.*"

In answering this, it may be asked was it partial in the husbandman, Matt. xx, to give out of his own stores as much to those who labored only one hour—as to those who had borne the heat and burden of the day? Were not the claims of every one answered? Is it partial to give some an opportunity for a religious education and not to others? Partiality does not consist in bestowing greater favors on one than on another, but in answering the claims of one more

than of another. If there be no claims there can be no partiality in bestowing favors. If a man, in settling an account with his neighbour, should self-moved throw up the sum of one hundred dollars justly due to him, would he be partial if he did not the same to the next? If this can be supposed, then a man never can remit a debt or bestow a favor without being partial, unless he does the same to every one in similar circumstances. He may not do what he will with his own: And if he have not enough for every claimless person, he must bestow a favor on none, lest he be guilty of the sin of partiality.

Again, God actually does give some children a better opportunity to secure eternal life than others. In the course of his Providence, some are favored with examples and instructions of piety continually;—while others hear scarcely any thing about God and religion, unless in profanity and contempt; but God is not partial.

Further it is important to consider, that all men are naturally in all their exercises and volitions, warring against Heaven. They can lay no claim to mercy, they reject the Saviour, they have nothing to plead. God may exact the *hundred talents* of them: He may also for Christ's sake remit them in the way of effectually calling them. He repeatedly calls upon them to submit, to own his sovereignty and to serve him only, but no one returns, none will come unto him that they might have life. Therefore in the day of *his power*, not for their sakes, but his own, he makes one and another willing, by the operation of his Holy Spirit. How can he be partial if he leaves others equally guilty? He had a just right to leave all. Let those who are left show their claims, and they may rest assured that God will not utterly leave them. But if they have no claims upon him, it is very wicked to upbraid him with partiality because he is good, and does what he will with his own. Rather ought every sinner to admire the riches of that grace, which while it passes over and leaves him to the just consequences of his rebellion, makes another infinitely blessed. His eye ought not to be evil, because God is good. 'Tis a great favor bestowed on them that are reclaimed, but it is arrogance to find fault because he does not bestow the same unmerited favors on all.

The foregoing observations lead to a few remarks.

1. When men have not experienced something extraordinary or uncommon in their minds, in respect of their sinfulness and the salvation offered in the gospel, they have great cause to fear that they are not partakers of the saving influences of God's spirit; and the same applies to the case of all those who walk in ways of sensual indulgence—they have not the spirit and *are none of Christ's*.

2. There is great reason to believe the doctrine of awakening to religion, by the special operations of the Spirit of God; and to admit such extraordinary things as are contained in the narratives of a revival of religion. They exhibit the marvellous grace of the Most High. It does not become short-sighted and rebellious creatures to follow their own conjectures on so important a subject; but in the fear *of Jehovah* to receive the instructions of scripture, and not shut their eyes against truth which is of everlasting importance.

3. It is dangerous and criminal

to revile what others testify respecting their experience of the operations of the Holy Spirit. To deny such things is, at least, to be guilty of falsehood; perhaps of lying. It exposes to hardness of heart, and in some circumstances compares with the sin which will never be forgiven; it is to resist the Holy Ghost.

4. To be habitually in a state of stupidity, especially if we are professors of religion, and to have but now and then some uneasiness of mind respecting our spiritual state while lust in the heart prevails against the voice of our consciences, is a fearful state. It proves that we are not regenerated; that we are not friends, but enemies to Christ; exposed to the threatning, *my Spirit shall no longer strive with man;* and, in short, that we are on the borders of everlasting burnings. And how awful must be the state of those who have had many serious impressions and convictions on their minds, but have lost them all and turned *again to folly!* No tongue can describe their danger! ALANSON.

An Essay on Christian Communion; for the Connecticut Evangelical Magazine.

THE apostle John, in his 1st epist. i. 3. says, *That, which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ.* The term fellowship, in this use of it, has the same signification with communion. It intends, summarily, a joint participation in one common good.

By means of the apostacy, all holy communion between God and men, and between one man and another, was at an end. Mankind thence became supremely selfish, and as such, disposed to seek every one his own interest, as the supreme good. The great and happy change which is wrought in men, by the grace of the gospel, is, that it makes them holy, and thence happy, in view of the general good. It accordingly extends their regards, from private interest, to the glory of God, and the supreme happiness of his kingdom. When the Apostle to the Cor. says, "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ," he has in view their absolute safety, on the ground of divine promise, and thence their joint participation with Jesus Christ, in the joy set before him, when he endured the cross, and despised the shame. Hence, when he pronounced this blessing on the Cor. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all;" his meaning must have been, that they should be made partakers of the Holy Spirit, in his special and appropriate influences, and thereby be actual partakers of the grace of Christ, and the love of God, and thence be fitted for the holy service of the three in one, who bear record in heaven. But the subject will be more fully illustrated, by the following particulars.

1. The communion of Saints implies, that they have one common interest. It cannot exist, among beings, whose interests are separated, and thence opposed, each to the other. Hence says the Apostle to the Cor. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" So far as men have the mind and spirit of Christ, they have one in-

tereſt, in common with him. He is heir of all things. They are expreſsly made *joint heirs* and partakers with him. As Chriſtians they have no intereſt, ſeparate from his. Chriſt ſaith, "All things, that the Father hath, are mine." He ſaith further, to denote the community of intereſt, between the Father and the Son, "All mine are thine, and thine are mine." Hence, as all true believers have one intereſt, in common with Chriſt, their head, they have the ſame with the Father; for ſaith Chriſt, "I and my Father are one." Being one in eſſence, they have one common intereſt. This, which is primarily the infinite perfection and happineſs of the divine mind, is the good, of which all true believers are made partakers, by grace. Hence they are not only ſo united, as to have a community of intereſt among themſelves, for they are all one in this view, but they have one and the ſame intereſt, and thence one ſource of happineſs, with the Father and the Son.

2. This implies a union of holy affection. True believers are all united in the bonds of mutual love. They are ſpecially commanded, to love one another. By this therefore as an eſſential branch of evidence, they are to be known, by all men, as the diſciples of Jeſus. Beſide, they all unite in ſupreme love to the ſame infinitely worthy object, even God. "They all, with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image." Hence, one moral image, inſtamped on the heart, is a fundamental character, in all the diſciples of Jeſus. Hence ſaith Paul to the Cor. "We have all been made to drink into one ſpirit."

3. Chriſtian communion implies farther a union of purſuit. God is uniformly purſuing his own glory, as the ſource of all rational happineſs; as that, which furniſhes the means of the moſt perfect gratification and joy, to all benevolent minds. God regardeth this, as his laſt end, in all his operations. He evidently intends to manifeſt his glory, conſiſting in his infinite, eternal, and unchangeable perfection and happineſs, to the view of the univerſe. Chriſtians, ſo far as they are ſuch, all mind and purſue the ſame things. In this they unite with the firſt cauſe, and the laſt end. They deſire, and accordingly purſue nothing ſo much, as to glorify their God and Redeemer, and thence promote the deſign of all his wondrous works. The end of all God's commandments is *charity out of a pure heart*. This charity is a purely diſintereſted and holy affection. Hence, in all its operations and purſuits, it perfectly harmonizes with the divine benevolence.

4. Chriſtian communion implies, as the conſummation of it, a union of holy enjoyment. The ſource of this enjoyment is indiviſibly one. The happineſs of all real Chriſtians is one. It conſiſts chiefly, and primarily, in that holy joy, for which they are capacitated, by means of a benevolent temper of heart. By this they are made capable, ſo far as their views are extended, of enjoying the good of the univerſe. This is an earneſt of the heavenly inheritance, which is enjoyed by the Saints in this life. In this they not only have fellowſhip, one with another, but with the Father and the Son. The three, who bear record, in heaven, rejoice in all the divine works, as theſe are moſt perfectly conceived and executed, for gratifying the divine benevolence, in the view of

its own operations, and the happiness thence diffused, through all benevolent minds. Whatever is pleasing to the Father and the Son, is likewise to all holy creatures, so far as it falls within their view of things. Hence, believers are spoken of, as rejoicing, in hope of the glory of God. They accordingly rejoice, in all the prosperity and happiness, which are enjoyed, by the church and kingdom of God, at present; and in all the good, which is anticipated, on the sure ground of divine promise and faithfulness. Hence, the peculiar joy of saints on earth is the same, with that of angels and the spirits of just men made perfect, in heaven; and theirs is a participation in the joy, with which Jehovah contemplates his own perfections, purposes, laws, and administrations; and the answerable stability, glory, and happiness of his moral kingdom.

In view of the preceding observations, we see how to understand, 1 Cor. x. 16. 17. "The cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread, which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread." Communion, in this holy ordinance, is not merely a joint partaking of the representations of Christ's body and blood. This may consist with men's being wholly dead in sin, and thence at enmity with God and one another. But real disciples partake of these outward signs, in the exercise of holy love; and hence, in a believing and joyful remembrance of Jesus Christ, and him crucified. Their souls, therefore, are feasted and nourished, with the bread and the water of life.

Hence, it appears farther, that Christian communion, though in some things, it may depend on outward signs, or circumstances, is yet altogether spiritual and holy. It depends essentially on the inward frame of the heart, and is founded in that holiness, without which no man shall see the Lord. Hence, fallen men can have communion with God, and with one another, in things pertaining to him, no farther, than they are made spiritually alive, by the washing of regeneration, and the renewing of the Holy Ghost. Without this, all, which they can do, or experience, however it may counterfeit the graces of the divine spirit, is the fruit of an unholy temper, and thence of the nature of opposition to God, and his holy truth. This shows the necessity of men's being renewed, after the image of God, as fundamental to a consistent profession of the Christian faith, and a due attendance on the institution of the Lord's supper.

We are farther taught, by this subject, that *no religion, which is founded in mere selfishness, whatever zeal, strictness, and external purity, it may induce, is the least qualification for the kingdom of heaven.* It forms the subject, in no degree, for uniting in the holy services and joys of the heavenly state. This explains the absolute necessity of men's being born again, that they may see the kingdom of God, and enjoy its blessings. Preparatory to this, they must relish the beauties of holiness, and rejoice in God, as their portion and happiness. Hence, the unholy are not only excluded, by the unalterable purpose of God, but if admitted to dwell in the presence of his glory, it would be no joy to them. Even heaven it-

self would be a very hell to them, from which, if possible, they would make their escape. The apparent union and joy of holy minds, so far from exciting answerable feelings in them, would fill them with tormenting malice and envy. How alarming is this view of the subject, to all, who are yet in the gall of bitterness, and bond of iniquity!

Finally, how highly honorable and glorious, as well as delightful, is the sublime reality of Christian communion! It is not a growth of the pride and vain conceits of visionary philosophers, who must yet become fools, that they may be wise. It is not a mere partnership of privileges and pleasures, with the rich, the great, and the honorable of the earth, who have their portion in this life. No, it is an endless and holy union of heart, of interest, and of enjoyment, with an innumerable company of angels, and spirits of just men made perfect, in the kingdom of God; yea with God himself, and his Son, Jesus Christ, who is king of glory, and heir of all things. How immensely exalted then, how replete with glory, honor, and blessedness is that divine communion, to which redeemed sinners are admitted, through the blood of the Lamb!

TROPHIMUS.

Special discoveries of divine things made to Believers.

THE holy scriptures evidently teach us, that God has a special kindness for his own people, who are united to Jesus Christ in the covenant of grace. They are called his elect, in distinction from all other men. Our Saviour calls them his friends, his brethren, and his members; and tells us that he layeth down his life for them; and all the promises of the gospel are also limited to them. The blessings which the saints shall receive in another world are very great; but these are not all: The sacred scriptures teach us, that God distinguishes them from other men with blessings in this world. It would be easy to show, in many respects, how they are so distinguished; but I shall confine myself to observations on the knowledge, instructions and discoveries by which they are peculiarly favored.

God is pleased to give his saints his word, ordinances and institutions of religion. These privileges are not enjoyed by mankind in general; but are blessings which he bestows from his singular love to his own people. It is true, there are others, who have these privileges, as well as the saints; but they are those people with whom the saints live, and it is for the elect's sakes, that these privileges are given. God blesses those societies and nations, among whom his own people live, on their account, as he would have saved Sodom from destruction, if but ten righteous persons had lived in that city. While the Jews were the church, to them were committed the lively oracles of God, and Christian churches have enjoyed them since, and for their sakes, the people with whom they have lived; but no other people. The rest of mankind have been given over to an utter ignorance of the holy scriptures; which intimates, that these scriptures are given out of kindness to the saints. But God has given his own people communications of divine knowledge, which are peculiar to them, which no other people, not even those with whom they live, have ever enjoyed. This is evident from

many passages in the bible. Our Lord said to his disciples, 'Unto you it is given to know the mysteries of the kingdom of heaven; but to them, (the multitude) it is not given.' Mysteries are secrets, which none can understand, but such as are particularly instructed into them, and according to our Lord, none but his disciples have this instruction. To the same purpose Paul says, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things, which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit'. And he adds, 'The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.' Our Saviour also speaks of revealing himself unto his own people, as he doth not unto the world. These, and many other passages of scripture, which might be mentioned, prove that God is graciously pleased to communicate to his saints such knowledge of divine things, as he does not give to other men.

The knowledge here spoken of, is not merely different in degree, but in kind, from that which others possess, in common with the saints. For this reason, the things that they know, are called the mysteries of the kingdom of heaven. The Christian knows by experience the nature of holiness, and the difference between that and sin. He has a direct knowledge, what those things are, which in the scriptures are called regeneration, repentance, faith, love, obedience, communion with God, Christian comfort, divine support and joy in the Holy Ghost; and he has an experimental acquaintance with the other things which the bible mentions, relating to the Christian life. He has been in the practice of them himself, and therefore when he reads of them in the word of God, or hears of them in the sanctuary, or elsewhere, he understands the ideas meant by the words. Christians also are the only people, who know any thing of the moral beauty and amiableness of the character of God, and of Christ, and who are acquainted with the excellency and loveliness of God's moral government. To others there is no form or comeliness in Christ, why he should be desired, and they have no delight in the law of the Lord; while Christians taste and see that the Lord is good. The knowledge, which sinners have of God, and of the things of religion, is communicated to their understandings by books and descriptions; but Christians enjoy the teachings of the Spirit. These learn religion, and the nature of holiness and divine things, not only by book, but also by practice. This knowledge of the spirituality and excellency of the divine life, and of the things of God, differs from the ideas of others on these subjects, much more than the knowledge of an husbandman, concerning his business, differs from the ideas of it, which he could communicate by words, to a savage of the wilderness, who had never seen any thing of the kind. The knowledge of the Christian is experimental, the ideas of others are derived from report and hear-say; and they form false and inadequate ideas of all these things; and of many of them they have no notion at all. They are wholly ignorant of their richness and excellency. They know not the Lord. Hence it is, that when a sinner is first brought into the kingdom of Christ, the Bible appears new to him, and the things

of which it treats, very different from what he expected to find them, if he should become a Christian.

Christians receive glorious instructions, by the teachings of the Spirit, which are communications made, not immediately to their understandings, but to their hearts, by which they are enabled to see the beauty of holiness. The spirit of Christ is in them. When one of Christ's apostles asked him, 'How is it, Lord, that thou wilt manifest thyself to us, and not to the world?' He replied, that both the Father and himself would come and take up their abode with them. This respects a spiritual intercourse, between God and Christians, in which their spiritual life and comfort consist. This can be known to none, but such as partake of it.

Let me observe further, that it is not only true, that the distinguishing love of God, to his own people, has led him to give such peculiar privileges and instructions to them; but that it is evidently fit and reasonable, that God should give them such privileges, and make such special discoveries of himself, and of divine things to them. They are his peculiar people. He hath chosen them, from a world of enemies, to be to the glory of his grace—to be the examples and monuments of his unspeakable goodness and mercy. They are singled out, to be the reward of Christ's mediatorial work; it is therefore suitable, that God should, for his own sake, pour out upon them of his Spirit in abundant measures, and afford them all such instructions and communications, as are necessary, in the best manner to fit them to answer his designs, that they may be illustrious witnesses of the greatness of his mercy, and an honor to their Redeemer. Accordingly God considers them as vessels set apart for himself, and he instructs, purifies and enriches them, for his own use and service, to any degree he pleases. But this is not the case with other men, who remain the enemies of God. They are left to the direction of their own evil hearts, and are vessels of wrath fitting for destruction. They, by their evil ways, judge themselves unworthy of eternal life, and God turns from them to his own people.

The preceding observations are sufficient to show us how it comes to pass, that regeneration, faith and many other things, spoken of in the holy scriptures, are so differently understood by different people. Real believers, who have not only a speculative, but a practical knowledge of them, understand all the essential things of religion alike, in all nations, and among all denominations. But those, whose notions of religion are derived only from books and information, and often from misinformation respecting it, are very liable to mistakes. They have hearts opposed to true religion, and to the doctrines of the bible; they wish them to be different from what they are, and are prepared to embrace some of those false representations of them, which have been devised, and are industriously circulated, by the enemies of truth. They love darkness, rather than light. Here is room enough for the introduction of endless differences, without a suspicion, that they arise from any obscurity in the word of God. Such men fulfil the predictions of the scriptures, by wresting them to their own destruction. We ought not to be surprised at the errors invented and circulated by men, who have no personal acquaintance with true re

ligion, and whose evil hearts dispose them to embrace error, in preference to truth. But 'if any man, (saith Christ,) will do his will, he shall know of the doctrine, whether it be of God.' And an apostle, speaking to Christians, says, 'Ye have an unction from the Holy One, and know all things.'

These observations will also lead us to discover whence it comes to pass, that there are some men, who do not believe in the necessity of awakenings, convictions, conversions and such earnest attention to the things of religion, as sometimes take place among men. They do not believe in that, which is sometimes called experimental religion, to distinguish it from that, which consists in nothing more than a reputable morality, and a formal attendance on the ordinances of the gospel. The reasons given, why they do not believe in such things, very commonly are, that they never experienced any thing of the kind, or that, at some former day, they were under concern of mind, but it wore off, and left them as they were before, and therefore that they know, by their own experience, that there is nothing in such things, but enthusiasm and delusion. By this account of themselves, they describe those, who are represented by seed sown on stony ground, which springeth up suddenly, but soon withereth away. Instead of drawing this false and dangerous conclusion, it is earnestly wished, that they would seriously consider this admonition, given them by our Lord, 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house, from whence I came out, and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.' Such men are not Christians; they have not that knowledge, which the bible tells us, is peculiar to Christians, and therefore their want of knowledge and experience in these things, is so far from proving that they are mere delusion, that it only proves that themselves are in the broad way, that leads to death. And since this divine knowledge is revealed to Christians only, it is not strange that many others, should disbelieve and deny it, notwithstanding the evidence we have of it, in the holy scriptures.

The foregoing observations show also the propriety of calling true religion, *experimental* religion, to distinguish it from the opinions of men, who have had no experience in it.

Finally, It appears from the foregoing observations, that a man must be a Christian indeed, that he may have any competent knowledge of the nature and exercises of Christianity. 'This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.' MIKROS.

For the Connecticut Evangelical Magazine.

Genesis xvii. 23. "*And Abraham took Ishmael his Son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self same day, as God had said unto him.*"

HAD we sufficient light to direct our inquiry, it might

be of ſome importance to underſtand upon what ground it was, that circumciſion was adminiſtered to Abraham's houſehold. When God firſt inſtituted a ſeal of his new and gracious covenant, and gave an expreſs command that it ſhould be adminiſtered to all the males of Abraham's family, it would be reaſonable to ſuppoſe, that the conditions upon which it was to be applied were ſuch as God deſigned ſhould be obſerved, in his church, in all future ages. As this was the original inſtitution of a ſeal, and was deſigned, not only to diſtinguiſh and ſeparate the family of God from all others, but to initiate and introduce into it; it is reaſonable to ſuppoſe, that the poſterity of Abraham would follow his example in its adminiſtration. Not only ſo, but it will be hard to admit, that the terms upon which God originally directed any to be circumciſed, were different from thoſe upon which he afterwards required the ſeal of circumciſion to be applied.

It ſeems generally to have been regarded as a clear caſe, that the men of Abraham's houſehold, though of various and different ages, and many of them as capable of judging and acting for themſelves, in matters of a religious nature, as Abraham himſelf, were, nevertheleſs, circumciſed, not in teſtimony of their own faith, but of Abraham's: Conſequently, that they, none of them, received circumciſion as a ſeal of the righteouſneſs of their own, but of his faith. The following conſiderations may be ſufficient to render it doubtful whether the adults in Abraham's family, and men far advanced in life, were circumciſed, not on their own but on Abraham's account, viz.

1. The ſuppoſition that they were circumciſed only on Abraham's account, without any regard to their own perſonal qualifications, is, at leaſt apparently, inconſiſtent with the directions afterwards given, by the God of Abraham, reſpecting the adminiſtration of the ſeal of the covenant of grace. Juſt before his aſcenſion, Chriſt directed his Apoſtles, Matt. xxviii. 19, "Go teach, *(diſciple)* all nations, baptizing them". Under the Chriſtian diſpenſation, baptiſm takes place of circumciſion, and is a ſeal of the ſame covenant of promiſe—the ſame righteouſneſs of faith. But if the Apoſtles of our Lord were not to adminiſter this ſeal to thoſe, to whom they preached, until they were *diſciples* and appeared to embrace the Chriſtian faith; there needs ſome caution in admitting the ſuppoſition, that, by the expreſs command of God, it was to be adminiſtered to adults, under the former diſpenſation, without any regard to their perſonal characters—and merely becauſe they were ſervants to one, who was himſelf a believer. Abraham's houſehold was made up of men of various ages. Before the inſtitution of circumciſion, he had upwards of three hundred trained ſervants, who were born in his own houſe. Theſe were as capable of embracing the faith of Abraham, as the Gentiles were, of embracing the Chriſtian faith, when the Apoſtles were commiſſioned to preach to them, and baptize. And as the Chriſtian baptiſm is no more a ſeal of the righteouſneſs of faith, than circumciſion was, under the former diſpenſation, it is hardly admiſſible that the *latter*, by expreſs direction of the Head of the church, was *heretofore* to be adminiſtered to adults, without any regard to perſonal character; when faith in the promiſe is *now* made

the condition of its being administered to those, to whom the gospel is preached. It is true, we have but few materials from which to collect the moral characters, and judge, directly, of the personal piety of Abraham's servants. We are, nevertheless, not left perfectly in the dark with regard to the subject. Abraham's eldest servant, who was sent to take a wife to Isaac, appears to have been eminently pious. And God had, before, said, Gen. xviii. 19. "I know Abraham that he will command his children, and his *household* after him, and they shall keep the way of the Lord to do justice and judgment." This is a divine testimony to the fidelity of Abraham. It seems that, on trial, God had found him faithful. Hence there is great reason to suppose, that Abraham had been a painful and faithful instructor of his household, taught them the true religion, and labored to form his whole family to the knowledge and love of God.

2. It appears that God was now collecting and forming a church, in the family of Abraham, to be distinguished from all other people, as well by a particular, visible mark, or badge, as by larger and more explicit promises than had been before made. This mark God stiles his covenant in their flesh. This was a seal, on his part, of his covenant of promise. And this, from that time forward, until the introduction of the Christian dispensation, was initiating; and was the only door into the visible church. And the seal of the same covenant of promise, ever since the ascension of Christ, has been equally initiating into the visible family of God; and, will remain so, to the end of time. The *circumcised* were considered, under the former dispensation, as members of the visible family of God; the *uncircumcised* as strangers and aliens. So it is now in regard of those who are *baptized* according to the directions of the word of God; and, those who remain *unbaptized*. The *circumcised* not only might, but were required to eat the passover, under the former dispensation: But this was forbidden to the *uncircumcised*. So none, but they who are *baptized* may partake of the Christian passover; all others are to be excluded from it. These considerations seem sufficient to support the opinion which has generally been entertained, that, with the institution of circumcision, God set up a church in the family of Abraham. God had a church in the world, before this; but its members, scattered here and there, were not formed into a distinct society, or collected into a particular family; nor were they distinguished from the rest of the world, by any special, visible marks. But now God was setting up a church, to live and be perpetuated to the end of time, which was to be distinguished, by an external, visible mark, from the rest of mankind: And *this mark*, the seal of a gracious promise of his mercy and favor; and, that this church should never be forsaken or cast off, but should live and flourish to the latest generations.

This church is God's family—God's own household, in the midst of which he will ever dwell—sealing to its members the gracious promise, that he will be their God. On this church God has had his heart from eternity. For this the world was made: And for this, the Lord of glory died, and now lives, and will live and reign till her last enemy shall be destroyed. The church, erected in the family

of Abraham, and distinguished by the seal of God's gracious covenant and promise, is the same church of the living God, which still exists, though under a different dispensation; and is distinguished from the rest of the world by an outward, though different, seal of the same gracious covenant and promise, which was made and sealed to the father of the faithful.

These considerations would naturally lead us to suppose that, when God himself began a church, to be distinguished in all future ages from the rest of mankind, he would form it agreeably to the pattern, which, when afterwards manifest in flesh, he gave to his apostles, of a Christian church.—That, in the formation of this church, the Lord himself would observe the same rules, which he required his apostles to observe in erecting churches.—And, that he would admit none into it by circumcision, but such as his apostles might, afterwards, admit by baptism.

But if we suppose that circumcision was administered to Abraham's adult servants, without any regard to their personal characters, and only on account of the faith of their master, Abraham; we shall here behold a church, formed immediately by God himself, without one pious person in it, or, at least, without piety being insisted on, or a visibility of it being even sought in one member of it, excepting merely the master of the family. This hypothesis being admitted, how extremely different will the plan appear, upon which the holy God himself formed a church, from that upon which he, afterwards, directed his servants, who acted under him, to form churches for him. And this the church, too, which was to be perpetuated in all ages, and into which none, to whom the Apostles were sent to preach, were to be admitted by baptism, but such as were visibly believers.

That God himself should direct and require Abraham to set the seal of the righteousness of faith on adults, without any regard to their personal moral characters;—that he should, in the first instance, direct the church, with whom he said he would dwell, and to whom he promised to be a Father and a God, to be composed of members destitute of visible marks of piety toward him;—that this should be the visible church redeemed from among men, and formed to show forth the praises of him, who hath called them to glory and virtue; and, that, afterwards, he should direct peculiar care to be used respecting the materials of which his house is to be builded, and require the evidence of *discipleship* to be given, before the initiating seal into his house and family might be administered; are suppositions, which are inadmissible, without clear and full evidence to support them.

Besides, it is worthy of enquiry, whether it be correspondent with God's usual manner of dealing with men in matters of religion, and agreeable to that grace, wherein he hath abounded toward us in all wisdom and prudence, to suppose that he should require Abraham to exercise *the authority of a master in compelling men to submit to a religious rite—a sacred seal of God's new and gracious covenant*; and, on the other hand, whether it correspond with the character of Abraham, and the testimony which God himself gave of him, that he would command his children and his *household* after him, to suppose that he should *compel* men far ad-

vanced in life to receive the inſtituted diſtinguiſhing mark of being in covenant with the holy God, without previouſly inſtructing them into the ſacred nature and deſign of the inſtitution; or, when thus inſtructed, on their rejecting the covenant, of which circumciſion was the ſeal, that he ſhould proceed to adminiſter it to them.—Theſe conſiderations alone, aſide from what has been before urged, furniſh apparently plauſible objections againſt the opinion, that the adult ſervants of Abraham's houſehold were circumciſed on account of *his* faith, without any regard to their own perſonal characters.

On the duty and importance of Social Worſhip.—Particularly in the exerciſe of Pſalmody.

(Continued from p. 17.

NUMBER III.

——— *Be filled with the Spirit; ſpeaking to yourſelves in Pſalms, and Hymns and Spiritual Songs; ſinging and making melody in you heart to the Lord.* Paul to the Epheſians, v. 19, 20.

THAT public worſhip, in ſome form, is a duty of perpetual obligation on men, is generally admitted; and its important relation to the intereſts of human ſociety, is felt, and rarely denied even by infidels.

That Pſalmody in particular, or the exerciſe of vocal muſic in the public worſhip of God is a duty of divine inſtitution, and as ſuch has been practiſed by the people of God in every age of the church, has been conſidered in my ſecond number, and the apoſtolic injunction at the head of this, together with various paſſages from the Old Teſtament Scriptures adduced in eſtabliſhment of the point. The deſign of all which was, not ſo much to convince the doubtful, as to excite the ſerious attention of the inconſiderate, and impreſs the influence of divine authority as a matter of the utmoſt importance to a right and acceptable performance of the duty—for, "whatſoever is not of *faith*, is ſin."

The particular manner, both as to outward act and moral temper with which the duty is to be performed, yet remains to be conſidered; and this is the propoſed ſubject of enquiry in the preſent number.

As the ſubject preſents itſelf in a twofold view, viz. *external* and *internal*, this method of treating it is accordingly ſuggeſted. And as to the firſt, we may obſerve, that reaſon and common ſenſe, as well as the concurring authority of Scripture, point out the propriety, yea, the duty of qualifying ourſelves in the knowledge both of the theory and the practice of the muſical art, that we may join in that part of worſhip, ſo that the exerciſes of God's houſe may be performed *decently and in order*. To diſconnect, or diſcard this principle from our idea of the duty, would manifeſt an extreme degree of ſtupidity, and of diſreſpect for a divine inſtitution. As a general rule, perhaps it would go as far to diſprove a heart of piety, as an ear for muſic. Ill-timed ſinging, or a medley of an hundred jarring diſcordant ſounds poured upon the ear at once, muſt have ſuch a diſagreeable effect, as will tend rather to extinguiſh than excite devotion. This idea then, that we muſt ſo ſing as to make melody to the ear, muſt be taken as a given firſt principle. Voluntary penance enters not into religious worſhip, and the effect of diſcordant ſounds is ſimply the ſenſation of diſtreſs and horror.

As I am now treating upon the external part of the duty, permit me to descend still more minutely upon matters of form; for whatever is connected in point of propriety with this subject cannot be viewed as unimportant. In the exercise of this, as well as every other art of worship, we should observe a decent, solemn and regular deportment—not indulge in postures of sloth, of apparent inattention and indifference—in no indecent, light and trivial gestures. Our eyes should be upon our psalm books—not an unnecessary whisper should escape from our lips, and never a smile of levity appear upon our faces.—Our articulation should be clear, our pronunciation distinct, our emphasis correct and natural as in reading or speaking.

If we feel, as we ever should feel in this duty, that it is a solemn act in which we are engaged; and that we are addressing our homage to the all-present, omniscient God, our outward deportment will be conformable.

The choice of tunes belongs to each worshipping assembly, or to the leading choir of singers, who act in behalf of the whole in making this selection. I would however humbly suggest the expediency of not indulging to the extreme a taste for novelty, or a predilection for new tunes, in exclusion of all such as are generally known, and in which the older part of the congregation can unite their voices; and for the same end, that is, to make the worship as general, and as generally edifying as may be, that fuging music, and musical repetitions without very evident propriety, be but sparingly used. A want of due solemnity and seriousness in much of the modern church music now in use, is felt and regretted by many people of serious minds, and correct musical taste. There is surely a certain fitness and propriety to be attended to in this matter, or we are at once exposed to very unbecoming extremes. There is nothing sacred in sounds, it will perhaps be replied; and it is as readily granted; but that there is not something in certain transitions and modifications of sounds less calculated than others, to excite seriousness and devotion, and therefore not so proper to be used in the solemn exercise of divine worship, surely cannot be pretended. And that flighty, unserious airs of music form the best medium of our communion with heaven, and the most suitable in which to address our direct and solemn homage to the King eternal in the temple of the living God, will not be conceded.

But the great and essential requisite of the duty is still to be considered and applied; without which the utmost attention to outward form, will be as unavailing as a tinkling cymbal, and as destitute of true worship. We must not indulge so gross an idea as that the Most High is capable of being pleased with sounds—it is a meek and quiet spirit alone that is of worth in his sight. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." It is the melody of the heart only that ascends with acceptance and makes music in the ear of God. This end, our music is designed as a mean to effect—in tranquillizing the passions—fitting the affections to a spirit of devotion, and preparing the heart, thro' the aid of divine grace, for the perception and enjoyment of moral beauty.

The first and fundamental direction, the Apostle gives for the per-

formance of the duty is, " be filled with the Spirit." Here is an idea, which, perhaps, many of the votaries of ſacred muſic have not ſufficiently conſidered ; and perhaps too in all their time, attention and expenſe beſtowed in learning to ſing, they have not even brought it into account as a qualification for acceptable religious praiſe. If ſo, let them, for once attend carefully to the inſtruction of the bible, and receive conviction of truth.

There is ſomething ſtriking and inſtructive in the connection which the firſt clauſe of this ſcripture paſſage, has with what immediately precedes it, " *Be not drunk with wine wherein is exceſs*, but be filled with the Spirit, ſpeaking to yourſelves in pſalms and hymns," &c. People of temperate lives will not ſo readily apprehend any ſpecial application to themſelves, of this part of the apoſtolic injunction ; beſure, by way of reproof —yet I muſt think, that in its connection is contained an important inſtruction for all ; and as far as we are actuated by improper motives in our attention to the muſical art, and do pervert the melody of our voices to a wrong and improper end, we are not ſo unintereſted in the paſſage, as at firſt ſeemed ; but the reproof, by implication, actually reaches us. And do we not ſee a general propenſity in mankind to abuſe and pervert the ſacred art of muſic ? The uſe which a great part of mankind make of muſic, and the higheſt end they propoſe from the practice and enjoyment of it, is to excite carnal mirth, and give a keener reliſh to ſcenes of conviviality, if not of riot and intoxication. A merry ſong over the bottle or card-table, beguiles the inſipidity of miſpent time, and adds a gaiety of humour to their feſtive mirth. Saith the prophet Iſaiah, " The harp and the viol, the tabret and pipe and wine are in their feaſts, but they regard not the work of the Lord, neither conſider the operation of his hands". (*Iſaiah* v. 12.) The prophet Amos gives the ſame deſcription. " They chant to the ſound of the viol, and invent to themſelves inſtruments of muſic like David—that drink wine in bowls, and anoint themſelves with the chief ointment, but they are not grieved for the affliction of Joſeph". (*Amos* vi. 5, 6.) How diſpleaſing to the Moſt High was this proſtitution of muſic, the ſame prophet gives us to underſtand. " Take thou away from me the noiſe of thy ſongs, for I will not hear the melody of thy viols."

Theſe ſcripture paſſages, I think, explain the connection of the former one, to which we have adverted ; and ſhew us, that the uſe of muſic, for ſelfiſh, carnal, ſenſual ends and purpoſes, is divinely forbidden ; and that, like all other enjoyments, it is to be improved, with either an immediate, or ultimate reſpect to the ſervice of God ; either to unbend and relax the mind from cares ; to refreſh and enliven the animal ſpirits in a ſtate of dejection, or under too great intenſity of mental exerciſe, and thereby the better fit us for the active duties of life ; or, in the nobleſt uſe of muſic, to enkindle a ſpirit of devotion in our ſouls—to worſhip and glorify God.

In the direction given us by the Apoſtle for the performance of the duty, he ſets up a character, moral temper, performance and enjoyment, in the exerciſe of the muſical art, in direct contraſt with what immediately precedes it.—As if he had ſaid, would you enjoy true pleaſure in the charms of

music, apply the art to the proper end for which it was designed and given to man. Seek it not in the song of the drunkard, or the lewd ballad of the sensualist, but address your melody in humble fervent worship, to him who formed to song your tuneful voices, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." And for this end, "be filled with the Spirit"—be assimilated, in the temper and dispositions of your hearts, to the glorious moral character of Deity, the infinite source and standard of all perfection.—What it is to be filled with the Spirit, we may learn, by knowing what are the genuine effects of the Spirit's sanctifying operations upon the soul. "Now the fruits of the Spirit are these, *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" Where these are found in the worshipper, he is filled with the Spirit—and what divine harmony, what heavenly music must flow from the combination and concert of these virtues! It is a melody pleasing to God himself.

There is something very instructive, and inexpressibly beautiful in the figurative expression, "making melody in your hearts to the Lord." If it mean any thing, it is descriptive of the most composed, serene, and tranquil state of mind—forming a direct contrast to that of the carnal mind, which, distracted with worldly cares, in enmity with his God, and his fellow creatures, opposed to the nature and the object of his worship, is harrowed up with the distracting conflict of jarring passions, and like the troubled sea that cannot rest, continually casting up mire and dirt. There is nothing but discord in such a heart how tuneful soever may be his voice. But where the rough and turbulent passions are smoothed and regulated—all the powers and faculties of the soul—all the affections and desires of the heart, strike unison in love to God and man; here is melody indeed, it is the melody of the heart:—here is celestial music; it is the harmony of the soul. This on earth preludes the exercise of angels, and the transports of heaven.

If then Psalmody, be a divine institution, which we cannot doubt, it ought to be diligently cultivated and reverently attended. Let none remain inattentive to the duty, or insensible of their obligations to sing God's praise in his public worship Let all be exhorted to unite with the music of their voices, that melody of the heart which the sacred scriptures enjoin, and they may humbly hope for the approbation and acceptance of that great and glorious Being, who is the immediate object of their worship. Let us only be filled with the Spirit, and we can want no motive of encouragement, that can arouse the attention, warm the affections, and inspire the devotion of a rational being.

ASAPH.

An account of a work of divine grace in a revival of religion in the town of PLYMOUTH, *State of Connecticut, in the year* 1799, *in two letters to the Editors from the Rev.* SIMON WATERMAN.

(Continued from page 27.)

LETTER II.

GENTLEMEN,

AGREEABLE to intimations given in the close of my former letter, I shall now give some

further particulars, relating to the late revival of religion in this town.

About four or five months after the attention began, two lads or young men, who lived near each other, having finished their daily labor in the field, met in a school-house near by, and spent the evening in religious conversation. They had not spent more than two evenings in this manner, before their being together and the design thereof, was known to some in the neighborhood, who, the next time they met, joined their company. About this time, I heard of their meeting, although it was not generally known. A doubt, at once, arose with respect to the propriety of encouraging so young a class, of the different sexes, meeting by themselves, for religious purposes; without some one of more age and experience, to superintend their meetings, and preserve regularity among them, as also to instruct them, in things pertaining to the kingdom of God, and their own salvation. At their next meeting, I went among them, and found nearly forty males and females, from about eight to about eighteen years of age, convened for the purpose of praying together, reading, singing psalms, and talking upon religious subjects. Being now desired by them I met with them, weekly, for several months. The second time I met with them, there were about double the number there were the first time; and the third time, I judged about one hundred and forty. Although it was now the busiest season of the year with farmers, being about harvest-time, and the evenings short, young men and women and children, came from a distance of several miles; and much the greater part appeared to have their minds impressed with seriousness; for in every part of the house, tears were seen, and sighs and sobs heard; altho' endeavors were used to suppress the one, and to conceal the other. These meetings of the young people and children, were kept up for several months, and until more elderly people, who wished to participate with them in their devotional exercises, came in among them, and so rendered them common for those of every age: but it is hoped, the religious impressions made at this time, upon the young and tender minds of a number, will never be wholly effaced, but remain through time and be like a well of water, springing up into everlasting life.

I shall now take notice of some expressions, or forms of speech, made use of by individuals, during the time of the awakening. These expressions and forms of speech, so far as they indicate the exercises of the heart, will show what the views and feelings of some were; and perhaps, afford a specimen of the whole; for it is not doubted, but similar views and feelings were common to many, if not to most of those among us, who have been the subjects of an uncommon operation of the spirit.

When one was asked, "Do you 'hope you have acquainted yourself 'with God, and are now at peace 'with him? Or should you leave 'this world in your present state, 'what would your end be?" The answer was, "I do not know what 'my state is, nor what will be-'come of me: I am in the hands 'of God, who hath a right to and 'will do with me as he pleaseth; 'and I know he will do right." *Question*, "Do you think yourself 'a sinner, and that you deserve to be 'forever separated from God, and 'to be made everlastingly miserable?"

Anſwer, "Yes, I know I am a 'ſinner and deſerve eternal death; 'and if God ſhould caſt me off 'forever, and make me everlaſting-'ly miſerable, I never ſhould have 'any juſt cauſe to complain." *Queſtion*, "Do you feel reconciled 'to the will of God: is it the joy 'of your heart that the Lord reign-'eth; and can you truſt yourſelf 'in his hands, and leave it with 'him to do with you as he pleaſ-'eth?" *Anſwer*, "It ſeems to 'me I can. I know he does and 'will do right." *Queſtion*, "Do 'you think you love God for what 'he is in himſelf?" *Anſwer*, "I 'hope I do." *Queſtion*, "If God 'ſhould reject and caſt you off 'forever, do you think you ſhould 'ſtill love him?" *Anſwer*, "I 'ſhould have the ſame reaſon to 'love him for what he is in him-'ſelf, as I ſhould if he ſhould 'make me happy, and it ſeems to 'me I ſhould love him then as much 'as I now do." *Queſtion*, "Do 'you feel willing to be eternally 'ſeparated from God, and baniſh-'ed his preſence forever?" *An-ſwer*, "No, I do not; but if I 'ſhould be, God would ſtill be, 'a juſt and good being, for I de-'ſerve his wrath forever."

To another it was ſaid, "When 'I aſked you a few months ago, 'what you thought would become 'of you, if you was then to die, 'you told me you hoped it would 'be well with you; but you did 'not, at that time, give the reaſon 'of your hope; what do you think 'of yourſelf now?" *Anſwer*, "I 'think, ſir, if I had died when 'you ſpoke to me before, I ſhould 'have been in miſery now; for I 'then deceived myſelf; but I hope 'I am not deceived now, and think, 'if I ſhould leave the world at this 'time, I ſhould go to reſt." *Queſ-tion*, "But you ſay you have been 'deceived, and what reaſon have 'you to believe your preſent hope 'is not that of the hypocrite, 'which will fail you when God ſhall 'take away the ſoul?" *Anſwer*, "I 'have views and feelings now, 'which I never had before. I 'never had ſuch views of God and 'Chriſt and holineſs, as I now 'have: I never wiſhed to enjoy 'God and Chriſt as I now do." *Queſtion*, "Are you ſo confident 'of your good eſtate, as that you 'are not afraid to die?" *Anſwer*, "Sometimes I am, and ſometimes 'I am not, and ſometimes I feel 'as if I wiſhed I was dead." *Queſtion*, "Do you ever feel a 'willingneſs to leave your relations 'and companions and friends, and 'now in the days of your youth 'lie down in the cold and ſilent 'grave?" *Anſwer*, "Yes ſome-'times I do." *Queſtion*, "But 'why do you not feel ſo at all 'times?" *Anſwer*, "Sometimes 'I am afraid I do not love Chriſt 'in ſincerity, and then I am afraid 'to die; but at other times, I have 'ſuch views of Chriſt, and he ap-'pears ſo glorious and lovely, 'that I have a deſire to be gone, 'that I might be with him, and 'love him more and ſerve him better, 'than I do, or can while I live in 'this world."

To another, who expreſſed a deſire to profeſs Chriſt and com-mune at his table, it was ſaid, "Do you think yourſelf worthy 'to come to the table of the Lord?" The anſwer was, "No, I know 'I am not; but the dogs eat of the 'crumbs which fall from their maſ-'ters table, and this, ſir, is what I 'wiſh to be permitted to do. I 'think it my duty to confeſs Chriſt 'before men; and as unworthy as 'I am, I have a deſire to commune 'with him at his table." *Queſtion*, "Do you feel a love for holineſs,

'a hungering and thirſting after 'righteouſneſs, a reliſh for and de-'light in the duties of religion?" *Anſwer*, "Yes, above any thing 'in the world. I uſed to think I 'took pleaſure in being in young 'company, in attending balls and 'other amuſements; but I now 'find more ſatisfaction in reading 'the bible, converſing upon religion, 'and attending religious duties, 'than in any thing elſe; and have 'more pleaſure in attending one 'religious meeting, than I ever 'took in all the balls I ever attend-'ed. And altho' I have read the 'bible through ſeveral times, I 'never open it now, but I find 'ſomething new in it, ſomething 'I never ſaw before."

To another it was ſaid, "Do 'you find by experience that Chriſt's 'yoke is eaſy, and his burden light; 'his ways pleaſant, and his paths 'peace?" *Anſwer*, "Yes, and I 'now believe there is no real happi-'neſs in any other way, than in 'walking with God, and keeping 'his commandments. I have lived 'a number of years in the world, 'without God, and without attend-'ing to the duties of religion, or 'practiſing godlineſs, and then tho't 'myſelf happy; but I never knew 'what happineſs was, until of late; 'and have enjoyed more real happi-'neſs, within a few months, or 'even weeks, than I ever enjoyed, 'in all my life before."

Another ſaid, "I never, until 'of late, knew what friendſhip 'meant; I never loved and enjoy-'ed my friends and acquaintance, as 'I now do. I wiſh to do them all 'the good I can, and want they 'ſhould experience the power of 'godlineſs, and taſte and ſee how 'good the Lord is. I lately atten-'ded public worſhip upon the ſab-'bath, in a neighboring town; 'the miniſter preached a very ſeri-'ous and good ſermon, and appear-'ed to feel the importance of what 'he ſaid; but many of the hearers, 'eſpecially of the young people, 'were very inattentive, and ſome of 'them very rude. O, how did I wiſh 'ſome word ſpoken by the preacher, 'might reach their conſciences, and 'ſome arrow prick their hearts, 'check their levity, and make them 'ſerious! To ſee a miniſter, ſpend-'ing his ſtrength for nought, and 'young people trifling and playing 'in the houſe of God, gave me very 'diſagreeable feelings; and if my 'heart does not deceive me, I wiſh 'all may be ſaved."

Another ſaid, "In early life I 'was thoughtful about religion, and 'for many years paſt, had a great 'deſire to profeſs Chriſt, and com-'mune at his table. But doubts 'and fears, reſpecting my prepar-'edneſs for tranſactions ſo ſolemn 'and important, always kept me 'back, until of late, when my 'mind hath been ſo ſtrongly impreſ-'ſed with a ſenſe of its being my 'duty, I could refrain no longer. 'I therefore publicly gave up my-'ſelf to God, and the ſame day 'communed at the Lord's table; 'but not without fear and trembling, 'leſt I ſhould eat and drink unwor-'thily. The night following, as I 'lay in bed, meditating upon what 'I had done, examining myſelf, and 'praying to God, that he would 'lead me in the way everlaſting, I 'ſuddenly had ſuch manifeſtations of 'God and Chriſt and ſuch a time of 'refreſhing as I never had before. 'It ſeemed as if I beheld heaven 'opened, and Chriſt ſtanding on 'the right hand of God. Not that 'I ſaw any thing with my bodily 'eyes, the whole was mental. God 'appeared glorious in holineſs, and 'as an abſolute ſovereign, and Chriſt 'an able and willing Saviour. My 'heart appeared at once reconciled

'to God, and I seemed to have no 'choice of my own, but wholly re-'signed to God; and my will swal-'lowed up in his will. Christ ap-'peared both able and willing to save 'me, as unworthy as I was. I 'now experienced such joy as I 'never did before. I attempted to 'describe it to a friend in bed with 'me, but it was joy unspeakably 'great, joy unutterable. My whole 'soul seemed to be swallowed up in 'viewing God and Christ, without 'reflecting I had, or ever should 'have any interest in either of them. 'I rejoiced in God and rejoiced in 'Christ, on account of the glorious 'beauty and excellencies, which I 'saw in them. From that moment, 'I have felt a sweet calmness and 'serenity of mind. I seem to have 'no will of my own, but my will 'bowed to the will of God, in life 'and death, for time and for eterni-'ty. I feel as if I could cheerful-'ly leave myself, and all I have, 'with God, for him to do with me 'and them, as he thinks best; be-'ing fully assured he will do right. 'If I am finally saved, it will be of 'his sovereign mercy and grace, 'through the atonement of Christ; 'and if I am finally lost, God will 'be just and good, and the faulty 'cause of my perdition lie at my 'own door. This Lord's day 'night, and the ravishing views I 'then had, I shall never forget; 'and my daily prayer is that I may 'have times of refreshing from the 'presence of the Lord; and that I 'may be more conformed to God, 'in the temper of my mind, and 'have more of the Spirit of Christ."

Another said, "As I was walk-'ing to the house of God upon the 'sabbath, I saw a number of little 'worms, swimming about in a small 'brook; I stopped and viewed 'them, and said to myself, how in-'nocent and happy are these worms 'compared with such a sinful wretch 'as I am. They never dishonored 'the God that made them, as I 'have done. They never slighted 'the Saviour, nor grieved the Ho-'ly Spirit of God, as I have done. 'They never committed the sins I 'have. O! how mean and vile I 'am! I am meaner and viler 'than the meanest and most con-'temptible worm. How wonder-'ful and astonishing that God 'should suffer such an unworthy, 'ill-deserving creature as I am to 'live in his world, to tread upon 'his earth, or breathe his air. I 'deserved to have been shut up in 'hell long ago, and yet I am still a 'prisoner of hope: Oh! the 'goodness and long-suffering of 'God, and the ingratitude and 'wickedness of hardened sinners!"

I shall now subjoin a few extracts from some letters, sent to particular friends. They were not written with a view of being seen by any but the persons to whom they were addressed. One writes thus, "Dear Friend, Do let me 'know how you do, and what 'you are doing, I am more con-'cerned for my friends now than 'ever; am more fond of their 'company and conversation; and 'yet at times, love retirement, 'and enjoy myself very well 'alone. How thankful should 'we be, that we are made rational 'creatures, capable of enjoying 'social happiness? Do we consid-'er from whom we receive our 'blessings, and the obligations we 'are under to live devoted to the 'giver? When we give to God 'the dew of our youth, he will be 'pleased with the offering. A 'flower offered in the bud is an ac-'ceptable sacrifice."

Again, the same writes, "Dear 'Friend, The spring is now open-'ing, the snow dissolving, the

'ſtreams murmuring over the pebbles, the lambs ſkipping in the meadows, and the birds on the branches ſtraining their little throats in melodious ſongs; all ſpeak, in different ways, their maker's praiſe. Should not we, who are endowed with reaſon, join in praiſing the creator; even the mute creation would find a voice, and upbraid our ſilence. Let us in our youth attend to the one thing needful. Now is the beſt time to lay in ſtore a good foundation againſt the time to come. It is written, remember now thy creator in the days of thy youth. And now is the accepted time. If you aſk, what this world is, and what the pleaſures of it are? I anſwer, vanity of vanities, all is vanity. There is no real and ſubſtantial happineſs in the enjoyment of any thing this world affords. If your ideas of this world are the ſame with mine, then

"Whilſt the buſy croud,
"The vain, the wealthy & the proud,
"In folly's maze advance,
"Tho' ſingularity and pride,
"Be call'd our lot,
"We'll ſtep aſide,
"Nor join the giddy dance."

The ſame writes again, "I retire from company, to converſe alone with one I love; for ſo I call writing to a friend. What privileges have we which thouſands are denied? We have kind parents to inſtruct us, are taught to write, and thus to converſe with abſent friends. Let us improve our advantages and cultivate our minds in early life. Doing this will render us dutiful children and faithful friends; render the path through life pleaſing, and a death-bed eaſy. When I hear people complaining of their misfortunes and hardſhips, I often ſay in my heart, alas, there is no cauſe of complaint, but the higheſt reaſon for gratitude and praiſe. Nature is eloquent in praiſing the creator.

"But man alone intent to ſtray,
"Ever turns from wiſdom's way.

'Until you ſee me, do think of me or think of ſomething better. Adieu."

Another writes thus. "Dear friend, I now ſit down to tell you what hath taken place with me this preſent week. On Wedneſday evening, I was thoughtful and very ſerious, and after attentively liſtening to ſome religious converſation between two friends, I retired to reſt, with my mind deeply impreſſed, and lay ſometime in bed, wetting my pillow with tears. This was not the firſt time, my mind hath been fixed on, and my thoughts ſwallowed up with things of another world; and I have ſometimes entertained a hope, I experienced the power of godlineſs in my childhood. But now on a ſudden, my ſins were ſet in order before me and ſeemed to ſtare me in the face; and my heart was ſo pricked I could not lie ſtill. I uſed to think, I had a deſire to embrace Chriſt, and partake of goſpel bleſſings. But I now experienced views and feelings, ſuch as I never did before; and was afraid to cloſe my eyes in ſleep; for I thought nothing kept me from the pit of endleſs perdition, but the ſlender and brittle thread of life. What ſhall I do? was now the language of my heart. If the righteous are ſcarcely ſaved, where ſhall the ungodly and the ſinner appear! If I attempted to pray, theſe words were in my mind, the prayer of the wicked is abomina-

'tion to the Lord. I then said to 'myself, what can I, or what shall 'I do? I am wretched, and 'wretched I must be. I deserve 'nothing but the frowns and wrath 'of the Almighty. Better would 'it have been for me, if I had not 'been born. At this time, my 'views, exercises and feelings 'were such as I cannot express; 'they were such as I never had be-'fore. But at this moment, my 'heart breathed out the prayer of 'the publican, who thought him-'self unworthy to lift up so much 'as his eyes to heaven; God be 'merciful to me a sinner. Imme-'diately upon this, I appeared to 'myself, to be lost, for a short 'space; I believe it was not more 'than a minute or two, but I do 'not know how long it was, nor 'what passed, during a time, for 'whether I was in the body or out 'I cannot tell. But as soon as I 'came to myself, I did from my 'heart, give up my myself, both 'soul and body, to him who gave 'me being.* After I had thus 'given myself up to God, being 'much fatigued, and having had 'but very little sleep, since Mon-'day night, I fell asleep; and 'when I awoke, found my mind 'more at ease, than it was before. 'But I seemed to myself, to be a 'new creature. I could not tell 'how I was altered, but I tho't, 'surely I am not the same person 'I used to be. In the forenoon of 'Thursday, while I was about my 'common domestic concerns, ma-'ny tears fell from my eyes; not 'because I was concerned about 'the salvation of my own soul; 'but, O! the goodness of God! 'In the afternoon, I attended a 'sacramental lecture; and heard a 'sermon from these words, *Je-'sus, when he had cried again with 'a loud voice, yielded up the Ghost.* 'The words of the text, affected 'my heart, and the sermon seemed 'to do my soul good. He died 'for sinners! Happy are those 'that trust in him! In the eve-'ning I attended a religious meet-'ing; and what I heard, was to 'me, as cold water to a thirsty 'soul. During most of the day, 'I had by turns doubts and fears 'respecting my future state. But 'at night, felt as if I could trust 'myself in the hands of God, and 'having committed myself to his 'keeping, gave myself to sleep, 'saying, I will both lay me down 'in peace and sleep; for thou 'Lord makest me to dwell in 'safety. I spent most of the fore-'part of Friday in reading and wri-'ting, and in the afternoon, be-'gan to entertain a hope I had 'seen and been with Jesus, who 'hath said, those that seek me early 'shall find me. To-day, viz. Sat-'urday, my hope is strong; and I 'believe, if God ever did pour 'his Spirit into my heart, he did 'it last Wednesday evening. But 'at that time I thought of no such 'thing. My prayer now is, that 'God, for Jesus' sake would pour 'out his Spirit upon all flesh."

In narrating the preceding conversations and extracts, the narrator, hath not confined himself wholly to the modes of expression, and forms of speech made use of by the speakers and writers; but hath endeavored to retain the true sense and meaning of every particular sentence, and as far as he could consistently with rules of propriety, hath confined himself to the original words and phrases.

During the time the awakening continued, sports and pastimes,

* "Torrents of grief can ne'er repay,
"The debt of love I owe;
"Here, Lord, I give myself to thee,
"'Tis all that I can do."

and ceremonious visits, were generally discontinued; and the ball-room so far unoccupied, that the musician feared his craft was in danger, and his hopes of gain were gone. And in those days, the word of the Lord, both read and preached, was precious. In some houses, where the bible was kept heretofore useless in the book-case it might now be seen, lying in the most convenient places, for frequent use. To many it appeared a new book, whenever they opened it they always found something new in it, something they had never seen, or never attended to before; and preaching appeared new to many; yea, the *old* sermons they had heard before, were new, and they were ready to imagine they never heard such excellent sermons before.

Although much time was spent in religious exercises, such as reading, attending lectures, and other religious meetings, yet in such a manner did those who were serious œconomise and redeem time that it was believed by unbiassed and candid observers, that worldly business did not suffer by means of the religious attention.

A good number of families who had always lived without calling upon God either morning or evening, are now devout worshippers.

To see or hear of such revivals of religion and times of reformation, must refresh and gladden the hearts of all the godly; and excite the children of Zion, while they rejoice in their king, and in the prosperity of his kingdom, to pray without ceasing, that he would hasten the time, even the set time for the accomplishment of all those glorious things spoken of in prophecy, concerning the enlargement, peace, prosperity and glory of Christianity. When the enemy shall come in like a flood, the spirit of the Lord shall set up a standard against him; but for this he will be enquired of by the house of Israel. And with what freedom and importunity may God's spiritual Israel address the throne of grace for so rich a blessing! Thus saith the holy one of Israel and his maker, "*ask* of me concerning 'my sons, and concerning the 'work of my hands, *command* ye 'me." Nor did he ever say to the seed of Jacob, "seek ye me 'in vain."

"He frees the souls condemn'd to death,
"And when his saints complain,
"It shan't be said that praying breath,
"Was ever spent in vain."

He that shall come, saith, behold I come quickly. Amen, even so come, Lord Jesus!

I am, Gentlemen, with considerations of high esteem,
yours, &c.
SIMON WATERMAN.
Plymouth, (Con.) Feb. 1, 1801.

Admonitions from the Death-Bed.

NUMBER I.

IN my early life, I was witness to an extraordinary instance of clear views and triumphing joy and hope in a dying person. I was then so young that I cannot distinctly recollect the descriptions which he gave of his faith and hopes, but remember the deep impressions they made on my own mind; and I was thereby led to reflect much on the evidence in favor of truth and religion which may be collected from the views, the hopes and the fears of those who feel their near approach to the eternal world. This determined me, at the commencement of my ministry, to note in my diary, extraordinary instances of conviction,

fear, or joy which I ſhould obſerve in the cloſe of life. The reſult has been ſomewhat different from the ſanguine opinions of my youth; for I was then ready to conclude that men's eternal ſtate might always be determined from their apprehenſions on the known approach of death. Since that time, I have ſeen a few inſtances of moſt hardened ſtupidity, and ſouls departing without any ſenſe of ſin, guilt and an approaching judgment; but theſe were perſons who had either been notorious for crimes, or who, governed by a deteſtable avarice, had maintained ſome viſible decency of conduct, that under this diſguiſe they might make the unwary their prey. I have alſo ſeen a few, for whom I had a charitable hope, departing in darkneſs. Many have I ſeen cloſe their time of trial either in a ſtate of delirium, or ſtupified by diſeaſe and medicine, ſo as to have little knowledge of what paſſed between the firſt attack of pain and their appearance at the bar of God. Such inſtances as theſe are a ſolemn warning not to poſtpone our preparation for another world to the time of ſickneſs and death.

But altho there may be many ſuch caſes, in which the ſcene of death preſents nothing but ſtupidity or diſtraction; I yet believe that the ſtate of men's minds at that hour is often ſuch as affords a ſolemn and weighty argument for the reality and importance of religion and divine truth. Then the appetites are cooled;—then the world and all its pleaſures and intereſts appear in their true light;—then the mind ſolemnly pauſes and conſiders, and conſideration is moſt favorable to rational and ſincere conviction. If many, who behold ſuch ſcenes with ſtupidity, did but feel that they muſt ſoon be in a ſimilar ſituation, they would not fail to tremble for their own ſtate. Under theſe impreſſions, and with a love for the ſouls of men, I ſhall occaſionally ſelect from the notes I have preſerved, and communicate an account of ſundry perſons whoſe ſtate of mind, in the proſpect of death, deeply impreſſed me, and from which I collected much evidence for the reality of truths, which are doubted by ſome in this day of ſcepticiſm.

The firſt inſtance which I ſhall relate was my laſt interview with an aged and dying Chriſtian Miniſter. This good man had paſſed a long life in a faithful diſcharge of the duties of his miniſtry. Wherever known he was loved and reſpected; and among the ſerious people of his own charge, and the neighboring churches, he was almoſt venerated. His converſation was exemplary; his heart affectionate and pious; his preaching was on the great doctrines of the goſpel—the wiſdom and holineſs of God in the redemption of ſinners—the excellency and ſufficiency of a crucified Jeſus—and the nature and neceſſity of Chriſtian holineſs.

By particular requeſt, I repeated a viſit to this good man near the cloſe of his life. On entering his room he ſaid, "I have ſent for you, to tell you how great a ſinner may truſt and even rejoice in the ſovereign mercy of God, and alſo to charge you to be a faithful miniſter of Chriſt." Afterwards, as he found ſtrength and opportunity, he ſaid nearly the following things. "You behold in me one of the greateſt of ſinners; and if divine ſovereignty had not prevented, according to my abilities to do evil, I ſhould have been the very greateſt. God placed me under the reſtraints of his providence, and I

ſometimes hope of his grace, in my early youth. But how unworthy have I been! How little have I done for the glory of God! What a ſtupid heart I have had! I wonder how I have been able to hope with ſo many imperfections and ſins as have been crouded into my life; but ſtill I feel myſelf ſtrangely drawn to truſt and rejoice in free mercy. I am more than ever amazed at free grace! I muſt alſo love that juſtice which condemns me. Eternity will be ſhort enough to praiſe the juſtice and the free grace which are now my only ſupport.—Oh, how deficient I have been in my miniſtry, and how feebly I have preſſed truth on the hearts and conſciences of ſinners! Now I can only pray for them, and at times God hath given me a precious freedom in this duty."

On hearing theſe expreſſions of unworthineſs, from one who had been ſo faithful in his miniſtry, and ſuch an example of piety, I was confounded. My ſhort experience in the miniſterial life, and in Chriſtian knowledge, did not enable me to give an anſwer; nor had I then a juſt conception what a deep ſenſe of ſin and unworthineſs is found in thoſe who excel moſt in true godlineſs. He then added, "But my principal deſire was to charge you to be faithful to God and to the ſouls of men. I am going, but you may yet live many years; and you cannot conceive, until a proſpect of death aſſiſts you, how ſolemn an account miniſters of the goſpel will have to give, of the people of their charge. If a world of earthly things were committed to your charge, it would comparatively be nothing: but it is ſouls—immortal ſouls, which muſt be happy or miſerable forever. If you can conceive the worth of one ſoul, it will help you to feel the importance of your work. You will have many temptations, but never ceaſe praying to God to diſcover them, and to ſtrengthen you. Let not the fear of man entice you to diſguiſe the truth; for many have been caught in that ſnare. You will be faithful to declare the whole truth no longer than you fear God more than man, and can truſt in him to protect you againſt thoſe who will be your enemies for the truth's ſake. Forget yourſelf in doing God's ſervice. Look on me and remember what it will be to die. In ſuch an hour as this, you will find no excuſe for a want of faithfulneſs; nor can you die in peace without ſome degree of your maſter's preſence. Preach the doctrines of grace in ſuch a manner as to ſhow the nature and neceſſity of holineſs. Thoſe precious doctrines which I have feebly taught are now my only ſupport. A Saviour of infinite holineſs is truly worth having, for he hath merit; he can cleanſe his people, and it will be bleſſedneſs enough to behold and ſerve him."

After ſeveral ſtops, through pain and weakneſs, he added; "The people with whom I have lived lie heavy on my heart. Some of them I hope to meet in that glory, which I cannot but hope God will give to me, the moſt undeſerving of all ſinners; but too many of them have oppoſed thoſe peculiar doctrines of the goſpel which I now find by experience are the only ground of hope for a dying ſinner. Oh, how I am pained at my heart for theſe people! I charge you, my young brother, when you may occaſionally be with them, to carry this my dying teſtimony to their ears, and aſſure them, that thoſe who do not believe in the Lord Jeſus Chriſt, and live in all holy converſation and godli-

nefs, cannot be faved. But all ſtrength fails me." In a ſhort time after, this faithful ſervant of Chriſt was received to the reward of his labors.

This ſcene deeply impreſſed my mind with a ſenſe, how ſolemn the appearance of a Chriſtian miniſter muſt be before the tribunal of his Lord and Maſter, and what it will be to anſwer for ſouls. To every miniſter of religion the Lord ſays, "*Son of man, I have made thee a watchman* unto the houſe of Iſrael. *When I ſay unto the wicked, thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way, to ſave his life; the ſame wicked man ſhall die in his iniquity; but his blood will I require at thine hand.*" To every Chriſtian miniſter a diſpenſation of the goſpel of Jeſus Chriſt is committed.

I have made this communication, hoping that it may be ſeriouſly read, and that all to whom it appertains may enter into a freſh and ſolemn enquiry into their faithfulneſs to Chriſt and the ſouls of men. Such ought to enquire, with much prayer, Whether they preach the goſpel with all plainneſs and power, as it was taught by Chriſt and his Apoſtles? Whether, unbiaſſed by prejudice and the fear of men, they declare the whole counſel of God? Whether they denounce the terrors of the law to all ungodly ones, and apply the goſpel encouragements only on thoſe ſtrict terms of renovation by the grace of God, faith, repentance, and a holy life to which all the promiſes are limited? Whether they have been willing to ſpend and be ſpent in the ſervice of the church? Whether they have recommended religion by their example, while they exhorted Chriſtians to godlineſs and a pure life, and ſinners to repentance? And finally, Whether on a dying bed they could ſay, "Wherefore I take you to record this day, that I am pure from the blood of all men: For I have not ſhunned to declare unto you all the counſel of God."

PRESBUTEROS.

Letter from Matilda to Maria.

My dear Maria,

YOU give me inexpreſſible pleaſure in the information, that you are in ſome degree awakened to the importance of the ſalvation of immortal ſouls. Angels deſire to look into the glorious myſtery. It ought to be the joy of a fallen world; but alas! how few are ſenſible of its excellence? A happy few ſee and feel its importance, and rejoice that the power, and glory of God are manifeſted, and that the incarnation of Deity, will be the joy of all holy beings, and their praiſe, throughout a never-ending and ever-bleſſed eternity.

Religion is a divine principle, influencing the whole moral conduct; its ſimple and determinate ſenſe is love to God, and good will to mankind. This is the ſum of all religion; without it, vain were the oblations of the Jewiſh Church, vain are the ceremonials of Chriſtians!

The love of God is that ſentiment of reverence and of gratitude which ought to ariſe in every mind, when reflecting on one Supreme beneficent power, who is the imediate author of all good, and the foundation of all perfection. Lovely is early piety, and precious are the promiſes annexed to it. Your heavenly Father can make the outgoings of the morning and evening to rejoice; he can irradiate every ſcene, and cheer you with a ſenſe of his ever-bleſſed preſence;

he can brighten the sunshine of prosperity, and perfume with sweet incense the sacrifices made to virtue.

You wish to know, my dear young friend, if religion is not a melancholy service? Ask those who love their God, if they would exchange even the tears of repentance for all the noisy mirth of fools? Ask them, when they approach his presence with sweet and humble confidence, and are sensible of near and intimate communion with him, if a world would not be bought too dear, if they should barter their joys for all it holds in estimation? What are the feelings of a repenting sinner, when viewing the love of God to a fallen world? Exactly suited to every wish of an enlightened soul is an offered Saviour. It wants nothing else. Upon the blessed terms of the gospel it desires to receive him; and chiefly because the glory is all his *own;* and, as it secures the honor of the divine government; and humbles the creature, sweetly bends his stubborn will, and brings every power and faculty of the soul into submission to that will, on which hangs the blessedness of the universe. How safe, how secure is that happy soul, which renouncing every dependence on itself, on its own miserable attainments, can rest on the perfect, immaculate *righteousness* of God himself? For Deity became incarnate, and as the sinner's substitute performed every jot and tittle of the law, and even rendered it more honorable. Therefore when conscience accuses, when that *law* denounces its curses, the sinner may plead what Jesus has done and suffered on earth, and what he is now doing in heaven; and may *rest* on that blessed foundation, a foundation secure as the perfections of an ever-living God.

MATILDA.

Report of the Trustees of the Missionary Society of Connecticut.

(Continued from p. 36.)

THE Trustees congratulate the Society on the flourishing situation of their funds, and the increasing liberality with which the people of the state contribute to the support of missions. From the list of the contributions in the several parishes in the state on the first sabbath of May last, herewith transmitted, the Society will observe that they amount to a very considerable sum more than in any preceding year. This is a most pleasing circumstance as it shows that the people of the state are disposed to aid the Missionary Society, in their exertions to advance the cause of truth and piety. It is also a circumstance which should call forth emotions of gratitude to that God, who has the hearts of all men at his disposal, and from whose spirit it proceeds that any are led to exercise pity and compassion towards their suffering fellow-men, and to contribute of their earthly substance to the relief of those less favored than themselves.

From the Treasurer's account of receipts and expenditures since the publication of the narrative last winter, together with the statement subjoined to the narrative, it will be seen that within the past year several donations have been made to the Society, that a considerable sum has been contributed in the new settlements and paid to the Missionaries, and that the permanent fund is increasing, having amounted to upwards of 1200 dollars. To this fund a large addition is expected to be made within a few months from the profits of the Connecticut Evangelical Magazine, the Trustees having been informed by the Editors of said Mag-

azine that the profits for the first year, provided punctual payment is made, will probably exceed 1500 dollars. This sum added to that now on hand will make the permanent fund upwards of 2700 dollars. The Trustees are also informed that the Rev. Doctor Dwight proposes to give to the Society, in aid to the establishment of a permanent fund, twenty dollars on every thousand copies of the Psalm-book, now publishing by him, which shall be sold. The money which may be expected to arise from this source, together with the profits of the Connecticut Evangelical Magazine, should the work continue to be published with the present number of subscribers, and other donations will, it is hoped, in a few years, increase the fund to a respectable amount.

With a view of further increasing the permanent fund the Trustees have directed that all donations which have been or may hereafter be made to the Society, exclusively of the annual contributions of the people of the State, be appropriated to the establishment of a permanent fund, where not otherwise especially appropriated by the donors; and that the interest of the permanent fund be added to the principal, until otherwise ordered by the Board.

The time having elapsed for which contributions were granted by a resolve of the General Assembly of the State passed in the year 1798, the Trustees in compliance with the 5th article of the Constitution of the Society, which directs them to "adopt such measures, from time to time, for raising funds, as they shall judge to be expedient," thought it their duty to apply for a renewal of the grant. They accordingly presented a memorial to the Honorable Legislature, at their last session, which was granted, and a resolve passed authorizing contributions for three years.

With a view of further promoting the designs of the Society, the Trustees have opened a correspondence with several Missionary Societies in Europe and America; one particular object of which correspondence, as respects the Societies in the United States, is to adopt measures in concurrence with them to prevent a disproportionate number of Missionaries being sent to the same part of the country. Answers to their letters have not yet been received except from the Society for propagating the gospel, established at Boston. That Society employs several Missionaries among a few small tribes of Indians still left in the State of Massachusetts, and among the new settlements in the Province of Maine. Their Missionaries will not interfere with those sent out from this State.

The Trustees continue to receive letters from various parts of the States of New-York and Vermont, expressing the gratitude of the inhabitants to the Missionary Society and people of Connecticut, for their generous exertions to favour them with the preaching of the gospel and the daministration of Christian ordinances. They mention that their scattered situation and other circumstances peculiar to new settlements, will necessarily render them unable for a considerable time to settle a competent number of ministers among them. They therefore solicit the further exertions of the society on their behalf. The Trustees have thought it proper again to present an address to the inhabitants of the new settlements, in which they have called up their attention to

the ſubject of aſſiſting in the ſupport of Miſſionaries by contributions among themſelves ſo far as their circumſtances ſhall permit.

Having given this detail of their proceedings, the Truſtees cloſe their report by commending the important concerns of the Society to Almighty God, praying that he would appear to build up Zion, and fill the earth with righteouſneſs and peace.

In the name of the Truſtees,

ABEL FLINT, *Secretary.*
Hartford, June 10th, 1801.

MESS'RS. EDITORS,

THE following is a narration of the hopeful converſion of a young perſon in the 24th year of his age, in one of the late religious revivals, in New-England. It was written by himſelf, without any idea of its ever appearing in public. If it is thought it will be for the ſpiritual edification of your readers, you are at liberty to put it into the Magazine, you have it in the original, unſtudied ſimplicity of the author's own words, as follows:

"I had ſome ſerious impreſſions, when I was about ten, or twelve years old; but was in general careleſs, and thoughtleſs. My attention was in ſome meaſure, called up again when I was about fifteen; but I ſoon grew ſtupid, and lived, for the moſt part, as the world in general do, until I was about twenty-two, when my attention was in a conſiderable manner called up to the important things of eternity. I ſaw that I was expoſed to hell, that I had been a ſinner, and that I had lived a wicked life. I thought I muſt try to mend my ways by breaking off from all my evil conduct. I endeavoured to build up a righteouſneſs of my own; but was finally convinced that I could not recommend myſelf to the favor of God. This cauſed me great diſtreſs. But my convictions gradually decreaſed, and I became ſomewhat thoughtleſs concerning a future ſtate, for about a year, when my eyes were in ſome meaſure opened to ſee on what foundation I was ſtanding. I again tried to do ſomething to help myſelf. I was careful to attend religious meetings, and to read the bible; and often retired in ſecret to pray. But I found I was not ſincere in my pretended duties; but that my heart was in oppoſition to the very things I aſked for; that I had no deſire for any thing that was good, but that my heart was full of iniquity, that every thing that I did was all ſelf. It appeared to me that I was in the hand of a ſovereign God, and that he would do with me as he pleaſed. I ſaw that I was juſtly condemned to hell. That it was nothing but the abuſed patience of God, that kept me from deſtruction. I ſaw that my own weight was more than enough to carry me down, as ſoon as God withdrew his ſupporting hand. Time appeared to me exceeding ſhort. Eternity ſeemed to be at the door. I tried every way to do ſomething towards preparing for the ſcenes that were before me, but found that I lay at the mere mercy of God; and all the curſes of his word were out againſt me. I was condemned by God, and man. It ſeemed to me that I was a burden to all creation. I ſaw my danger to be awful! I was at times filled with great diſtreſs, having a guilty conſcience and a ſtubborn will. I ſaw that my will barred me from good; and that it was ſo ſtubborn that nothing but

almighty power could bow it. I ſometimes thought that I had ſinned away the day of grace, and that there was no mercy for me. I had at times ſuch a ſenſe of the diſmal condition of thoſe, that ſhould fall under the wrath of God, and the wrath of God appeared ſo terrible, that it ſeemed as if I could not endure the ſight. I had at times ſuch a ſenſe of the immediate preſence of God, that it would take away my ſtrength. I felt that he ſaw my heart, and I could not get out of his preſence, but his all-ſeeing eye was upon me. I ſaw that the preſence of God would be hell to me. I could not bear the ſight of his children: I hated the ſight of all that loved God. I ſeldom ſaw a beaſt, or any kind of creature, but that I longed to be in their place. I ſaw I ought immediately to repent, and believe the goſpel. It ſeemed to me that I ought to ſuffer eternal puniſhment for not that moment accepting of offered mercy. I now ſaw and felt that all I had done was nothing, and worſe than nothing: that I grew more ſtubborn and choſe the way to hell. And though I could not bear the thought of being in the hands of a ſovereign God, yet it ſeemed to me that all the hope I had, was in the ſovereignty of God, and election.

I ſaw I ſhould never come of myſelf, my will was ſuch, but if ever I was ſaved it muſt be of the mere mercy of God; yet I could not endure the thought of accepting of mercy as a free gift. I felt ſo proud and ſtubborn, that I could not be willing to come down at the feet of Jeſus. But it pleaſed God as I hope to bow this ſtubborn and rebellious will; and to give me ſweet reſignation to his divine will.

I thought then that I could rejoice that the Lord reigned; that I was in his hand, as the clay was in the hand of the potter. It ſeemed to me that the deſire of my ſoul was that God might be glorified, and his kingdom built up. I now ſaw great beauty in the way of ſalvation by Chriſt, as it was ſo calculated to humble the creature, in the duſt before God. I thought I could rejoice to be nothing, that God might be all. This world appeared like God's world, and every thing in it ſpake forth his praiſe. I now thought I loved his word, and his image where-ever I ſaw it; and rejoiced that God would bring me into judgement, and that I ſhould be judged according to the deeds done in the body. I feel at times great pity, for thoſe that are out of Chriſt, to ſee them going on to deſtruction, many of them without concern. But I think it is a comfort that they are in the hands of God, and that I am in his hands, and at his diſpoſal who hath infinite wiſdom, and cannot do other ways than right."

QUESTIONS.

Meſſ'rs. Editors,

SINCE one important object of your uſeful Magazine is "expoſitions of difficult or doubtful paſſages of ſcripture," one of your readers deſires an anſwer to the following queſtions, on the prophecy, Iſaiah xlix. 22, 23. "Thus ſaith the Lord God, behold, I will lift up my hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders. And Kings ſhall be thy nurſing fathers, and their Queens thy nurſing mothers: they ſhall bow down to thee with their face to-

wards the earth, and lick up the duſt of thy feet; and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me."

Queſt. 1ſt. Does not this prophecy pointedly reſpect the times of the moſt pure ſtate of the Chriſtian Church, on earth?

2d. Does it not pointedly promiſe, that, in thoſe happy times, kings, or civil rulers and their queens ſhall be nurſing parents of the Chriſtian church, being themſelves examples of evangelical piety, and ſought for, among other qualifications, on that account?

3d. In what ſenſe is it to be underſtood, that kings or civil rulers ſhall then be nurſing fathers of the church? A. B.

Religious Intelligence.

Extract from the proceedings of the General Aſſembly of the Preſbyterian Church, in the United States of America, at their ſeſſion May 1801.

"The Aſſembly having heard a circumſtantial narrative, from almoſt every one of its members, on the ſtate of religion in his own charge, and in other places to which his obſervation had extended, are of opinion, that in general the cauſe of religion has been progreſſive, and in ſome places eminently ſo. In ſome places infidelity does not aſſume that bold and threatening aſpect which it did for ſome years paſt, but ſeems to be in ſome meaſure abaſhed and diſpoſed to retire into its former ſtate of concealment. In ſome inſtances avowed and inveterate enemies to Chriſtianity have been remarkably converted, and have become, to all appearance, ſincere and living Chriſtians.

"From many of their churches the General Aſſembly have heard the moſt pleaſing accounts of the ſtate of vital piety. Revivals, of a more or leſs general nature, have taken place in many parts, and multitudes have been added to the church. In the northern and eaſtern Preſbyteries, there appears, in ſeveral congregations, a ſerious attention to the great things of religion; and its intereſts appear evidently to be advancing. In ſeveral of their churches, *times of refreſhing from the preſence of the Lord* have been experienced. Sinners have been brought to repentance, and ſaints have been comforted and edified. And theſe pleaſing appearances in ſome inſtances ſtill continue. From the weſt the Aſſembly have received intelligence of the moſt intereſting nature. On the borders of Kentucky and Tenneſſee, the influences of the ſpirit of God ſeem to have been manifeſted in a very extraordinary manner. Many circumſtances attending this work are unuſual: And though it is probable that ſome irregularities may have taken place; yet, from the information which the Aſſembly have received, they cannot but exceedingly rejoice in the abundant evidence given them, that God has viſited that people, and poured out his ſpirit remarkably upon them.

"In the middle and ſouthern Preſbyteries appearances are not ſo encouraging. For though in ſome of their churches religion flouriſhes, yet in many others, the wiſe and fooliſh virgins are ſlumbering together; iniquity abounds and the love of many waxes cold. Ignorance, vice and infidelity do, in many parts of our country, ſtill prevail.

"The new ſettlements on our frontiers appear very deſirous to have the goſpel preached among them, and our Miſſionaries who have viſited them do not appear to have labored without ſucceſs. Good impreſſions have, not unfrequently, been made, and churches are rapidly forming, which will ſoon need ſettled paſtors.

"The intelligence which the Aſſembly have received from the Heathen tribes is very pleaſing, viz.

"That there is amongſt them a willingneſs, yea an ardent deſire, to have the goſpel preached to them: Their prejudices ſeem to be removed, and many important obſtacles are ſurmounted. Some of their chief men have offered to commit their ſons to Preſbyteries and Miſſionary Societies, in order that they may be inſtructed, not only in the arts of civilized life, but alſo in the principles of the Chriſtian religion.

"The proſpect of the converſion of the Indians is now more flattering than it has ever been before. The wilderneſs already begins to bud, and it is hoped will ſoon bloſſom like the roſe. The ſolitary cottage of the wandering ſavage will, the Aſſembly truſt, be ſoon gladdened by the reception of the glorious Redeemer, with whom there is no difference between the Jew and the Greek, between the barbarous and refined; for he is the *Saviour of all men*, and *the propitiation not only for our ſins, but for the ſins of the whole world.*"

Extract of a letter from a pious Chriſtian in Vermont to his brother in Connecticut, Dated New-Haven (Vermont) June 7th, 1801.

"Dear Brother,

I have not written to you for ſome time, becauſe I knew not whatto write concerning religion; the ſtate of it appeared ſo gloomy. Profeſſors, I hope, for ſome time have felt the importance of religion, and have been mourning and confeſſing their ſins and the ſins of the people; and pleading that a prayer-hearing and ſin-pardoning God would, of his infinite ſovereign mercy appear for us, and give us hearts to break off our ſins by righteouſneſs, and our iniquities by turning to God. And, forever praiſed be his name! We hope God has heard their groanings and anſwered their deſires in a degree. Sometime the beginning of March, a Univerſaliſt came into theſe parts and preached two ſabbaths and a number of lectures. People flocked to hear him and ſeemed to fall in with thoſe ſentiments ſo pleaſing to ſinful human nature. The people of God were alarmed. The enquiry was, what ſhall be done? Some thought beſt vigorouſly to diſpute the point with the doubting. Others thought the time might be better ſpent in carrying our caſe to God; and never did we feel the neceſſity of a wiſe, faithful, underſtanding miniſter ſo much as at this time; and I believe there never was a time when more fervent deſires went up to the throne of grace that God would appear and vindicate his own cauſe.

"About the middle of March, Mr. Buſhnell, a pious Miſſionary from Connecticut, came into this place, and his coming was like the coming of Titus. He preached two ſabbaths; adminiſterred the ſacrament of the Lord's ſupper; attended a church conference; preached a number of lectures, and I think I never ſaw a more ſolemn time than our communion day. Heaven ſeemed to glow in the countenance of profeſſors: Spectators appeared ſolemn as the grave; many weeping, and ſome ſeemed

to ſhow by their countenances that they wiſhed to come and taſte and ſee that the Lord was good. Soon the enquiry began to be, What ſhall we do to be ſaved? We had kept up conferences in our neighborhood for more than a year; but our numbers were few. Now they began to increaſe, and I believe have increaſed every week ſince. I do not mean to repreſent the attention to be general, though I hope there is a good number in this place and in Middlebury that are ſeriouſly impreſſed in their minds, and ſome we hope have choſen the better part.

"Mr. Buſhnell went from this place to the northward, and was abſent about ſeven weeks. He preached in this town laſt ſabbath and ſpent the week here. He is to preach the next ſabbath at Monkton and the ſabbath after at Middlebury, where he expects to adminiſter the ordinance of the Lord's ſupper. He tells us that the gentle rain of the ſpirit is deſcending on a number of towns to the northward, viz. Eſſex, Georgia, and ſome others.

"Thus I have given you a ſhort account of our ſituation as it reſpects religion at preſent, and it is with a mixture of joy and fear. I think I can rejoice at what the Lord has done in our land, in the courſe of a few years paſt, and that he has of his own goodneſs and mercy, condeſcended, to come and knock at the doors of our hearts, by his holy and bleſſed ſpirit, in theſe parts. But I fear leſt many of us ſhould be ſo dreadfully wicked, as to ſhut the door againſt the kind Saviour. But it all depends upon God and, thanks to his name! he will accompliſh all his glorious purpoſes of grace; and may he, of his great mercy, carry on that bleſſed work, ſo full of the glory of God and bleſſings to man; and cauſe it to ſpread till it cover the earth as the waters cover the ſea."

MISSIONARIES.

In April laſt, the Rev. *Timothy Woodbridge*, returned from a miſſion of three months to the towns on the weſtern ſhores of lakes George and Champlain. He was ſent out by the Miſſionary Society in Berkſhire. From ſeveral ſettlements which he viſited he brings back reports, truly encouraging to thoſe who are laboring and praying for the enlargement of the Redeemer's kingdom.

About the firſt of June the Rev. *Aaron Baſcom* was ſent out, by the ſame Society, on a miſſion of three months to the counties of Onondaga and Cayuga and to the ſettlements on black river.

The Miſſionaries now in the ſervice of the Miſſionary Society of Connecticut are, the Rev. Meſs'rs. *Job Swift* and *Jedidiah Buſhnell* in the northweſtern parts of Vermont, and the northern counties of New-York; the Rev. *Seth Williſton* in the county of Tioga; and the Rev. *Joſeph Badger* in New-Connecticut. The Rev. *Jeremiah Hallock* has lately entered on a miſſion to the northeaſtern parts of Vermont. Another Miſſionary will ſoon be ſent to New-Connecticut, one to the ſouthern range of Counties in the weſtern part of New-York, and one to the ſettlements on Black river, &c. The Rev. Meſs'rs. *David Higgins* and *Holland Weeks* are appointed Miſſionaries. Whether they will go is uncertain.

The Miſſionary Society of Maſſachuſetts have voted to employ four Miſſionaries the preſent ſeaſon, two in the Province of Maine, and two in the new ſettlements at the weſtward.

The General Assembly of the Presbyterian church in the United States, have lately been incorporated as a Missionary Society. Their funds are already very respectable; they are sending Missionaries to the western and southwestern parts of the United States; and are taking measures to send the gospel among the Indians. They are also distributing many religious books among the new settlements, and endeavoring to communicate religious instruction to the slaves in the southern states.

The Treasurer's Account of Receipts and Expenditures of the Missionary Society of Connecticut, from the close of the year 1800, *to June* 10*th*, 1801, *referred to in the Report of the Trustees.*

No. 1.

Account of Monies received into the Treasury.

1801		D.	C.
Jan. 1.	From Josiah B. Andrews, contributed in new settlements,	20	48
26.	From Rev. Jedidiah Bushnell, do.	48	
May 4.	From Amasa Jerome, do.	50	99
26.	From Rev. Seth Williston, do.	81	95
Feb. 5.	From a friend of Missions,	1	
May.	From Ladies Society in Norwich,	13	
	From a Stranger,	3	55
	From Nathan Beers of New-Haven,	10	
	From a friend to Missions, in Berlin,	5	50
	From Robert Porter,	1	
June.	From Daniel Morris, Norfolk,	1	
	From Rev. George Colton,	20	
April.	From the Editors of Hartford Hymns,	40	
May.	From Doct. Trumbull, profits of his Sermons,	30	75
	From the Committee for purchasing books, balance returned,		54
	Sharon Contribution, May 1800,	8	25
	Contributions of May 1801, received to June 10th,	2690	64
	Interest received since Dec. 29, 1800,	5	23
		3031	88
	Balance in the Treasurer's hands Dec. 30th, 1800,	3830	38
	Amount of Receipts,	6862	26

No. 2.

Disbursements by order of the Trustees.

1800.			
Dec. 30.	To Salmon King, balance of his account for Missionary services,	1	03
31.	To Rev. A. Flint, for stationary and postage,	3	30

1801	To Josiah B. Andrews, balance for Missionary services,		83	
Jan. 1.	To Rev. David Bacon, Missionary to Indians in advance,		200	
26.	To Rev. Jedidiah Bushnell, on account for Missionary services,		228	
Feb. 3.	To Robert Porter, balance for Missionary services,		1	
April.	To Rev. David Huntington, for Missionary services,		81	
May.	To Rev. Joseph Badger, do		100	
	To Mess'rs. Hudson and Goodwin, for printing and stationary,		29	85
	To Rev. Wm. Storrs, balance for Missionary services,		1	
	To Amasa Jerome, do. do.		200	64
	To Rev. Seth Williston, do. do.		274	
	To Elisha Colt, for assisting the Treasurer,		3	33
June.	To Robert Porter for Missionary services,		63	
	To Rev. David Bacon, Missionary to the Indians, orders drawn last summer,		100	
			1369	15

Amount of Receipts,	6862	26
Amount of Disbursements,	1369	15
Balance in the Treasury June 10th, 1801,	5493	11
Permanent Fund,	1211	50
For support of Missionaries,	4281	61
	5493	11

A. KINGSBURY, *Treasurer to Missionary Society.*

Hartford, July 1st, 1801.

Account of the sales, &c. of the first twelve numbers of the Connecticut Evangelical Magazine, to June 20th 1801.

	D.	C.
The whole number printed is 3266 for each month, amounting to 39192, at 66 Mills each for printing,	2586	67
Postage, Stationary, &c.	18	36
Whole expenses of the Magazine,	2605	03
32359 single numbers have been sold to subscribers, mostly at 12½ Cents, some few to Booksellers at 11 Cents, amounting in the whole to,	4011	25
2827 have been sold at retail,	353	38
1972 have been given gratis to subscribers who became responsible for 12 setts or more.		
2034 are now on hand.		
39192	4364	63

Amount of Sales, -	4364	63
Expenſes as above, -	2605	03
Profits to the inſtitution,	1759	60

Of the above amount of profits there is due from Subſcribers, as per the Publiſhers' books, - - -	1107	28
Caſh in the hands of the Publiſhers, - - -	652	32
	1759	60

The above Summary Statement is a true reſult from the accounts of ſaid publiſhers, audited by the Subſcribers on the 29th day of June, 1801. *Certified by,*

JONA. BRACE,
JOHN PORTER, } *Auditors.*

The above mentioned ſum of 652 dollars 32 cents, and a further ſum of 347 dollars 68 cents, making in the whole 1000 dollars, were, on the 8th of July, paid by the Publiſhers to the Hon. John Treadwell, and the Rev. Meſs'rs. Nathan Strong and Abel Flint, appointed by the Truſtees of the Miſſionary Society of Connecticut, a Committee to receive the ſame, and by ſaid Committee paid to the Treaſurer of the Society, as per the Treaſurer's receipt, as follows,

Hartford, July 8th, 1801.

RECEIVED from the Hon. John Treadwell, Rev. Nathan Strong and Abel Flint, Committee of the Truſtees of the Miſſionary Society of Connecticut, the ſum of *One thouſand dollars*, for which I am accountable as Treaſurer to the Miſſionary Society, having given a duplicate of this receipt therefor; it being avails of the Connecticut Evangelical Magazine.

A. KINGSBURY, *Treaſurer.*

Note. There are ſome ſmall bills againſt the Magazine, to be paid out of the above amount of Profits which have not yet been preſented. They will not however amount to much. Should any loſſes accrue to the Editors through failure of payment, or from any caſualties, a particular account of ſuch loſſes will be publiſhed, that the public may have before them a fair view of the real profits of the work.

Donations to the Miſſionary Society of Connecticut.

Profits of the Connecticut Evangelical Magazine, as above, - - - - - - - -	1000 Dolls.
From a Stranger, - - -	55 Cents.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] SEPTEMBER, 1801. [No. 3.

On Self-examination.

1. AMONG the various duties of the Chriſtian life, it is generally agreed that ſelf-examination has an important place.

The great ſubject of enquiry is, whether we are the true children of God, and ſo heirs of eternal life, through Chriſt Jeſus, or, in the apoſtolic language, "whether we are in the faith." Becauſe all true believers in Chriſt, are, indeed, the children of God and have, in the goſpel, a ſure title to eternal life.

The enquiry ſuppoſes the ſubject to be capable of a rational inveſtigation and deciſion, on proper evidence, and that Chriſtians have the means and abilities to examine and decide.

2. The duty and importance of ſelf-examination, appears from various conſiderations. It reſpects the ſalvation of the ſoul, and is ſo intimately connected with it, that we may reaſonably ſuppoſe it to be practiſed by all who are the heirs of ſalvation, and poſſeſſed of the abilities and means for this duty. The ſubject is ſo exceedingly intereſting and important in itſelf, and in the view of all Chriſtians, that none can be ſuppoſed to neglect this enquiry.

It is a ſubject capable of inveſtigation. Thoſe who are in a ſtate of ſalvation may obtain ſatisfying evidence of it, by proper examination. If this were not the caſe it would be improper to urge it. In temporal concerns, where truth is attainable, men are diſpoſed to diſcover it, in ſome proportion to its importance, their intereſt in it, and the means they poſſeſs for the diſcovery.

In the progreſs of this diſcuſſion it will appear that the important queſtion of our title to heaven, may be decided on good ſcriptural evidence.

A falſe hope is exceedingly dangerous. Sad is the proſpect of a man's future ſtate who thinks himſelf to be ſomething when he is nothing. He is hardened againſt all divine warnings to the wicked. Nothing ſhort of a conviction that his hope is unfounded will awaken him to fly from the wrath to come; and ſo bring him within the reach of a hope which ſhall not make him aſhamed at laſt. This conviction may be produced by

self-examination. Without this there is little ground to expect it.

"Now is the accepted time and the day of salvation." Whatever is done for the salvation of the soul must be done speedily.

Neither self-examination or any other mean of salvation, will be of any avail after death. The retributions of eternity will be "according to the things done in the body." Hence all the truly wise consider this subject to be of the highest importance, and attend to to it, as being intimately connected with their eternal concerns. They feel the need of divine teaching, and say with the psalmist, "examine me, O Lord, and prove me. Try my reins and my heart;"* and they submit, with alacrity, to the apostolic injunction, "Examine yourselves whether ye be in the faith, prove your own selves, know ye not your own selves, how that Jesus Christ is in you except ye be reprobates."†

3. We must endeavor to prepare our minds for this duty, by deep and solemn contemplation on the importance of it, as probably extending its influence to our eternal state. We must enter upon it with serious deliberation, as far as possible with a mind sequestered from the cares of this life, and the concerns of time.

We must have, fixed in our mind, the most distinguishing scriptural marks of a gracious state, and be well established in the belief of the truth and divinity of the sacred writings, and in a full conviction of the principal doctrines, institutions and duties of Christianity, for it is by evidence of our conformity to these in heart and life, that our title to future happiness is to be proved to ourselves.

The importance of this work, our inefficacy in ourselves, and great liability to self-deception, will lead us to humble, fervent and persevering prayer, to the God of all grace, that he will enlighten our darkness, make us truly willing and desirous to know the truth of our state and character, and assist us in the work, and bring us to such a decision as will stand the test of his all-searching eye.

4. At our entrance on this work, we must examine ourselves, what we believe concerning God and religion, and on what evidence.

For as "all people will walk after the name of their God, "if our views of the divine character are essentially wrong, our religion will be so likewise; and our conformity to the character and institutions of the object of our worship, however exact, will be so far from proving our scriptural title to eternal life, that it will prove directly the reverse.

Will a belief of the character and institutions of the God exhibited in the Koran of Mahomet, and a conformity to it secure to the subjects the eternal life which the gospel promises to all true Christians?

Again, we must enquire on what evidence we believe the holy scriptures and the doctrines, institutions and duties which they teach.

A belief founded on the proper divine evidence is, itself, a good proof of our title to eternal life, for the scriptures assure us that "he that believeth shall be saved," but there are many who have some kind of faith and yet draw back to perdition. Such are those in the parable of the sower represented by the stony ground and the thorny ground.

We first observe here, that the faith of the gospel, which is con-

* Psalm xxvi. 2. † 2 Cor. xiii. 5.

nected with the salvation of the believer, receiveth divine truth on the testimony of God, submits to it, and embraces it, and is governed by it, and endures to the end. This implies that it is a fruit of renewing grace, that it involves reconciliation to God, repentance for sin, approbation of the law and gospel, and essentially, all Christian graces, and is productive of a course of persevering obedience to divine commands to the end of life.

5. We must examine, whether we experience the exercise of the Christian graces, in particular, whether we truly love the ever-blessed God? This must be determined primarily, by a consciousness of what passes in our own minds. If this be determined in the affirmative, the inquiry may be extended thus, is the present consciousness of love to God a solitary experience, or have we a consciousness of a series of like excercises, from the time that we have hoped that we were the children of God?

There is indeed a time when the true Christian has the first experience of love to God, at the time of his saving conversion; but this can never be his case but once, and therefore doth not materially affect the present inquiry.

If we are unconscious of a series of exercises of love to God, from the time that we supposed ourselves to be renewed, no present impression of that aspect can give well-grounded evidence that we are passed from death to life. If our love to God be genuine it is persevering.

This being found on examination, we inquire after the objective ground of our love to God. Does it rest on impressions of divine favor only? In a belief that God has given us some great temporal or spiritual good, or that he will do it hereafter? Or is it the result of a view of the real excellence, or beauty of the divine character, as holy, just, good and glorious, exhibited in the works or word of God, directly to the mind, without any respect to self or self-interest? For though true gratitude for divine favors is a spiritual and holy exercise of heart, totally different from selfish rejoicing in our own private advantage, and the consequent selfish affection to the benefactor, yet, the nature of gracious affection, is more easily discerned and distinguished when excited by direct views of the moral beauty or loveliness of divine objects as they are in themselves.

This distinction is exceedingly important. "Sinners love those who love them." A heart entirely sinful, may be deeply affected with the reception of personal favors, and this affection to the benefactor will be proportioned to the impression of the greatness of the evil to which the subject was exposed, and the greatness of the good bestowed. Hence the sinner, who is awakened to a realizing sense of the wrath of God and his extreme exposedness to eternal misery, and is suddenly impressed, (by whatever means) with a belief, that God loves him, that Christ died with a design to save him, that God has pardoned his sins, or will save him from endless torments, such a sinner will be filled with unutterable joy, and will be full of expressions of his great love to God and Christ, on the principle of perfect selfishness, and without the least degree of true holiness, or genuine love to God and Christ. Such was the case with the Israelites at the Red Sea, who "sang the praises of God

but soon forgot his works."—And such is the case of the stony ground hearers in the parable of the sower.

That we may not be deceived in this important article, we should enquire, whether our love to God is excited by a view of his law, its precepts, prohibitions and sanctions, by the mediatorial character and work of Christ, as supporting it in all those views, and even magnifying it and making it honorable?

Whether we love God when he visits us with afflictions and crosses for our sins, and whether we love him when we have the least comfortable hope of saving mercy, or only when we believe he loves us and will save us?

6. We must examine, whether our love to God be attended with corresponding exercises of other gracious affections, such as repentance for sin, self-abasement, cordial compliance with the gospel way of salvation by Christ, the meek and gentle spirit of the gospel, love to the word, ordinances, and people of God, mercy and kindness to all, submission under divine chastisement, sensible dependence on God for all things, thankfulness for his mercies, weanedness from the world and longing after conformity to God and enjoyment of him, with the other branches of Christian experience.

The renewed soul is possessed of all the graces of the spirit, or the branches of Christian holiness, and there is an agreement and proportion of all the parts. This is evident from many scripture passages, and from the nature of the case. Thus true love to God is attended with genuine repentance for sin.

The primary source of repentance is a view of the moral excellence or loveliness of the divine character, as this produces in the mind a conviction of the excellence and perfection of the divine law, and thus shows the great evil of sin, which is "a transgression of the law." This view of personal sin, produces in the renewed soul, that self-disapprobation for it, that genuine submission to the condemning sentence of the law, and that cordial desire to return to God, which constitute the essence of true repentance and distinguish it from those legal sorrows for sin which may exist in the unsanctified heart, and which are excited by a conviction of exposedness to the wrath of God.

True love to God and repentance for sin, are attended with a conviction of our ruined state as sinners, of the righteousness of God in our condemnation, and of our perishing need of sovereign mercy; of course the mediatorial character and work of Christ appear in their glory, and the way of salvation for sinners through his atonement deeply impresses the mind, with its unrivalled perfections, as being in all respects worthy of God, suitable to the condition of man, and altogether divine. By this, especially, the mind is fully established in the truth and divinity of the gospel, embraces the salvation which it offers, and the way in which it is procured and bestowed. The believing sinner clearly sees the righteousness of God displayed and supported, in the mediatorial work of Christ, as God manifest in flesh; the law magnified and made honorable, sin condemned, and "grace reigning thro' righteousness to eternal life, by Jesus Christ our Lord." In this way of salvation his heart rests, and he has joy and peace in believing, and we are sure that he who thus believeth shall be saved.

As repentance towards God and faith towards our Lord Jesus

Chriſt are eſſentially connected with genuine love to God; even ſo are all the graces of the Spirit, ſuch as Chriſtian humility, brotherly love, good will to all men, kindneſs to the poor and afflicted, forgiveneſs to the injurious, weanedneſs from the world, ſelf-denial, heavenly mindedneſs; with all other branches of the Chriſtian temper.

Hence if we find in ourſelves an habitual and perſevering love to God, from views of his moral excellence, we muſt enquire whether this love is attended with the correſponding graces, which have been named; for if this be not the caſe we have no juſt ground to conclude that we are the children of God, becauſe there is an inſeparable communion in the nature of all holy affections, and the holy ſcriptures abundantly teach, that all true Chriſtians receive from Chriſt, grace for grace, and have the ſame mind which was alſo in him.

7. We muſt examine, whether our love to God, and to ſpiritual and divine objects be ſupreme. Our bleſſed Saviour has abundantly taught us that except we love him, more than all created objects, ſo as to part, willingly, from them all for his ſake, when they are in competition with him; we cannot be his diſciples, and that except we deny ourſelves and take up our croſs daily, and follow him, we have no part in him.*

If our love to God be ſupreme, it will be attended with the correſponding views and affections which have been named, and we ſhall abide the teſt of thoſe diſcriminating declarations of the divine Saviour. But if not, we ſhall, when "weighed in the balance, be found wanting."

That ſelf-denial which Jeſus aſſures us is eſſential to diſcipleſhip, conſiſts not, as many miſguided zealots have ſuppoſed, in tormenting the body, or excluding ourſelves from thoſe innocent enjoyments of life which God graciouſly gives us, and which are "to be received with thankſgiving, of thoſe who believe and know the truth." But it conſiſts in that experimental and practical religion, in which a ſupreme, governing love to God and divine things bears us on through all oppoſition from within and without, in the ſervice of God, with a ſteady aim at his glory and the good of his kingdom, in contradiction to all the ſelfiſh and narrow purſuits of the carnal mind, which are ever directed to ſome private, perſonal advantage, without any reſpect to public good and which are not ſubordinate but ultimately oppoſed to it.

8. We muſt enquire, whether our internal views and exerciſes in religion, are attended and followed with the correſponding fruits of obedience, in a practical regard to all divine inſtitutions and commands.—This is the laſt and crowning evidence of our diſcipleſhip, and title to eternal life, for "this is the love of God that we keep his commandments, and his commandments are not grievous."*

This ſubject of enquiry might be conſidered in relation to our whole life, ſince we have profeſſed to know the truth: As it is connected with all our relations to God, as a being of infinite perfection, our creator and preſerver, our lawgiver, and judge,—as our Redeemer and ſanctifier, our providential governor, and the object of our worſhip;—as it relates to

* Mat. x. 37, 38, and xvi. 24. Mark viii. 34. Luke ix. 23 & xiv. 26, *et paſſim.*

* 1 John v. 3. and 2 John 6.

all the relative duties which we owe to our fellow creatures, and to our present and future lives.—If our religion be genuine, it causeth us to have respect to all God's commandments, and produceth universal obedience, attended indeed, with sinful imperfection, for in every thing we come short, but still we aim at perfection, and are longing, praying and striving after it. —Our sinful imperfection in every duty is a source of humiliation before God, and we watch and pray lest we enter into temptation.

That spirit of Christian obedience which animates the true Christian, is not less sincerely engaged in the discharge of the common duties of life, in our domestic and other relations, than in those which are the most public and splendid; for it esteems the divine commands concerning all things to be right, and hates every false way. To persons of this description, the word of God is precious as a daily companion, and guide. The Lord's day, and other divine institutions are highly regarded, and practically improved,—they strive to advance in Christian knowledge and grace themselves, and as far as may be to be useful to the best interests of others. This renders them faithful in all relations, and teaches them to "Do to others in all things, as they would that others should do to them." They live mindful of death and the future state, and unite in the prayer of the psalmist, "Lord teach us so to number our days that we may apply our hearts to wisdom."

PHILANDER.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Quest. *Why is the regenerated man subject to any remainder of sin? When God wrought the work of sanctification in his heart, and had the power, why did he not render him perfectly holy?*

SUCH is the language of Infidels, who often make enquiries like these, with an expectation that they are unanswerable, and that they shall enjoy a certain triumph over the Christian, whose belief involves in it such supposed unanswerable absurdities. More reflection is necessary to answer the subtle questions of an Infidel, than is commonly bestowed on the subject of Christianity, even by professing Christians. The Infidel hardly appears as an interrogating champion, 'till he has, with some subtle inconsistency, settled his plan; through which its fallacy would not immediately appear. Having thus prepared himself, the Infidel comes forth to puzzle believers; and the subject of the foregoing enquiry, is one often resorted to, and one, on which he plumes himself. I will, therefore, endeavour to furnish the reasons to those who have not time to search them out.

The two questions I shall consider as implying the same thing; because the work of Regeneration and Sanctification, involving each other, and being solely the work of God, who certainly has the power to perform it in a different manner, if he will; it is plain that the enquiry implies this; why has not God taken away all sin from the hearts of those whom he has chosen, and completed them in holiness? In answering this I would observe the following things:

1st. I take it for granted that all, who allow of the existence of God, also allow him to be perfect. If he is not perfect, he is not God. If he is perfect, then he must be perfect[illegible]wise, else he is perfect,

and imperfect; which is a contradiction. I preſume that all who admit of God's exiſtence and perfections, alſo admit that he created the world. This I aſſume as a granted propoſition, becauſe I never heard of a man who admitted the one, that denied the other. If God is an infinitely perfect being, and if he created the world, he certainly had ſome deſign in it; otherwiſe it muſt be charged upon him as folly, or ſtupidity. Either would undeify him. For our knowledge of God's deſign, (I mean his ultimate deſign) in the creation, we are wholly indebted to his Revelation. In that we learn that his deſign is the glorification of himſelf; or the diſplay, to all intelligent beings in the univerſe, of his own perfections. As means, leading to this end, the work of creation was begun and finiſhed, in the manner in which it was. The fall of man, and all things revealed in the word of God, as tending to the work of redemption; and the work of redemption itſelf, with all its attending circumſtances, were effected, with a view to the ultimate deſign —the glory of God.

2d. If God is a perfect being, and has his own glory in view, as the laſt end of all his works, it muſt be that he has choſen the beſt poſſible means for the accompliſhment of this end. To ſuppoſe him infinitely wiſe, and not to have choſen the wiſeſt means, for the attainment of an end, is to ſuppoſe an impoſſibility in his character; becauſe it is ſuppoſing him infinitely wiſe, and not infinitely wiſe at the ſame time. If, then, God has choſen that the work of ſanctification, though begun in the hearts of the elect here on earth, ſhould not be perfected in this life, we may, on the forementioned premiſes, confidently aſſert that it is the beſt poſſible way which God could have choſen reſpecting it, ſo far as it relates to the attainment of his laſt end, viz. the glorification of himſelf.

3d. As ſome, perhaps, may not be *ſatisfied* with this anſwer, and will enquire *why* it is more for God's glory, than ſome other way would have been—that is, than to have rendered man perfectly holy at once? I will proceed, and attempt to ſhew, in ſeveral particulars, the advantages which this has over the way propoſed.

1ſt. It is neceſſary that ſanctified, and ſinful men, ſhould live together in the world, or that God ſhould remove the ſanctified out of it, as ſoon as ſanctification takes place. If God were to remove them from the world, as ſoon as they were ſanctified, there could be no advantage in immediate perfect ſanctification over that more gradual method, of accompliſhing the work, which has taken place. Becauſe the elect are made perfect in holineſs at death, and they would be no more on the other ſuppoſition. But it is conceived there is an important advantage derived to ſociety, made up, as it is, of holy and wicked men, from the imperfect ſtate of the ſanctified, in this life.

The wicked cannot love holineſs; that is, the unregenerate man cannot love the holineſs of God. If he could, he would love God. The more holy a man is, the more he is oppoſed by the wicked. Thus God, being perfectly holy, appears to them, ſo far as he is ſeen, perfectly hateful. If men were rendered perfectly holy in this life, they would be perfectly hateful to the unholy; and it would be impracticable for them to negociate, or tranſact any buſineſs together. All the kind offices which they

ſtand in need of from each other, would ceaſe to be performed, becauſe they could not live together in ſociety, without a perpetual ſtate of warfare. The wicked man, if he had the power, would deſtroy all holy men, wherever he found them; thus, peace, even the little there is in the world, would be driven out of it, and the earth would, at once, become a hell. The wicked hate holineſs, in proportion as they ſee it; and the only reaſon they do not now riſe up in hoſtile oppoſition to the ſubjects of it, in the world, is, they are laid under reſtraint. They are kept from it by the power of God, and not by any goodneſs of their own. The reſtraint, which God lays the wicked under in this world, is all that keeps them from becoming devils at once. They have, by nature, the ſame paſſions; but God, in mercy to his friends, has kept them thus in ſubjection, and will continue to keep them under his controul, ſo far as is for the beſt general good of his kingdom, until the final ſeparation. Then reſtraint will be taken off; and they will hate, curſe, torment, and blaſpheme, like their fellow devils, forever and ever.

2d. It is neceſſary that ſaints ſhould not be perfectly holy in this life, that they might give evidence to others that holineſs is their choice, and that they love it. If men were perfectly holy, though they would be perfectly obedient to all God's commandments, yet wicked men would ſay it was becauſe they had no trials. "And the Lord ſaid unto ſatan, haſt thou conſidered my ſervant Job, that there is none like him in the earth, a perfect man, and one that feareth God, and eſcheweth evil? Then ſatan anſwered the Lord and ſaid, Doth Job fear God for nought? Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? Thou haſt bleſſed the work of his hands and his ſubſtance is increaſed in the land: But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face." This is the natural language of the unſanctified man. It is, therefore, neceſſary, in order to convince him of his error, that the ſanctified man ſhould be in a ſtate of trial and temptation; that, by his cleaving to God, and to the faith that is true and holy, he may convince the wicked that there is ſuch a thing as holineſs; and that he loves it for its own ſake; that is, becauſe it is lovely in itſelf.

3d. It ſeems to be neceſſary that ſaints ſhould not be perfected in holineſs during this life, to ſhew *them* their true character. They could not know that holineſs was their voluntary choice, were they not placed in a ſtate of probation, after the principle of holineſs was begun in their hearts. For, though they will love holineſs when they are perfected in it, ſtill they could not determine that they ſhould love it, were tempations, *not to love it*, ſet before them.

4th. A ſtate of imperfection in the ſaints in this life, is important to teach them their entire, and conſtant dependence upon God. By nature they are conſtantly prone to fall into ſin; and, as the power of Chriſt was neceſſary to implant the principle of holineſs in their hearts, ſo it is equally neceſſary that it ſhould be conſtantly exerted, to keep that principle in exiſtence. This the ſaints ſhould know, becauſe it is an important ground of gratitude and love. They could not ſo well know it in any other way, as in a way of probation; and imperfection in man, as was before obſerved, is eſſential

to his probation. They are taught this dependence, by being ſtrengthened by Chriſt, after thoſe frequent lapſes, which happen whenever they begin to ſtand by their own ſtrength. Owing to the forgetful diſpoſition of man, it is important that thoſe truths, which it is for his good to remember, ſhould be repeatedly impreſſed on his memory. And this is moſt effectually done in the way which God has choſen reſpecting the ſaints in this life; for, if they never had backſliden, they could not be renewed; if not renewed, theſe impreſſions could not be repeated; & if the ſaint was perfect, he would not backſlide.

5th. It is neceſſary that ſaints ſhould continue imperfect in this life, that the malignant nature of ſin might be ſeen by them. If they were made perfect in holineſs at once, they could not ſee, or have any realizing underſtanding of, the unyielding nature of ſin. When holineſs is implanted in the heart, it gives a death wound to the ſinful nature of man. But, like the "Man of ſin" it "has its life prolonged for a time and a ſeaſon, though its dominion is taken away." The ſeed of the woman has "*bruiſed* the ſerpent's head," but he is not killed; and after he is bruiſed, and his power of deſtroying is taken from him, yet he writhes, and throws himſelf into every malignant, vindictive poſture, that he poſſibly can. He keeps up a conſtant warfare in the ſaint, by the ſanctification of whom, the ſerpent's dominion has been broken; and, though his life and ſtrength are conſtantly diminiſhing in the conteſt, yet the feebleſt remains of them are ſpent in expreſſions of a malignant hatred towards holineſs. Theſe things the ſaint could never know ſo well as by experience; and he would never experience them, except in a ſtate of trial; and this, as obſerved before, is neceſſarily connected with a ſtate of imperfection.

6th. Imperfect holineſs in the ſaints, during this life, is neceſſary to teach the intelligent univerſe the greatneſs of Chriſt's victory over the adverſary.

When two hoſtile armies contend in a field, we always eſtimate the magnitude of the efforts made in obtaining the victory, by the unyielding obſtinacy with which the vanquiſhed army fought. The conteſt between ſin and holineſs, is the conteſt between Chriſt and Satan. Ever ſince the fall, the diſpute has been carrying on between them, for univerſal empire. The heart of every ſaint is made a field in which this battle is fought. The ſaint is the ſpectator who beholds it; and he ſees ſin, though vanquiſhed thouſands of times, return to the charge; and never ſubmitting ſo long as it retains any power of oppoſition. And this it does ſo long as it retains any life. Though its head is bruiſed and broken—though it is mutilated and wounded, in its body; ſtill, like the ſcorpion, it ſtings with its tail, that it may torment the ſaints, though it may no more deſtroy them.

This ſhews alſo the unbounded love that Chriſt felt and exerciſed, towards men, which influenced him to engage in ſo great and arduous a conflict, merely to reſcue them from the power of his and their enemy. It ſhews his love to the ſaints, alſo, which influences him perpetually to exerciſe the ſame power for their preſervation, which was exerted for their reſcue. As great power is now, and ever will be, neceſſary to preſerve ſaints from falling away into ſin, both here, and in heaven, as was ne-

cessary, in the first instance, to bring them out of it, By experiencing this truth, in a state of trial here on earth, the saint, when complete in holiness in the heavenly kingdom, will have a more lively and glorious impression of it, than he possibly could have had, if God had completely sanctified him at once, and deprived him of this instruction which must be derived from experience. Thus God, for whose glory, all things in creation, are brought into existence, and there supported, will appear more "Glorious in Holiness," to the perfected saints in heaven, and to the holy angels round the throne, than he could possibly appear in any other manner. And the glory of God, manifested in the wonders of redeeming love, "which the angels now desire to look into," when divested of all mystery, and unfolded, perfectly, to the view of saints and angels, will be the theme of that everlasting song of praise, which they will unitedly sing to the Father, to the Son, and to the Holy Ghost for ever and ever.

From what has been said on the foregoing subject, two inferences may be drawn with propriety. 1st. In the introductory remarks on the subject of enquiry, it is observed, that such language is often adopted by Infidels, with a view to ridicule both divine revelation, and the religion of the heart. That Infidels should thus act out their malignity, is not strange; nor ought it to surprise believers. But there are people, and people too, who profess to be believers in the Christian scheme of salvation, who, by speaking lightly of the religion of the heart, are more deeply wounding the Redeemer's true cause, than the avowed Infidel. From him it is expected, and spectators are prepared for it. From these *Infidel-professors*, it is not expected; and, when met with in them, by unsuspecting, but honest, enquirers after the truth, it has, at least, a tendency to quiet such in a false hope, if not to prejudice them against "the truth as it is in Jesus;" and to persuade them that religion is all hypocrisy. To those of my readers who have had experimental knowledge of the evangelical religion, which Calvinists contend for, this argument will come with great force; because, being taught its truth by experience, they become so strongly impressed, that all speculative reasonings in opposition to it, will appear idle and unmeaning, as the idiot's smile. But with those who have never *felt* the influence of holiness in their hearts, it is not expected that the argument will have any effect. Such are prejudiced against the truth; and, having never really known it, they are not qualified to judge. All, therefore, who feel prejudiced against, and see no wisdom, or beauty in the plan of sanctification which God has adopted, with respect to the saints, in this life, ought to conclude, against themselves, that they are yet strangers to true religion. For all who have experienced the religion of Christ in their hearts, have such prejudices removed, and they behold both a wisdom and beauty, in the scheme, worthy of that God whom they adore as their creator, preserver and Saviour. This leads us, in the

2d. Inference, to notice some displays of that wisdom and beauty, which God makes manifest to serious enquirers, in the gradual perfecting of the saints in holiness, which he has generally adopted with regard to them in this world.

By this progreſs God is communicating a ſpecies of knowledge to intelligent beings, which they could not attain to in any other way. It is a knowledge of the infinitely odious and inveterate nature of ſin; and of that infinite love which Chriſt exerciſed, ſtill exerciſes, and forever will exerciſe, towards his children. This knowledge is, and ever will be, in the ſaints, an inexhauſtible ſource of gratitude to God. All the ſpeculations, meditations and reaſonings, on the ſubject, among men and Angels, which they could exercise could never have communicated this kind of knowledge to an intelligent mind. Here is a new diſplay of the divine character connected with the fall and redemption of man, brought into the view of an intelligent mind, which, had it not been for this connection, muſt, for ought that appears, have forever remained unknown except to God himſelf. God, therefore, appears more glorious in this way, to the univerſe than he could have appeared, had he adopted the method of ſanctification pointed out in the enquiry which has now been conſidered. And as God's glory is his ultimate deſign in all his works of creation, providence and redemption, we are taught, that, ſo far as his glory is connected with the ſanctification of his children, it is, by the gradual accompliſhment of that work, advanced in the beſt, and wiſeſt poſſible manner that God could have deviſed.

A LAYMAN.

The greatneſs of divine mercy.

THO' multitudes abuſe the repreſentations which God has made of the greatneſs of his mercy; yet God declares that he is merciful and gracious, long ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin. An eſſay on the mercy of God may be ſo abuſed, that many may, by their preſumption upon it, enſure their deſtruction: Yet this is no ſufficient reaſon why it ſhould be ſuppreſſed. Satan has two ſucceſsful methods in beguiling ſouls to their perdition. One is to perſuade them to ſuppoſe, that ſince God is infinite in mercy, there is no preſent neceſſity of denying themſelves the gratification of their evil hearts, and that they may probably have ſufficient opportunity hereafter, to make their peace with God. By this conſideration, they accuſtom themſelves to put off a preſent attention to religion—ſin with leſs reſtraints, and ſo become hardened in iniquity by habit, and continue careleſs and irreligious till death. The other device of Satan is after a while to perſuade them, that they have very much loſt their opportunity, that there is little hope that God would receive them if they ſhould now make a ſerious buſineſs of ſeeking ſalvation; with this they eaſily excuſe themſelves from attending to it, and perſiſt in their evil ways, with only ſome tranſient, uncomfortable reflections. Both of theſe devices, however inconſiſtent it may ſeem, may be uſed with dreadful ſucceſs, with the ſame ſinner, at the ſame time. While he is ſaying to himſelf, that it is not probable that his ſeeking ſalvation will avail any thing, after all that is paſt, he may alſo ſay, that ſince God is infinite in mercy, things may in the end be better than his fears, and ſo encourage himſelf in his preſumption. Theſe ſtratagems of the tempter may be equally dangerous, and bring an

equal number of ſouls to perdition.

It might be expected, that if ſinners began to apprehend that their caſe admitted but little hope, it would increaſe their concern and exertions; but the fact is commonly otherwiſe. The carnal heart does not love to attend to a ſubject ſo diſagreeable, and ſcenes of buſineſs or amuſement more acceptable diſpoſe the ſinner to make an excuſe of the little proſpect he has of ſucceſs, to quit the painful ſubject, and enjoy the falſe pleaſures which are immediately before him. This caſe is exceedingly common. And ſhall nothing be ſaid to break this dangerous ſnare? Shall not the infinite mercy of God be brought into view, and the great encouragements they have to attend to religion? Shall this great goſpel truth be ſuppreſſed, becauſe ſome may abuſe it thro' preſumption to their deſtruction? No.—A few obſervations will now be made to render it evident, that *The mercy of God towards ſinners is immenſe.*

This truth is evident from the gift of Chriſt—the great atoning ſacrifice he has made for their ſins—from the freeneſs with which the benefits of it are offered to men—and from the univerſal terms in which the offer is made. Whoſoever will let him come and take of the water of life freely. Theſe are manifeſtations of unſpeakable mercy. The promiſes of the goſpel to all ſuch as come unto Chriſt are abſolute. "If any man come unto me, I will in no wiſe caſt him out." And the immenſity of divine mercy is further proved, by the examples of it. It has been beſtowed upon all who have applied for it, by caſting themſelves upon it thro' Chriſt alone. Saul a perſecutor and blaſphemer obtained it. Publicans and harlots have entered into the kingdom of God, and none of the vileſt, who have returned unto God, have been refuſed. Theſe obſervations muſt convince the candid, that the mercy of God is immenſe.—I would now apply the ſubject to a number of particular caſes, in which men are much expoſed to neglect attending to religion, under the notion that there is little reaſon to hope, that God would accept them, if they ſhould now attend.

This is frequently the caſe with ſinners, who are very ſtupid and regardleſs of ſalvation. God declares, that he that confeſſeth and forſaketh his ſins, ſhall find mercy. But they think otherwiſe, and ſuppoſe there is little hope for them. Therefore they neglect to caſt themſelves upon the mercy of God thro' Chriſt, and take the meaſures which render their ſalvation a forlorn hope. The profligate, who have been guilty of ſwearing, drunkenneſs and other open and atrocious crimes, and have practiſed them, are often ready to conclude, that there is little room for them to obtain a pardon, and often reſolve, that ſince they can expect no portion but in this world, they will enjoy their own way, as long as they can, and leave the conſequences. But God ſays even to ſuch, "Let the wicked forſake his way, and the unrighteous man his tho'ts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Publicans and ſinners have found Chriſt acceſſible. The profligate have as great encouragements to attend to religion as any, and are as ſure of ſucceſs. It is Satan who wiſhes to perſuade them to the contrary; and there is reaſon to ſuſpect their own

hearts are inclined to uſe this plea, to countenance them in their ungodly courſe. But this will not excuſe their unbelief, for mercy is offered them on the ſame terms as to others, and the guilt of rejecting it is increaſed, in proportion to the greater exerciſe of mercy which is offered them.—Some have had much inſtruction from their parents and others: Great means have been uſed with them, they have had ſolemn admonitions of providence, by ſickneſs and the death of near relatives and ſpecial friends, and have abuſed all, and continued in unbelief, till they are ſenſible they have become hardened in ſin, and ſerious things do not affect them as formerly they did. They are expoſed to conclude, that after all theſe provocations, God will not have mercy on them. They are ſure they would not forgive one, who ſhould treat them in the ſame manner. But God, ſpeaking on this ſubject, tells us differently. He ſays, "My tho'ts are not your tho'ts, neither are your ways my ways; for as the heavens are higher, than the earth, ſo are my ways higher than your ways, and my thot's, than your tho'ts." Becauſe they would not forgive one who had committed ſuch provocations againſt them, it is wrong to conclude that God will not. Though your "ſins be as ſcarlet, they ſhall be as white as ſnow." In addition to all this, ſome one may ſay to himſelf, "I have ridiculed religious people, deſpiſed godlineſs, and made a deriſion of the ſabbath, ordinances, miniſters, and even of the holy ſcriptures. I am a mocker, and though mercy may be found by all who have been deſcribed before, I have no reaſon to expect that God would accept me, if I were diſpoſed to apply to him for mercy." Your guilt is indeed great; but the promiſe is abſolute, "Him that cometh to me, I will in no wiſe caſt out." Men are apt to diſbelieve God, when he ſpeaks of things which are above, and different from their own exerciſes, and queſtion whether he really means as he ſays. But this is queſtioning God at an high rate. God undoubtedly underſtood himſelf, when he made his promiſes, and would be underſtood to mean as he has ſaid. No ſinners will be pardoned becauſe their ſins are ſmall, or be rejected, when they apply for mercy, becauſe their ſins are great. The ſmallneſs or greatneſs of our ſins are nothing, either as a claim upon mercy, or a bar againſt it. Chriſt is the end of the law for righteouſneſs, to every one who believeth. Mockers therefore, who will confeſs and forſake their ſins, ſhall find mercy.—But though all thoſe may be accepted, perhaps one may ſay, "I cannot. My ſins are infinitely beyond all theſe. I have uſed my whole influence, with much activity, to prevent ſinners from attending earneſtly to religion. I have been a very devil to tempt enquiring ſouls into ſcenes of diſſipation, that I might quench the ſtrivings of the ſpirit with them. I have oppoſed the principal doctrines of grace, and have even uſed my authority, where it extended, to prevent awakened ſinners, from attending religious meetings. And in ſome inſtances, I have ſucceeded, and they have become ſecure by means, and are dead, and probably are now ſuffering the endleſs wrath of God. There can be no hope for me." Your crimes are aggravated to enormous guilt. You can make no reparation for the evil you have done to ſuch as are forever ruined. But with God is plenteous redemption. "He is plenteous in mercy to all

that call upon him." He will abundantly pardon. God is wonderful in mercy. Mercy is as free for you as for any. No higher terms are propounded to you, than to the leaſt tranſgreſſor. "He that believeth ſhall be ſaved." Is not the blood of Chriſt ſufficient to waſh away the deepeſt ſtain? Is not the benefit of it promiſed to all who apply? Did he not come to ſave ſinners? And are not you a ſinner? You owe ten thouſand talents, and have nothing to pay: But will he not frankly forgive you all? Take heed, that in addition to all your former ſins, you do not limit the holy one of Iſrael. Another may ſay, "I have done all this, and beſides, have grown old in ſin. I have ſeen ſeveral revivals of religion——have been under deep concern myſelf, and have reſiſted the ſtrivings of the Spirit, until he has left me an old hardened ſinner, guilty of the blood of ſouls. Surely God has ſworn in his wrath, that I ſhould never enter into his reſt. It is in vain for me to think of repentance or faith. God will not accept me if I ſhould now apply."—Your ideas of your guilt are by no means too great. You ſurely deſerve no favor. If God's thoughts and ways were like ours, your caſe would be deſperate. If they were not as far above ours, as the heavens are higher than the earth, there could be no hopes for you. The ſalvation of ſuch ſinners, at the eleventh hour, is among the wonderful works of divine grace. But come like the prodigal ſon, periſhing, and caſt yourſelf on the mere mercy of your abuſed father, and he will anſwer the character of the father in the parable.

There is indeed one ſin, and but one, which God has pronounced unpardonable. This is blaſpheming the Holy Ghoſt, by openly, knowingly and expreſsly imputing the evident works of the Spirit to Satan; like the Phariſees, who enviouſly ſaid, he caſteth out devils by Beelzebub. This is a deſperate caſe, not thro' the inadequacy of Chriſt's atonement; but becauſe it is certain that ſuch, as are guilty of it, will never apply for mercy. It is a groundleſs fear that God will not readily receive any as ſoon as they return unto him. The mercy of God is abundant. The grounds of apprehenſion are not, that he will reject; but that the ſinner will not apply. Here is danger indeed, not by reaſon of any limits in the mercy of God; but by reaſon of the ſinner's diſpoſition to reject it. Let all who are in ſin, apply to God, and hearken to him, who calls upon all the ends of the earth to look unto him and be ſaved. Let not Chriſtians be too haſtily diſcouraged, concerning the ſalvation of ſinners, who are uncommonly vile and hardened, or neglect earneſtly praying for them. Finally, If any reader will abuſe this declaration of the greatneſs of God's mercy by preſumption, he muſt do it, and his blood muſt be upon his own head.

MIKROS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESS'RS EDITORS,

IF the writer of *Peter's improvement of his fall*, publiſhed in the 12th Number of your Magazine, ſhould not communicate to you *David's improvement of his*, you are at liberty to publiſh the following if you think it will be uſeful.

THE fall of Peter and the fall of David are often mentioned together by thoſe who de-

ride religion and its profeſſors. Their repentance and their ſubſequent conduct may be properly viewed together. Peter's have been publiſhed and afforded inſtruction to many. David's in many reſpects are ſimilar. The ſins in both caſes were highly offenſive to God, and were greatly aggravated becauſe they were committed by his own children. The ſins of David, eſpecially his two diſtinguiſhed ones, adultery and murder, were exceedingly great and attended with circumſtances of peculiar aggravation. But like Peter he ſpeedily became a penitent, and perhaps for one of his ſins before he was guilty of the other. Sinning and repenting are often in ſucceſſion, and ſometimes in quick ſucceſſion. Peter forſook Chriſt but repented of his ſin and returned—then he denied him—then repented of this ſin, and all in the ſpace of a few hours. Matt. xxvi. 31, 33, 56. Some have ſuppoſed that David lived for ſeveral months without repentance, becauſe his child was born before Nathan appeared to him and led him to a confeſſion of his ſins. It is more rational to ſuppoſe that he repented before; but conſidered his ſins private ones and conſequently let his humiliations for them be private. Great care was taken that none ſhould be acquainted with the murder which he committed but Joab, and he was David's confident. The like care was probably taken in the other caſe. Meſſengers paſſed and repaſſed between David and Bath-ſheba, but they were probably ignorant of the ſin that had been committed, or were charged to conceal it. The whole was ſo conducted that God ſaid to David, "Thou didſt it ſecretly." 2 Sam. xii. 12. David did it ſecretly; but contrary to his expectations it was ſpread abroad. When he was told by Nathan, that he had given great occaſion to the enemies of the Lord to blaſpheme, he perceived that it was known. This was probably the firſt information he received of its being made public. Then he openly acknowledged it. Then he made public that repentance which before he had kept to himſelf. The probability that he had repented in private ariſes from the following conſiderations. It is not reaſonable to ſuppoſe that a man of his attainments in grace ſhould remain without repentance for ſuch a length of time as is pretended, or the hundredth part of it. He was a careful obſerver of his own heart and of providential events. Intereſting events both in his kingdom and in his family, took place in that period. Can it be ſuppoſed that he was inattentive to them, or that he attended to them without reflections upon his own heart and conduct? But this is not all. In his confeſſion in the 51ſt Pſalm he ſaid; "My ſin is ever before me." This confeſſion was made when Nathan came to him, as appears by the title of the pſalm. It muſt be ſuppoſed that in ſaying, that his ſin was ever before him, he looked back beyond his ſhort interview with the prophet even to almoſt the whole of the time that had paſt away after his ſin was committed. Beſides, Nathan ſaid to him; "The Lord hath put away thy ſin" The Lord had pardoned his ſin. But had he pardoned it without repentance? It was certainly more natural for Nathan to declare the forgiveneſs of his ſin as a conſequence of ſeveral months' repentance than as the conſequence of that moment's repentance, in which he was ſpeaking to him. If this truth

be eſtabliſhed, that he repented without delay, no one may take encouragement that his ſtate is good if he remain impenitent after his tranſgreſſions.

David's fall occaſioned in him a *great degree* of repentance. He humbled himſelf greatly under a ſenſe of his great wickedneſs. He was pained at his very heart. His pains he compared with thoſe which are occaſioned by broken bones. He ſaid, "Make me to hear joy and gladneſs that the bones which thou haſt broken may rejoice." It may be ſaid of *him* that he *wept bitterly*.

David's fall led him to a free and open *confeſſion* of his ſins. He confeſſed them to God and he confeſſed them to man. It led him to a feeling ſenſe of the wickedneſs of his nature and of his practice. "I was ſhapen in iniquity: and in ſin did my mother conceive me. I acknowledge my tranſgreſſions." In all his humiliations and confeſſions his great burden was ſin againſt *God*. All the wrongs he had done to his fellow-creatures, and particularly to a family which he had exceedingly injured, appeared as nothing compared with his ſin againſt an holy God. "Againſt thee, thee only have I ſinned," ſaid he, "and done this evil in thy ſight." Every true penitent *feels* that it is an *evil and bitter thing to ſin againſt God*.

David's fall brought him to earneſt *prayer* to God. Greatly burdened with his ſins he prayed for a pardon. "Have mercy upon me, O God, according to thy loving-kindneſs; according to the multitude of thy tender mercies blot out my tranſgreſſions." He prayed not only for pardon but for purity. "Waſh me thoroughly from mine iniquity, cleanſe me from my ſin. Purge me with hyſſop and I ſhall be clean: waſh me and I ſhall be whiter than ſnow. Create in me a clean heart; and renew a right ſpirit within me. "He prayed for the continuance of God's ſpirit. "Take not thy Holy Spirit from me." He prayed for the return of comfort. "Make me to hear joy and gladneſs—Reſtore unto me the joy of thy ſalvation." He prayed that he might be kept from ſin for the future; for he trembled at the thought of falling again. "Deliver me from bloodguiltineſs, O God, thou God of my ſalvation—uphold me by thy free Spirit." He had a ſenſe of his entire dependence upon God for pardon, for comfort, for ſtrength and for perſeverance in holineſs.

David's fall excited in him a concern for others. Grieved that he had given occaſion to the enemies of the Lord to blaſpheme, he earneſtly deſired to remove that occaſion if he poſſibly could. He therefore reſolved and promiſed that if he might be pardoned and reſtored to the divine favor, he would put forth his exertions for the ſalvation of ſouls. "Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee." By *tranſgreſſors* he might mean thoſe who had never been partakers of grace—by *ſinners* thoſe who had been partakers of it but had backſliden.—His reſolution was to do all in his power for the converſion of ſinners and for the recovery of ſaints who had fallen into ſin. When *he* was converted he would *ſtrengthen his brethren*. And he prayed for others as well as for himſelf. "Do good in thy good pleaſure unto Zion; build thou the walls of Jeruſalem."—For a full underſtanding of the things here related let the 51ſt Pſalm be attentively read together with the

11th and 12th chapters of the 2d Book of Samuel.

Another obſervation ought to be made in commendation of David after his fall. He received reproof with a proper temper. When it was adminiſtered with the greateſt plainneſs, and from a ſubject to a king, he did not reſent it; neither did he diſcover the leaſt degree of anger at his reprover. The reply he made was "I have ſinned." Inſtead of being diſpleaſed with Nathan for the reproof, he highly eſteemed him and loved him, and in teſtimony of his eſteem and affection and often to remind himſelf of the reproof, he called one of his ſons Nathan, and one too whom he had by Bath-ſheba. 1 Chron. iii. 5. "Rebuke a wiſe man and he will love thee."

Theſe obſervations afford motives to ſaints to ſtand faſt in the Lord, and warnings to ſinners to forſake their ſins and turn to him: If the righteous are ſcarcely ſaved, where ſhall the wicked and ungodly appear"? Infidels themſelves ſhould be ſilent and receive conviction. Let the queſtion be ſeriouſly put to them. Is not the evidence of the reality of religion, from the improvement which Peter and David made of their fall, greater than the evidence againſt it can poſſibly be from their fall itſelf?

On the evil tendency of relying on Dreams.

AMONG the various kinds of ſuperſtition to which the human mind is liable, a reliance on dreams is one which is calculated to do injury, to weak and unſettled minds; to lead them away from that full, clear, and glorious light, which a merciful God hath afforded us in Revelation; and, by which, we may, with entire ſafety, regulate all our conduct.—Is it to be ſuppoſed, that after our heavenly Father has done ſo much for us —has pointed out our duty in ſuch explicit terms, and has *filled* up the book of Revelation, he will, either *immediately*, or *mediately*, undertake to direct us, by the blind and confounding inſtruction, which is, by ſome ſuppoſed to be conveyed in dreams?—I think not.

It ſeems to me, that a much more rational account may be given, of the origin and deſign of dreams, than that they are ſuggeſtions of either good or bad inviſible beings, and intended to direct our conduct. And alſo, it ſeems to me, that we ought to look for this, that we may not countenance that ſtrong inclination there is, in many minds at leaſt, to obtain enjoyment without exertion.

What but this induces multitudes to forſake the habits of honeſt induſtry, and depend upon growing rich, by the arts of ſpeculation; or even by the purchaſe of a lottery ticket?

What, but the ſame ſpirit, can be the reaſon, that others, forſaking that perfect ſyſtem of divine inſtruction contained in the bible, are ſeeking to grow wiſe, and to receive direction for their conduct, from the idle wanderings of their minds in ſleep?

Theſe are feelings, which, every intelligent friend to mankind, would wiſh to counteract; as involving in them the wretchedneſs of all by whom they are indulged.

This view of things has induced me to offer you ſome obſervations, principally extracted from the 73 and 74 numbers of the periodical paper, called the *Mirror*; as exhibiting, in my view, important truth on this ſubject; I preſume that in the circle of every one's acquaintance, perſons

may be found; who, after almoſt any event has taken place, will tell of ſome dream, by which they ſuppoſe it was indicated to them.—I believe however, that it is not generally thought to be a mark of ſound judgment and diſcretion — Nor do I think, that it will be admitted as evidence at all, that inviſible agents are concerned in our dreams. It ſeems to me not reaſonable to ſuppoſe, that God would employ myriads of *ſuch* agents, in *ſuch* a buſineſs.—Our dreams are certainly in general extremely unimportant; and unqueſtionably they often receive their complexion, and even their exiſtence, from the ſtate of our health, and other circumſtances attending us, by which we cannot reaſonably ſuppoſe ſuch beings would be affected.

The wiſe man obſerves on this ſubject, that "a dream cometh 'through the multitude of buſi-'neſs."—Agreeably to this idea, it muſt be ſuppoſed, and by an "attentive obſerver, who is free 'from ſuperſtition, it will be found, 'that dreams allude not to what 'is future, but to what is preſent 'or paſt, unleſs where we have 'been anticipating ſome future e-'vent; in which caſe our dreams 'may poſſibly reſemble our con-'jectures. Now, if our conjec-'tures be right, and if our dreams 'reſemble them, it may happen 'that there ſhall be a likeneſs be-'tween a certain dream and a fu-'ture occurrence. But, in this, 'there is nothing more ſupernatu-'ral, than that I ſhould dream to-'night of what I have been em-'ployed in to-day; for this is 'nothing more than a particular 'train of thought, impreſſed upon 'us in ſleep, by a certain *previous* 'train of thoughts, into which 'reaſon and experience had led 'us when awake. For example, 'when I ſee a man diſſipating his 'fortune by debauchery, I may, 'with reaſon, apprehend, that 'diſeaſe and poverty will ſoon over-'take him. If this conjecture 'troubles me in the day-time, it 'may alſo recur in ſleep, accom-'panied with ſome viſionary cir-'cumſtances; and I ſhall dream, 'perhaps, that I ſee him in rags 'and miſery. Suppoſe this really 'happen ſoon after, what opinion 'am I to entertain concerning my 'dream? Surely I have no more 'reaſon to conſider it as prophetic-'al, than I have to look upon the 'conjecture which gave riſe to it as 'the effect of inſpiration."

"Intemperance of every kind, 'in eating or drinking, in ſleep or 'watching, in reſt or exerciſe, 'tends to make dreams diſagreea-'ble; and therefore one end of 'dreaming may be, to recommend 'ſobriety and moderation. For 'the time we may employ in ſleep 'bears a great proportion to the 'whole of human life; and if 'there be any expedient for ren-'dering that portion of our time 'agreeable, it is ſurely worth while 'to put it in practice. Habits of 'virtue and ſoberneſs, the repreſ-'ſion of turbulent deſires, and the 'indulgence of pious, ſocial, and 'cheerful diſpoſitions, are, for 'the moſt part, effectual in giving 'that lightneſs to the animal ſpirits, 'and that calm temperature to the 'blood, which promote thoughts 'pleaſurable through the day, and 'ſweet ſlumber and eaſy dreams 'by night."

"Since our thoughts in ſleep 'may receive form and colour from 'many circumſtances; from the 'general ſtate of our health, from 'the preſent ſtate of the ſtomach 'and fluids, from our employments, 'and from the tenor of our thoughts 'through the day; ſhall we be

'surprised at the variety of our 'dreams? and when any uncom-'mon or disagreeable dream oc-'curs, is it not more rational to 'refer it to one or the other of these 'causes, than to terrify ourselves 'with a foolish conceit, that it is 'supernatural, and betokens calam-'ity. How often, during the day, 'do thoughts arise, which we can-'not account for, as uncommon, 'perhaps, and incongruous, as 'those which compose our dreams. 'A very slight cause may check 'that insensible perspiration, which 'is so necessary to health; and, 'when this happens, we cannot 'expect that our dreams should be 'so easy as at other times.—Let 'no one then be alarmed at an un-'common dream. It is probably 'nothing more than a symptom of 'a trifling bodily disorder; and, 'if so, it has nothing more to 'do with futurity, nor is one whit 'more supernatural, than a cut-fin-'ger, or a pang of the tooth-ache."

An explanation of the 18th verse of Obadiah.

"*And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.*"

THE prophecy, ascribed to Obadiah, has particular reference to the destruction of Edom, or the house of Esau. Edom was to be destroyed for their pride and for their wrong unto Jacob, as is obvious from the fourth verse—*For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever.* Tho' descended from Abraham, the house of Esau mingled themselves with the *heathen*, and acted the part of enemies to God's church. They denied the Israelites a passage through their country into Canaan—they joined a confederacy of heathen kings against the people of God in the reign of Jehoshaphat—they captivated and slew many of the Jews in the reign of Ahaz—and they assisted the Chaldeans in burning Jerusalem. For all these things, the righteous Lord, the avenger of his people, was preparing a cup of wrath for them, and the prophet Obadiah was raised up to announce his intentions. The verse proposed for explanation, it is conceived, is merely a description of the way, in which God had determined to cut off Edom. This strange work of the Lord was to be effected by the instrumentality of the house of Jacob, and the house of Joseph. The verse is highly figurative. When the fire is kindled in the dry stubble, it consumes all before it. In allusion to this, as a figure, the prophet says, *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they,* (the house of Jacob, and the house of Joseph) *shall kindle in them* (the house of Esau) *and devour them, and there shall not be any remaining of the house of Esau: For the Lord hath spoken it.* Agreeably to this, history records that Judas Maccabeus, who has been called the Jewish hero, and Hircanus his nephew, effected the destruction of the Edomites, and consigned their nation to oblivion.

LEVI.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Hebrews v. 7. *Who in the days of his flesh, when he had offered up prayers and supplications, with*

strong crying and tears unto him that was able to save him from death, and was heard, in that he feared.

THESE words evidently refer unto our Saviour's prayer, and agony in the garden recorded in Matthew xxvi. ; Mark xiv. and Luke xxii. at which time, Christ began to be sorrowful, sore amazed, and very heavy, and said to his disciples, my soul is exceeding sorrowful even unto death ; and our Lord kneeled down and fell on his face, and prayed to his Father that if it were possible the hour might pass from him, and said, Abba Father, all things are possible unto thee, take away this cup from me ; nevertheless not what I will but what thou wilt, and being in an agony, he prayed more earnestly and his sweat was at it were great drops of blood falling down to the ground. This was the time when Christ offered up prayers, and supplications, with strong cryings and tears : Our Lord conflicted with the powers of darkness, and a supernatural horror impressed his holy soul ; and he was surrounded by infernal Spirits, who exercised all their force and malice to tempt, vex, and distract his innocent soul. Observe the thing petitioned, that the cup might be taken away, and pass from him. If we could with precision ascertain what is intended by the cup, such a discovery might furnish us with a key to the text under present consideration.—

It appears to me that the cup means, the sore terror and awful combat in which Christ was then actually engaged : *And was heard in that he feared :* was heard, that is, was helped, delivered, God heard him and delived him, in that he feared, from that particular which he feared, viz. that cup of anguish, those terrors, and pains he suffered when the powers of darkness were set upon him. It is inconsistent to suppose our Lord prayed to be entirely freed or excused from death and sufferings : and to illustrate, see John xii. 27. Christ said, in prospect of all his sufferings, now is my soul troubled, and what shall I say ? What petition shall I prefer unto my Father on this distressed occasion. Shall I say Father save from this hour ? as though he had said I cannot make this prayer ; for this cause came I unto this hour, I was born, and came to die to redeem my people : and I apprehend that Christ never did, and never would, pray that the final cup of death should be taken away ; for if Christ had not died, the whole plan of redemption, and salvation would have been frustrated, the divine perfections would not have appeared in their lustre, no atonement for sin, and not one of the posterity of Adam would have been saved. This appears to be the most safe, and consistent sense of the text.

An account of a work of divine grace, in a revival of religion in the counties of OTSEGO *and* DELAWARE, *state of* NEW-YORK, *in the year* 1800, *communicated to the Editors by the Rev.* JEDIDIAH BUSHNELL, *one of the Connecticut Missionaries.*

GENTLEMEN,

IN the course of my last mission to the western counties of New-York, it pleased God to pour out his Spirit upon some of those counties, particularly the counties of Otsego and Delaware, in which there was a remarkable revival of religion. The following account of the revival, extracted from my

Miſſionary journal, you will pleaſe to publiſh, if you think it will ſubſerve the cauſe of truth and piety.

The former of theſe counties lies upon the head waters of the Suſquehannah river, the latter upon the head waters of Delaware river. The counties united comprehend a tract of country, almoſt as large as the State of Connecticut.

The moral ſtate of the people in theſe counties, previous to the late awakenings, was much as it is in other parts of the new ſettlements, which have not been viſited by the effuſions of the Holy Spirit. The people had little preaching, the ſabbath was greatly profaned, and the few pious people ſcattered through the country were much diſcouraged; conſequently a train of vices and errors ſucceeded which rendered the ſituation of the country melancholy indeed. Some places were more enlightened and civilized than others, but a general ſtupidity reigned through the whole; and ſome ſettlements, where the power of divine grace has ſince been glorioufly diſplayed, were truly ſitting in the region and ſhadow of death.

The firſt tokens of the late religious attention in theſe counties, were viſible in the town of Delhi, the capital of Delaware county. This place had been remarkable for ſtupidity, religion was treated with contempt; and the little church, conſiſting of three or four male members, concluded that they muſt ſoon become extinct. The revival began in the month of March, 1800. Its firſt glimmerings were ſmall, rendering it doubtful whether a day of grace was to ſucceed. The ſmall number of Chriſtians were between hope and fear; ſometimes, they thought the work increaſed and there were proſpects of a joyful harveſt; at others, their proſpects were covered with clouds, and they were afraid that the Holy One of Iſrael was departing. Thus the friends of Zion watched and prayed until near the laſt of April, when it became evident that the cauſe had gained ground, and a deep ſolemnity ſat upon the countenances of many people. The latent ſpark, which had gradually made its way to the conſcience began to burn with a gentle flame.

The work increaſed; in the month of May we had ſolemn days. Near the cloſe of the month, in one part of the town, called Little Delaware, the power of divine grace appeared to bear down all oppoſition before it. Whole families were under deep conviction of their loſt ſtate; they crowded to know what they muſt do to be ſaved. It was glorious to ſee the diſplays of divine grace; ſome perſons appeared as tho' they had loſt all their friends, and that their ruin was inevitable, while others were comforted with the hope of divine mercy. About the time the awakening became viſible at Little Delaware, the attention of the people was arreſted, in the ſouthern part of the town. Here the cauſe ſtruggled with much oppoſition, but was ſucceeded, ſo that a joyful number of people hopefully became the ſubjects of the glorious work. The revival continued in the town without much alteration, for many months, until many ſinners were brought to experience in their ſouls the merits of the Redeemer's purchaſe. About fifty perſons in this town, have become viſible members of Chriſt's church, ſince the commencement of the late revival; ſome few others expect ſoon to make the ſame public profeſſion.

While the work was increaſing

at Delhi, God was pleased to send his Holy Spirit into the town of Franklin, which lies seventeen miles west of Delhi. The Rev. *David Harrower* preaches one half of the time in this place, the other half in the town of Wolton. The attention in this place, like that in Delhi, was gradual at its commencement; until God, in the dispensation of his providence, visited that town with some solemn instances of mortality. These, under God, gave vent to the feelings of the people, which had been suppressed through timidity. The fear of the world vanished; and sinners confessed their guilt. It was a solemn time, for months; many people will remember it forever. How many people have made a public profession of religion in this place, since the reformation began, I cannot tell, not having visited them for months; the number, however, is great.

Soon after the awakening commenced at Delhi, it began at Stamford, on Delaware river, ten miles north of Delhi. The attention has not been great among this people; they have received a pleasant shower. The little church, formed in this place, some years since, has been much refreshed, and considerably strengthened by additions. Other places in the county have had some small sprinkling of divine grace, and particular instances of conversion have been in most parts of the county.

We will now give some account of the glorious work of God, in the county of Otsego. From information since the commencement of the awakening, it appears, that in this county, the religious attention began in the hearts of the people months before it was noticed by the public eye. The Angel of God's presence evidently went before the preaching of the gospel. The Missionaries observed among the people, in some parts of this county, an unusual readiness to receive the word. The good people appear to have been given much to secret prayer, and in some instances united together for social prayer, and to read the best printed sermons. Some sinners were convicted of their danger, and some few hopefully converted, before the work became public.

At length, in Union society, at the head of Otsego creek, in the month of April, 1800, the awakening put on a public appearance. The friends of the church began to lift up their heads and sing, hoping that the day of its redemption drew nigh. The attention was not great on its commencement; one was awakened here, and one there, in almost every direction of the society, and some without its bounds. It soon become evident, that the cloud of divine blessing was gathering, and there was a sound of abundance of rain. God evidently appeared to set up his kingdom in the hearts of men, and stout-hearted sinners seemed to bow to the power of divine grace. Both the righteous and the wicked acknowledged, that God was present. Our public assemblies and conferences were crouded, full, and solemn. Many people, on the sabbath, come a great distance to divine worship; some eight, some ten, and some fifteen miles. Missionaries often preached to four, five, six, and seven hundred people. Only the reading of a text of scripture, or some sentence from a speaker, would have more effect upon the audience than whole laboured, approved discourses in time of religious declension. God held the work in his own hand; creatures prayed, and some of them

used the foolishness of preaching, but God wrought the salvation; to his name be the glory. The church in this place was formed since the awakening began; it now consists of sixty-one persons; some of them, however, live without the bounds of the society. There are other persons also, who probably will soon profess their faith before men.

Soon after the commencement of the awakening at Union Society, divine light began to shine in a small settlement, called Metcalf settlement. This settlement is eight miles northeast from Union Society. About the same time the work made its appearance, in the Hartwick settlement, seven miles south-east from Union society; tho' in this settlement there had been some tokens of an awakening, for some time before. In each of the settlements Christ has a number of witnesses to his cause; they have not yet united with any church, except those of them who reside in the western part of the Hartwich settlement, they have united with the church in Union Society.

About the middle of June the same glorious work began in the town of Springfield, in the northern part of the County. The means which God used at the beginning of the attention were a little singular. The small church in that place invited a clergyman to come and preach with them on the sabbath and administer the sacrament of the Lord's supper. On Friday, preceding the sabbath, he preached the preparatory lecture. After the public exercises were closed, he requested the church to tarry, and examined them respecting their experimental and practical religion. They were so deficient in family prayer, in the education of their children, and in other Christian duties, that they were informed without reformation, he did not feel clear to administer to them the Lord's supper. The church was solemnly moved, most of them were in tears, and before they left the house confessed their sin, and promised reformation.—From that day the church arose from the dust and put on her beautiful garments; and the awakening immediately followed. It has, by no means, been general in this town; some people have been convicted and hopefully converted, some others solemnized, but many have remained unmoved. Our places of divine worship have been full, and usually attended with much decency and sometimes with deep solemnity. Seventeen persons have publicly united with the church, in this place, since the commencement of the awakening; and a considerable number of others expect soon to make the same declaration of their faith in Christ.

The attention to religion began in Worcester in the month of July, though in one part of the town there were favorable appearances some time before. This town is on the southeast part of the County; and is very extensive, comprehending three small societies; the land is mountainous, consequently the people not so numerous as in some other parts of the country. The attention became public in the various parts of the town, nearly at the same time. Many people were under deep concern for their souls; and there was a general flocking to hear the gospel. In some instances, in this town, conviction rose uncommonly high, and some conversions were remarkably clear.

It may be proper to mention one instance of conviction: he was a young man of handsome talents,

about twenty-five years of age. He had been tinctured with univerſaliſm, but now ſays, that he never, in his conſcience, believed thoſe ſentiments. Soon after his awakening commenced, his doubts were removed reſpecting univerſaliſm, and he was convinced there was a hell; and a moſt dreadful ſcene of legal convictions followed. In converſation with his friends he often uſed theſe expreſſions; two hells are my portion, one in the infernal regions, the other in my own breaſt. After a ſeries of the moſt dreadful temptations in which his life was endangered, and his friends much alarmed, God was pleaſed to reveal his Son in him, and ſhew him the riches of his grace. His converſion, in his own opinion, was not the moſt clear at firſt; his language was, it cannot be, that God ſhould ſhow mercy to ſuch a creature, as I am. But the more he examined his hope, the more he was comforted; and finally became a viſible member of Chriſt's church.

Probably, the awakening has been as genuine in this town, as in any part of the wilderneſs. Fifty-one perſons have made a public profeſſion of their faith in Chriſt, ſince the commencement of the awakening. Fifteen of them have united with the firſt church in town, ſeven with the ſecond, and twenty-nine with the third. The latter of theſe churches was organized, ſince the commencement of the awakening, the other two were previouſly formed.

At Cooperſtown, the capital of the county, a large wealthy, and reſpectable ſociety has been organized the laſt ſummer, and a church formed by the Rev. *Iſaac Lewis*, who has ſince been inſtalled, their miniſter. This church has increaſed to thirty-three perſons. The things of religion have appeared encouraging among this people for ſome time; but the preſent proſpects are much more favorable. In the northern part of the ſociety, by the name of Piertown, God has diſplayed his power, and many people are ſolemnly awakened, and numbers hopefully converted. The proſpects, in this ſociety, are now as encouraging as in any part of the county.

In the courſe of my miſſion, I took a tour down the Suſquehannah river to Tioga Point, which is about one hundred and fifty miles from its ſource, then turned my courſe weſt up the Chenango river, called ſometimes Tioga river, ſixty miles, then turned my courſe northeaſt through Cayuga, Onondago, and Oneida counties. On the Suſquehannah and Chenango rivers, there are ſome Chriſtians, but the people are generally ſtupid. In Cayuga and Onondago counties there have been awakenings. The towns of Milton, Scipio, and Homer have all received ſhowers within a year paſt. A number of ſettlements in Oneida county have experienced ſimilar effuſions of the Holy Spirit; eſpecially the ſociety of Clinton, under the preaching of the Rev. Mr. *Norton*, and the town of Paris, under the miniſtry of the Rev. Mr. *Steele* have been uncommonly awakened, and a multitude of ſinners flocked to Chriſt. The academy in Clinton, under the inſtruction of the Rev. Mr. *Niles* has been conſiderably favored. Alſo from accounts from Ontario county, Geneſee, we learn that the churches formed there, in the great revival of religion a year ago laſt ſummer, are built up and edified, and numbers of them have miniſters ordained.

Theſe awakenings, in the new ſettlements, have been regular and

and free from enthuſiaſm. Perſons have, at the beginning of their convictions, been ſolemn, and have manifeſted a great eagerneſs to hear the word. Their countenances have been full of meaning, denoting that ſomething of importance lay with great weight upon their minds. As their convictions increaſed they have complained much of the ſtubbornneſs of their hearts and of their helpleſs ſtate by nature. Previous to converſion, they have been diſpoſed to find much fault with divine ſovereignty; but, when they have been born again, they have joyfully embraced that glorious truth, as one of the great ſources of their conſolation. Jeſus Chriſt and the bible have been their great themes. They have not only improved exceedingly faſt in the plain points of divinity, but have made aſtoniſhing progreſs in the great doctrines of the goſpel. They have not been diſpoſed to vaunt, but modeſtly to hear, rather than dictate. As far as we can judge, ſince the commencement of the awakening, the fruits have been the effect of that wiſdom from above, which "is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without partiality and without hypocriſy.

The preaching, in theſe ſettlements, has been plain. Miniſters have dwelt much on experimental religion, on the great doctrines of ſovereign grace; ſuch as repentance, faith, the neceſſity of the new birth, and other plain or leading doctrines of the goſpel. They have alſo equally enforced Chriſtian morals as the only viſible evidence of a gracious ſtate.

Notwithſtanding the great revivals of religion in the new ſettlements, for two years paſt, a great part of the wilderneſs remain ſtupid in their ſins. The tract of country through which miſſionaries, from the United States, travel, is ſeveral hundred miles ſquare. This tract has but partially experienced the influences of the Holy Spirit. When we conſider the worth of ſouls, and their unalterable ſtate beyond the grave, it is hoped that every perſon will contribute to ſend ſalvation to thoſe who are deſtitute of the means of grace; not only to our brethren in the new ſettlements, but to the heathen upon our frontiers. They have ſouls as valuable as ours, and are capable of enjoying the ſame ſpiritual and everlaſting bleſſings.

I have been kindly treated in the wilderneſs. The people preſent their thanks to the Miſſionary Society of Connecticut, for their liberal contributions and exertions to the ſupport of miſſions in the new ſettlements. They wiſh the people in Connecticut grace, mercy and peace, an hundred fold more in this life, and in the world to come, life everlaſting.

JEDIDIAH BUSHNELL.

Hartford, January 26, 1801.

Angelina, a Fragment.

ONE day, as Angelina ſat converſing with her miniſter, who had called to ſpend an half hour in ſerious diſcourſe, with her, the converſation turned upon experimental religion, and the power of godlineſs, as a ſatisfying witneſs, of the truth of the goſpel, to the believer's mind. For it was known that Angelina had long entertained an humble hope of her change of heart, and had given ſuch an external evidence of Chriſtian humility and piety, in her life and converſation, as gained the approbation of all her acquaintance. The ſubject, therefore, was a na-

tural one; and was intended to lead to an impartial discovery of the feelings of her own mind, which were accordingly related, in substance, as follows,—"For a long 'time, said she, I was under serious impressions of mind, and a 'deep concern for the salvation of 'my soul. I seemed to be alone, 'in my distress. I considered myself to be singular. All the world 'around me appeared to be stupid; 'the wise and the foolish virgins had 'alike fallen asleep, and in company, 'experimental religion was rarely 'mentioned, but in the way of 'contempt. I often asked myself, 'can there be any thing in experimental religion? Can the great 'God of nature, that made heaven and earth, condescend to fill 'the souls of any of the sinful children of men, with such heartfelt 'discoveries of his ineffable grace 'and glory, as is sometimes pretended? Is it not all a delusion? 'The gay world laugh at it. Professors are few in number; they 'say little about it. Where then 'is the evidence of its truth? But 'this answer was not satisfactory. 'My mind was still distressed. 'Something was wanting. I could 'not rest easy; for conscience 'whispered, all is not right. I 'wanted some friend, to whom I 'might disclose these feelings of 'my heart; but I knew of none, 'in whom I had sufficient confidence 'to mention so interesting a subject. 'I had bought myself a little selection of books, and among others, Milton's paradise lost fell in 'my way. In reading his account of the fall of man, and of 'the miserable state of sinners, I 'felt more distressed than ever for 'my soul. I now gained a clearer 'knowledge of the doctrine of the 'real depravity and helplessness of 'the sinner than ever I had before 'had, and saw the real necessity of 'regeneration. This led me to 'search the scriptures, on the subject, with great attention, and to 'read other religious books. I continued in this state of mind, anxious 'and distressed and trying to humble 'myself before God, for my sins, for 'nearly a year. Sometimes much 'distressed, then, again, more tranquil; and then I would hope, I 'was regenerated. Then, again, 'I was brought to see, I had found 'no resting place. In this restless 'manner I lived till the late revival, 'which was so wonderful and glorious, that it renewed all my former convictions afresh; for instead of being singularly distressed 'above others, I now felt myself 'as much behind many, in this respect. So that I now was distressed to think I was no more 'distressed, under a feeling sense of 'my sins, being at the same time 'anxious, diligent in the use of 'means, prayerful and never sparing any pains to hear religious instruction. At length, I suffered 'myself to entertain a weak and 'humble hope of regeneration; 'feeling a real change in my heart 'and affections towards the Trinity 'and the duties of religion in general, tho' in all my distresses not 'being able to fix upon the precise 'moment. I thought I could say, 'one thing I believe, whereas I 'was once blind, I now see. I 'felt that I truly loved God and 'religion, and found it my chief 'joy to promote his glory.—'Still I was anxious, for though 'I admitted a hope, and joined 'the people of God, I was far 'from enjoying myself so much as 'some other lively Christians did, 'being perplexed with doubts, because my legal terrors were far 'less than theirs had been. I longed to have God manifest himself

'to my soul with peculiar power 'and glory, that I might no longer 'doubt my experience of his glo- 'rious grace. One night, after 'having been to a religious meeting, 'at which I was much affected, 'with the truths delivered, while 'at prayer I cannot but hope my 'request was granted. I seemed 'to have an unusual spirit and free- 'dom in prayer. I seemed to rise 'above the world and all its vani- 'ties, and all the energies of my 'soul were unitedly drawn out in 'fervent supplication to God, that 'he would show me his glory and 'grant me his salvation." "Or "ever I was aware, my soul made "me like the chariots of Ammina- "dab. Return, return, O Shu- "lamite, return, return, that we "may look upon thee." "In a 'moment my soul was filled with 'unutterable joy and glory; and 'God and the Lord Jesus were 'bro't nigh unto my soul. I then 'tasted that the Lord was gracious, 'I felt the all-subduing power of his 'grace, melting all the powers of 'my soul, at his feet, into a rap- 'ture of holy love, gratitude, joy 'and praise. It seemed like heav- 'en begun upon earth; and for 'once, I felt completely happy, in 'the enjoyment of God. God and 'Christ, heaven and hell, and sal- 'vation by grace were now heart- 'felt realities. It seemed to me, 'at the time, that, if it had been 'my proper province, I could have 'gone out, and convinced all the 'infidels and scoffers at religion, in 'the world, of their folly and 'madness, and of the reality of 'experimental religion. Every 'thing was real. The vail between 'this and the heavenly state seem- 'ed drawn up and invisible things 'were no longer hidden. I felt a 'willingness to follow, wherever 'God in his providence should 'lead the way. Since that time I 'have had several times of sweet 'refreshing from the Lord; and 'tho' I often have had reason to la- 'ment my coldness and want of zeal 'in religion; yet, I never have had 'those anxieties and fears of being 'deceived in my hope, which I 'had before." Well, then, re- plied the clergyman, after hearing her out, you consider the gospel its own witness, do you not, Angelina?—Or, in other words, you be- lieve there is such a thing as a per- son's having such a change of heart, and such an inward conviction of the truth of the scriptures by the renewing and sanctifying influences of the holy spirit, as to be fully satisfied of their truth, without any other evidence than what flows from the doctrines themselves, thus ap- plied by the power of the Holy Ghost?—"I have tho't so," an- swered Angelina; "and I still 'think so. I know, I am weak 'in strength. I feel liable to fall 'into temptations and sin, and I 'am ashamed of myself, to think I 'live no more to the glory of God; 'or that I should so often dread 'the reproaches of the world, in 'the way of duty. But yet, it 'seems to me, that whatever infi- 'dels may say or do, (or, what- 'ever may be the conduct of those 'stony-ground hearers, who once 'said, we will serve the Lord, but 'now serve him no longer,) noth- 'ing will make me reject the Lord 'Jesus, nor doubt the reality of 'the divine power of the Holy 'Ghost in the sinner's regenera- 'tion."—May not Christians then, replied the clergyman, humbly a- dopt the language of the great A- postle of the Gentiles, "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against

that day?"—Doubtleſs, it was this internal evidence of experimental religion, ariſing from the renewing, the ſanctifying, the ſtrengthening and the comforting power of the Holy Ghoſt, which enabled ſo many of the primitive Chriſtians to ſay, "O death! Where is thy ſting"? Even when begirt with fiery fagots, or torn to pieces, limb by limb, in the ſlow pains of the torturing wheel.

AMANA.

Admonitions from the Death-Bed.

(Continued from p. 70.)

NUMBER II.

MESS'RS. EDITORS,

OBSERVING that you publiſhed my firſt number, I ſend you another piece, which, if you think it worthy of publication, you will pleaſe to inſert in your uſeful Magazine. I ſhall firſt mention ſome *reflections on the dying ſpeech of an aged and pious miniſter of the goſpel*, lately communicated to me in a letter from a friend; and then relate a caſe which fell within my own obſervation. My friend writes as follows:

"An aged and pious miniſter of the goſpel, in New-England, who died a few years ago, addreſſed himſelf to a younger brother, who viſited him in his laſt ſickneſs, nearly in the following words: "My 'dear Brother, you are engaged 'in a great and good work. Be 'faithful to Chriſt and to the ſouls 'of men. Be abundant in labors; 'and faint not under trials and 'temptations. If you put your 'truſt in the Redeemer, he will 'ſupport you in life and in death, 'and will give you a crown of im'mortal glory. I can aſſure you 'that it is ſafe to truſt in God as 'revealed in Jeſus Chriſt. I feel 'myſelf to be near the world of 'Spirits. I think that I can 'commit myſelf into the hand of 'God. I am ſure that it is my 'duty thus to do; and that it is 'the only way to find true peace 'and happineſs, in life, and in the 'hour of death. I never did any 'thing to recommend myſelf to 'God: I have been an unprofitable ſervant. All my hope is 'built upon *the ſovereign mercy of 'God.* The divine ſovereignty is 'not mere arbitrary pleaſure; 'there is nothing like tyranny in it: 'It is *holy* ſovereignty—it is *wiſe* 'ſovereignty—it is *good* ſovereign'ty. I do not find the rapturous 'joy in religion which ſome appear 'to poſſeſs, when they apprehend 'themſelves to be on the borders 'of the eternal world; but I find 'true peace and ſolid enjoyment 'in the glorious doctrine of the di'vine ſovereignty."

"In this frame of mind, this worthy and pious man continued to the end of his days. This venerable father profeſſed to build on the only foundation of Chriſtian hope. God ſhows favor to ſinners, either from reaſons which exiſt in them or in himſelf. If any ſuppoſe that they are made heirs of the heavenly inheritance, on account of ſomething in themſelves, they are under an awful deluſion. Inſtead of being the children of God, they are yet in their ſins, and in the high road to endleſs woe. What did any one of the apoſtate race of Adam ever do, which could recommend him to God? What ſinner would turn to God, if he were left to indulge his own corrupt deſires? The reaſons which influence the Moſt High to ſave ſinners, muſt be taken from his infinite benevolence and wiſdom. *Herein is love, not that we loved God, but that he loved us and ſent*

his Son to be the propitiation for our sins. We love him, because he first loved us. 1 John iv. 10, 19.

"The atonement which Christ hath made doth not change the hearts of sinners. They will continue enemies to God, if he doth not subdue them by the efficacious influences of his Holy Spirit.—When he doth this, he acteth from the same general motives as he did in providing a ransom for a rebellious race. Christian experience harmonizes with Christian doctrine. True believers, amidst all their doctrinal mistakes, will acknowledge that they never should have been brought into Christ's kingdom, or have remained in it, had not God, in sovereign mercy, renewed them in the spirit of their minds, and kept them by his almighty power.

"The present subject furnishes a rule of trial for all who profess to be Christians. Do you believe that God showed mercy to you, for reasons taken from your minds or from his own? Do you believe that you first fitted yourselves for a place in Christ's family, and that by this fitness you moved God to come to your assistance? Or are you convinced that he first came by the efficacious influences of his spirit, and inclined you to submit to his holy will? When death is brought near to you, do you feel that you can plead with God for acceptance, on account of your faithfulness in improving the means of grace? Or do you feel that you must plead for favor solely on the ground of his holy, wise, and good sovereignty, as displayed in the gospel?

"The Lord traineth up his people for heaven, in a way which prepares them to *say with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*"

The instance above recited shows how great support is derived in the hour of death, from a submissive trust in the wise and holy sovereignty of God. The peace and consolation of a dying Christian strikingly evince that true religion is a thing real in the heart; also that it is given by a special communication from God himself. As there is a great diversity in the lives, so there appears to be in the deaths of those for whom we have a charitable hope that they are the friends of Christ. In this matter, God conducts as a sovereign. He may have wise reasons for denying special supports and communications of his love to some whom he hath forgiven; and among these reasons one may be, the honor of religion. Christians often deviate publicly from the character of piety, meekness, humility and condescension, which they ought to support. They may have sins which easily beset them, against which they do not watch and pray as they ought; and by which they give the enemy occasion to scandalize a religious profession. In such cases, I think we have little reason to expect those communications of light and peace, which are necessary for a triumphant death.

I will describe an instance which fell under my own observation. It was a man who appeared to be constitutionally exposed to rash anger. In his youth he became serious and made a profession of religion; and, until his death, which happened about the age of sixty, except in the fault which hath been mentioned, lived in a most exemplary manner. His heart generally appeared warm with a love of God, the truth, and the souls of men; he was a steady and affectionate at-

tendant on the public and private duties of religious worship; and to his most intimate, pious acquaintance gave comfortable evidence of a gracious sincerity. But by the sin beforementioned, he was often left to dishonor his Christian profession, in the course of his life. The decline which ended in his death was long, and through the whole of his sickness he was covered with the deepest darkness concerning his own personal condition. His reason was clear, nor was there any evidence of hypocondriac melancholy. His former pious companions spent much time with him in conversation and prayer, without any effect to remove his darkness. He appeared to have clear conceptions of the nature of religion, but could feel none of its power. He said there was no rising of his heart against God and the truth, at the same time he appeared to be in deep distress, without a ray of light or comfort to cheer the dreary hour. The sin of rash anger lay with great weight on his conscience, and he now saw that he had not watched against that besetting sin as he ought to have done. He did not appear to be terrified with a sense of divine anger and vengeance; but his pain of mind, which was sometimes extreme, arose from a sense that all divine communications were withdrawn from him. His last intelligible words were, "God is altogether "withdrawn: how dreadful it is "to have no sensible communica-"tions of his grace?"

The state of this person we know not, and if he was pious, as those most acquainted with his whole life continued to hope, why did God leave him in such fearful darkness? Perhaps without enquiring too curiously into the reasons of a sovereign dispensation, we may conjecture it was done to bear witness against a sin by which he had often dishonored a Christian profession, and tempted sinful men to doubt the reality of a meek and lowly character as belonging to the disciples of Christ. Christians have no right to expect that God will bear a witness for them in death, unless they have witnessed for him by such a life as the gospel requireth. Men may, by natural constitution, or by a contracted habit; or by temptations arising from a particular situation and employment, be more exposed to some sins than to others; still this is no justification. Christians should never say, this or another sin is unconquerable, for it is not truth. The most powerful sins may be resisted by the grace of God, which we ought continually to seek. Sins of every kind are to be resisted, and those especially by which we are conscious of being most easily overcome.

It is common to pray that we may have the divine presence in death; and when this request is granted, after a life of eminent watchfulness, piety, and an exemplary holy conversation, it proves very impressive on the minds of survivors. Christians are confirmed in the covenant faithfulness of their Redeemer, and ungodly men are convinced of divine power and grace. But let not those who live unworthy their profession, and are constantly crucifying Christ afresh, by their unchristian passions and practices expect extraordinary support in death. It is true that divine sovereignty may grant it, yet it is more probable that infinite wisdom will bear testimony against their great imperfections by leaving them to afflicting darkness.

PRESBUTEROS.

MESS'RS EDITORS,

IF you have nothing at hand which you judge will be more useful, please to insert the following in your magazine.

A letter to a young person who had long labored under the extreme pains of a wounded conscience.

MY DEAR FRIEND,

AS the things of which I now write are of infinite importance to you, no less than about the concerns of your immortal soul, permit me to write freely those truths which you must feel, before you can expect to receive the sanctifying influences of God's holy spirit. You inform me, in your letter, that you are ready sometimes to despair of God's ever changing your heart, or of bringing you home to himself; but rather are led to think you were made for the purpose of being miserable forever. Such thoughts are truly distressing, and are such as you ought not to indulge. You have indeed been a long time in distress and anguish; you have seen many others receiving comfort, and obtaining a hope that they are brought from death unto life. But these things ought not to discourage you. Be not discouraged in a thing of so great importance as the welfare of your immortal soul. Persevere unto the end. Consider God has a right to do his pleasure with his own, and it is just for him so to do. He is now trying you, to let you see that you are not truly desirous of having an interest in Christ; but are excited only by fear of punishment. Consider, further, that probably this is the best time you will ever have for doing this great work, which is to be done, or you must perish forever.—Christ says, "Except a man be born again he cannot see the kingdom of God." You must acknowledge this to be the best time. Will you ever be so free from care and worldly concerns, as at present? Will you not rather, as you grow older, grow likewise older in iniquity, and increase the danger of final perdition? Surely you never will be better able to bear the pains of a wounded conscience than at present. Do not, because you have been a long time under conviction, and have received no comfort, despair of receiving mercy from God. Permit me to tell you plainly, it is you who are unwilling to come; so that if you finally perish, it will be while Jesus cries, "Whosoever will may partake of the water of life freely." But the declaration of God to youth is still more encouraging. "I love them that love me and those that seek me early *shall* find me." Nothing can be more directly adapted to you. And will you doubt the words of God himself? He says he will not turn away those empty who sincerely seek him. Recollect you are not the only person whose unregenerate seeking has been long unsuccessful; that God has suffered others to remain a long time in anguish, almost to despair; but has at length appeared for them, and given them another heart and that joy and peace in believing which the world can neither give nor take away. You should not despair of receiving mercy from God, for many who have labored under the pains of a wounded conscience have, through the divine sovereignty, embraced the promises. Such instances are by no means rare; they are to be seen in every revival of religion in our towns. And they are not only to be seen among us at the present day, but are recorded in the scriptures for our encouragement. Another

reason why you should not despair, is that you will incur the displeasure of God; and because you will be in great danger of being a final impenitent. That God is displeased with those who turn back is abundantly taught from the scriptures, but more particularly from Hebrews x. 38. "If any man draw back, my soul shall have no pleasure in him." And from Luke ix. 62. "No man having put his hand to the plough, and looking back is fit for the kingdom of God." The danger you will be in of being a final impenitent is very great. This probably is not the first time you have been concerned for the welfare of your soul. Every time you shake off the ideas of future and eternal things, you become more hardened, and less likely to be awakened again. Do not therefore quench the spirit. Be often at the throne of grace. Think not that you can do any thing of yourself to merit salvation. While you are in an impenitent state every action is sin. You must feel willing to be in the hands of God, and that Christ should be all in all, in your salvation, or you can never attain eternal life. That God would subdue your stubborn will, and prepare you for the reception of his holy spirit, is the earnest prayer of your affectionate friend,

PHILOPSEUCHOS.

MESS'RS. EDITORS,

IF the following extract from a letter, written sometime ago to a young gentleman in College, should be thought proper for a place in the Evangelical Magazine, you have the writer's consent for its insertion. ASTHENES.

DEAR SIR,

AS your father was but a little younger than myself and an amiable person, and we passed the years of childhood and youth together, *he* was a brother peculiarly dear to me. As the natural consequence of this, you, his only son and bearing his name, have a special share in my affectionate regard. I trust you will, therefore, not think it strange, nor consider me as acting an over-officious part, if I address you with freedom, and make an effort to serve you, in the only way in which I am at present able to attempt it.

The only intelligence I have had of you in a number of years, was communicated by Mr. ——— He informed me, that you had entered a member of Yale-College.—Hence, I consider you in a situation, which, to a young man of your age, and in your circumstances, presents great good to be obtained and accomplished, by a steady, wise and virtuous conduct, and a judicious and faithful improvement of the means and advantages placed within your reach; but exposed to numerous and great temptations, and encompassed with snares and dangers, which render it problematical, whether the result will be ultimately beneficial to you.

It is extremely difficult for the inexperience of youth to attain clear ideas and a just sense of the vast importance of a diligent and wise improvement of the early part of life—of keeping clear of the follies and vices, into which the young are liable to fall, and as much as may be out of the way of temptation—of governing their appetites and passions—of fixing good principles in their minds—of acquiring and cultivating good and beneficial habits, habits of industry, economy, temperance, chastity, justice, honesty, integrity, benevolence, kindness and mercy—of steadily pursuing a virtuous and

manly line of conduct—of reverencing the name, the word and the worship of God, and in short, of early piety and true religion.

Therefore, as your father was long since taken away, permit me in his stead, with the affectionate tenderness and concern of a father for his son, to entreat and beseech you, to remember and habitually bear in mind, that the existence begun in this world is to continue forever, and that during the short period of your present life, your character will be formed for eternity, and a foundation laid for endless glory or endless misery—that the eye of God is continually upon you and nothing can be hid from him—that in order to escape everlasting destruction and be happy hereafter, you must be born of God, and saved by grace, through faith in Christ—that the holy scriptures, however lightly esteemed and despised by many, are indeed the word of the living God, and contain the only true and perfect rule of faith and practice. Be persuaded, therefore, to read them with attention—to attend, with conscientious diligence, the sacred institutions therein contained and inculcated—to refrain from every thing which appears to be contrary to the will of God revealed in his word, and to study to conform in all respects to his revealed will and to let no day pass without prayer and thanksgiving to God. Be persuaded likewise, to be particularly careful, that you do not consent to the enticements of sinners, or associate with the vicious and profane; but choose the virtuous, the well behaved and pious for your companions, remembering that "he who walketh with wise men shall be wise; but a companion of fools shall be destroyed."

Let me entreat you also, to be particularly cautious against the too frequent practice of disregarding and despising instructors and governors, and treating their instructions and counsels, reproofs and authority with neglect and contempt; and on the contrary, to respect and esteem them, and to endeavor to possess their good will and esteem by a uniformly steady, orderly and dutiful, unassuming and modest carriage and behaviour—to exercise diligence and discretion in the prosecution of your studies, taking advice and direction from your teachers, and such as, thro' age and experience, are likely to be in that way serviceable to you. And whilst you labor to make proficiency in the knowledge of arts and sciences, and the various branches of polite or useful literature, *remember* that *the wisdom which is from above*, involving the fear of the Lord, is highly necessary to fit you for acting in a manner most honorable and useful to yourself and to others, in any public business or station, calling or profession, and absolutely essential to your future everlasting felicity.

I know not with what sentiments and feelings you may be likely to receive this letter, which an earnest desire for your best good has induced me to write; tho' on account of extreme low health, it has been not a little labor and weariness to me. But if you should take it in good part, and it should, through the blessing of God, prove the occasion or means of any real benefit to you, I shall think myself most amply recompensed.

An Address from the Trustees of the Missionary Society of Connecticut, to the Inhabitants of the New-Settlements, in the northern and western parts of the United States.

Christian Friends and Brethren,

THE deep impressions which the entirely destitute condition of various of the New-Settlements, in the States of New-York and Vermont, with respect to the preaching of the gospel, the administration of the ordinances, and the enjoyment of the means of grace in general made upon the minds of the ministers and good people of this state, with a consideration of their inability, in their infancy, to support those means, induced them some years since, to devise and effect measures for the assistance of those settlements.—With a view that you and your dear children might, with us and ours, enjoy the blessings of the gospel, six general contributions have been made through the state, and a considerable number of missionaries have been annually employed in preaching the gospel, instructing your children, administering the sacraments, and in gathering churches unto the name of the Lord among you. They appear to us to have endured much self-denial and hardship, and to have been laborious for your souls, for Christ's and the gospel's sake. You have witnessed their zeal, labors and concern for you and your offspring. We hope that through the divine blessing both you and they have profited by their faithful and holy ministrations. Those of us, who during those years, have been appointed by the Missionary Society of Connecticut, to carry their benevolent designs into execution have employed much concern and many prayers in your behalf, have expended much time and labor, and been at considerable expense annually, to serve the best interests of yourselves and children, whom, in general, we never saw, nor expect to see until we shall meet in the great and general judgment. Under these surest pledges of our benevolent concern and regards for you, we persuade ourselves that you will, in a candid and most serious manner receive, the address which we now make to you, and that you will earnestly and immediately attend to the duties which we recommend.

Know, we beseech you, That religion is the great concern and business, the dignity and happiness of man. Wisdom is the principal thing; the one thing needful. Therefore get wisdom. Seek first the kingdom of God and the righteousness thereof.—That you and your families may be under the best advantages for this, labor, as soon as your circumstances will possibly admit, to obtain the constant, regular preaching of the word, and administration of the ordinances among you. Be assured, that *Faith comes by hearing, and hearing by the word of God:* and that *by the foolishness of preaching it pleaseth* him *to save them that believe.* Prize the gospel more than thousands of gold and silver, and spare no pains nor expense to enjoy it. Until you can obtain the stated preaching of the gospel and administration of the ordinances among you, constantly assemble every Lord's day for the public worship, though you may not be able to obtain a preacher. Let your ablest and best men lead in your prayers, and read to you sermons on the most interesting and important subjects. Be careful to be doers as well as hearers of the word, that you may be blessed in your deeds. By constantly keeping up the public worship among you, you will habituate yourselves and your children to it. It will enable you to maintain a sense of religion on your hearts, be an

important mean of your sanctification of the sabbath, and of calling up your attention to all other Christian duties.

We wish you to search the scriptures daily, and that the word of God may dwell in you richly in all wisdom and spiritual understanding, and that you may take it for your counsellor and heritage forever. While these words *which the Lord your God hath commanded you* are *in your hearts*, according to the divine command, *Teach them diligently to your children, and talk of them when you sit in your houses, and when you walk by the way, and when you lie down, and when you rise up.** Diligently teach the catechism, morals and good things contained in the books which we have sent, or may send unto you. While you have before you an ocular demonstration of our care and concern for them, we beseech, and plead with you for the fruit of your own bodies, that you would not neglect them, but *bring them up in the nurture and admonition of the Lord.* Pray with them abundantly, restrain them from evil practices, and from the company of evil men. Set them good examples; govern them well, teaching them subordination to all good government.

While we are sending out unto you missionaries approved and esteemed among us, as pious and faithful brethren who, we persuade ourselves will spare no pains to promote your spiritual interests, to make you rich in faith and good works, and heirs of the heavenly kingdom, we intreat you to receive them with the respect and kindness due to the ministers of Christ, and assist them in all their labors and attempts for your salvation. We send them fully authorized to itinerate and preach the gospel among you, to catechize your children, instruct your young people, assist in your religious conferences, and such as have been duly ordained, to administer the ordinances to the proper subjects, as there may be opportunity, to gather and organize churches, and in general to assist you in all your spiritual concerns. We intreat you not to neglect the precious opportunity and advantages which you will have through their ministrations; but most zealously and faithfully improve them. Boast not of to-morrow, but realize that the present time and opportunities are the only ones you may ever enjoy.

Besides, we wish to observe, that the present time, with you, is a most important juncture, and that the manner in which you now conduct yourselves will have great and lasting influence on the state of the new settlements; on your own present and future state, and on that of your descendants. If you will maintain religion in your families, sanctify the Christian sabbath, support the public worship, make the scriptures the rule of your faith and practice, attend the secret duties of religion, and habituate your children to these holy practices, they will have the happiest aspect on the honor, peace and comfort of your families, and on the order, peace and beauty of your settlements in a civil and temporal view. They will prove the most powerful guard against all the vices which make individuals, families and communities in general disorderly, inglorious and miserable. The tendency of a zealous, faithful and persevering attention to these great points will be to promote all those virtues which make a people honorable and happy. Righteousness

* Deut. vi. 6. 7.

exalteth a nation. The bleſſing of the Lord is upon a righteous people, and it extends to their poſterity. He ſheweth mercy unto a thouſand generations of them who love him and keep his commandments. We beſeech you therefore, by all our care and love for you, by all theſe weighty conſiderations, by the commands and love of God, and our Lord Jeſus Chriſt, that you would by no means neglect theſe momentous duties.

We have given direction to all our miſſionaries to communicate this addreſs to you as an introduction to their labors among you. By this you may know that they have been authorized and ſent by us.

We perſuade ourſelves, that the charitable and good people among you will enter into our views and feelings with reſpect to the new and vacant ſettlements, and the Heathen who are periſhing for lack of viſion, and that they will unite their prayers and charity with ours, for the furtherance of the goſpel among them. We pray God to give you underſtanding in all things, to bleſs you in all your lawful labors and enjoyments, and eſpecially to grant that your ſouls may be in health and proſper.

By order of the board of Truſtees of the Miſſionary Society of Connecticut.

ABEL FLINT, *Secretary.*

Hartford, May 26, 1801.

A Plan of Government for the Churches in the new ſettlements.

At a Meeting of the General Aſſociation of the State of Connecticut, holden at Litchfield, June 16th, 1801.

VOTED to approve the following regulations propoſed by the General Aſſembly of the Preſbyterian Church in America, viz.

"Regulations adopted by the General Aſſembly of the Preſbyterian Church in America, and by the General Aſſociation of the State of Connecticut, with a view to prevent alienation, and promote union and harmony, in thoſe new ſettlements which are compoſed of inhabitants from theſe bodies.

1ſt. It is ſtrictly enjoined on all their miſſionaries to the new ſettlements, to endeavour, by all proper means, to promote mutual forbearance and accommodation, between thoſe inhabitants of the new ſettlements who hold the preſbyterian and thoſe who hold the congregational form of church government.

2d. If in the new ſettlements, any church of the congregational order ſhall ſettle a miniſter of the preſbyterian order, that church may, if they chooſe, ſtill conduct their diſcipline according to congregational principles, ſettling their difficulties among themſelves or by a council mutually agreed upon for that purpoſe: But if any difficulty ſhall exiſt between the miniſter and the church or any member of it, it ſhall be referred to the Preſbytery to which the miniſter ſhall belong, provided both parties agree to it, if not, to a council conſiſting of an equal number of preſbyterians and congregationaliſts, agreed upon by both parties.

3d. If a preſbyterian church ſhall ſettle a miniſter of congregational principles, that church may ſtill conduct their diſcipline according to preſbyterian principles, excepting that if a difficulty ariſe between him and his church, or any member of it, the cauſe ſhall be tried by the Aſſociation, to which the ſaid miniſter ſhall belong, provided both parties agree to it, otherwiſe by a council, one half congregationaliſts and the oth-

er half preſbyterians, mutually agreed on by the parties.

4th. If any congregation conſiſt partly of thoſe who hold the congregational form of diſcipline and partly of thoſe who hold the preſbyterian form; we recommend to both parties, that this be no obſtruction, to their uniting in one church and ſettling a miniſter; and that in this caſe, the church chooſe a ſtanding committee from the communicants of ſaid church, whoſe buſineſs it ſhall be, to call to account every member of the church, who ſhall conduct himſelf inconſiſtently with the laws of chriſtianity, and to give judgment on ſuch conduct: and if the perſon condemned by their judgment, be a preſbyterian, he ſhall have liberty to appeal to the Preſbytery; if a congregationaliſt, he ſhall have liberty to appeal to the body of the male communicants of the church; in the former caſe the determination of the Preſbytery ſhall be final, unleſs the church conſent to a further appeal to the Synod or to the General Aſſembly; and in the latter caſe, if the party condemned ſhall wiſh for a trial by a mutual council the cauſe ſhall be referred to ſuch council. And provided the ſaid ſtanding committee of any church, ſhall depute one of themſelves to attend the Preſbytery, he may have the ſame right to ſit and act in the Preſbytery, as a ruling elder of the Preſbyterian Church.

Paſſed in Aſſociation,
Atteſt
NATHAN PERKINS, *Scribe.*

QUESTION.

An explanation is deſired of Luke xvi. 8, 9.

Religious Intelligence.

Extract of a Letter from Rev. Dr. Hawris of Aldwinkle, England, to Rev. Dr. Rodgers of New-York, dated in May laſt.

"I AM juſt going up to London, to meet our brethren in our annual aſſembly for Miſſionary purpoſes, and have the pleaſure of informing you, that our work at the Cape of Good Hope is very proſperous and promiſing. The firſt fruits to Chriſtianity, among the Hottentots, have written to us their grateful acknowledgments, for the truth as it is in Jeſus preached unto them, and embraced in the love of it by them. A large ſociety at the Cape, of 229 members, vigorouſly purſue the ſame objects with us, and about 2000 heathen are under their tuition.

"From our affiliated ſociety in Frieſland, we have received the moſt cordial co-operation, and ſeveral German brethren have been propoſed to us and accepted by us. Three of them are immediately to be added as a reinforcement to the Cape miſſion.

"Among ourſelves the work continues to ſpread greatly; the ſheet anchor of hope for our country. I look more to the Goſpel for our deliverance and preſervation from the devouring ſcourge, than to our victories in the Baltic, Egypt, or elſewhere."

A ſhort extract from the Journal of a Miſſionary in the new ſettlements.

"Tueſday February 10th, 1801, I rode about ten miles and preached at Mr. R——'s, from Daniel v. 23. "And the God in whoſe "hand thy breath is, and whoſe "are all thy ways, haſt thou not "glorified." There are but four families in this ſettlement. I preached here about the beginning of laſt September, at the funeral

of an infant. I was then at a loſs about coming to attend the funeral, being 15 miles off when ſent to; but now I am glad that I attended. I believe God ſent me here then and now too. To-day, after ſervice was over, I diſcourſed with two women, who, ſince the time referred to, have obtained a hope of an intereſt in Chriſt. They ſeem to talk well. I hope the Lord has been doing ſomething for them. They were exceeding glad of the opportunity of hearing a ſermon. Why may we not ſay there has been an awakening in this ſettlement? Out of four families, two perſons have received a hope. Let there be as great a proportion in a large ſettlement, and we ſhould call it a remarkable work of God. This is an encouragement to Miſſionaries to notice *ſmall ſettlements and neighborhoods.*"

Extract of a letter from Rev. Joſeph Badger, Miſſionary to New-Connecticut, dated No. 1. 6th Range, June 23d, 1801.

"I really want a fellow laborer in this great wilderneſs, and I think the cauſe of God loudly calls for one. I have ſpent my time until now in about 12 townſhips in the ſouth-eaſt part of the Reſerve, excepting four ſabbaths, one of which I was in Waſhington, after attending Preſbytery, one at Mackintoſh, and the other two near the line againſt No. 2 & 5, in the 1ſt Range, where there appears to be conſiderable ſerious awakening. There appears a general diſpoſition among the people to hear, and in ſome inſtances real conviction. I expect to be at Hudſon, on the 10th Range, next ſabbath, and to ſpend the reſt of my time on the weſtern and northern parts of the Reſerve until I return to New-England, unleſs I ſhould go, in the month of September, to the Shawney tribe of Indians. George Bluejacket, ſon of the great Shawney chief, is much engaged that I ſhould go with him to his people; the gentleman with whom he is at ſchool, and the Preſbytery are alſo urgent that I ſhould go. The reaſons are, he is to all appearance a ſubject of powerful convictions, and from ſome views he has about religion, and exerciſes in it, it is hoped ſometimes that he has found the pearl of great price. He wants ſome one to go with him, and help him to tell his people about religion, and ſee if they will not be willing to have ſome Miſſionaries come among them and teach them religion and how to live. His object is now only to make a viſit of about two weeks to his people and then return to his ſchool. I ſhould be glad to have the opinion of the Committee on the ſubject by the earlieſt conveyance.

"The proſpects of this country are very flattering; reſpectable people are flocking in from every quarter. The crops at this ſeaſon afford the moſt flattering proſpects. A remarkable degree of health prevails through the country. The friendly diſpoſition of the Indians baniſhes all apprehenſions of danger from them. If the Lord ſhould make this wilderneſs as a watered garden by planting and nouriſhing up his church in it, there would be no place more deſirable to live in.

"I have the copy of a letter from the Rev. James M'Grady in Kentucky, giving a particular account of an awakening and work of grace carried on there the laſt ſeaſon. I have not time to tranſcribe it and ſend it by this opportunity."

MISSIONARIES.

The Rev. *Job Swift* lately returned from a mission of a few weeks to the north-western parts of Vermont.

The Rev. *David Higgins* expects to enter on a mission, the beginning of this month, to the western counties of New-York.

POETRY.

COMMUNICATED AS ORIGINAL.

TO THE REVEREND EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

SHOULD the following version of the 29th chapter of Job be thought worthy of a place in the next number of your useful publication, it will much oblige one of your readers. If the attention of a single person can be drawn to the beauty and sublimely poetical spirit of the original, by this small effort, I shall be convinced that it was not made in vain.

C. Y. A.

MOREOVER Job continued his complaint,
And mournful strains his former glory paint.

" Oh that I were again, as once I was,
When God stood forth to plead my righteous cause ;
When light divine my ev'ry way o'erspread,
And strange effulgence shone around my head !

" Oh might I be, as in my younger years,
When mysteries sublime dispell'd my fears ;
When the Almighty visited my house,
And blest with children sweet, my marriage vows :
When ev'ry good of life I largely stor'd,
And streams of 'food and gladness' round me pour'd ;
When I with pomp proceeded through the street,
And in the midst prepar'd my lofty seat.

" The young men saw me, and themselves withdrew ;
The aged rose, and render'd homage due:
The princes paus'd, and not a whisper crept,
So strict a silence, from respect, they kept;
The nobles, full of rev'rence, ceas'd to speak ;
No murmur from their lips was heard to break.

" The ear was glad whene'er it heard my voice,
The eye which saw me hasten'd to rejoice;
Because a patron of the poor I stood,
And gave the fatherless to taste my food;
Because to him o'er whom woes seem'd to bend,
I always introduc'd myself a friend.
The thanks of him in danger I receiv'd,
And fill'd with joy the widow sorely griev'd.

" In righteousness array'd, a light I stood,
With judgment showing what was just and good.
Through me the blind their loss of sight forgot,
Through me the lame, that lameness was their lot :
I rais'd the fall'n, I search'd the unknown cause,
And brought oppression down by wholesome laws ;
The jaws of the profane I boldly broke,
And from their fasten'd gripe the booty took.

" 'Twas then I fondly hop'd my life would be
Replete with years, and bright prosperity.
In great magnificence and pomp, I stood,
Like some tall tree the glory of the wood;
With moisture sweet and pure my roots were fill'd,
And dews ambrosial on my top distill'd;
Myself in vigour and in strength I view'd ;
My might as in a bow I felt renew'd.

" When I began to speak they all gave ear,
And my advice seem'd willingly to hear;
When I had finish'd, nought they wish'd to say,
For to the heart my speeches made their way.

" Just as in times of drought, the drooping grain,

And thirſty fields, and with'ring graſs complain;
But when ſome fruitful ſhower on them deſcends,
They raiſe their heads; their time of mourning ends.
So all the crowd my ſentiments beſought,
And as the latter rain receiv'd each thought.
Was I familiar, they dar'd not advance,
Nor e'er preſum'd t' abaſh my countenance,
I led their way, I ſat as chief, as king,
Or thoſe who to th' afflicted comfort bring."

It is deſired that ſome ingenious perſon would paraphraſe the ſucceeding chapter, as it forms a very ſtriking contraſt with this.

A ſure Remedy for a ſad heart.

1. WHILE all the fair volumes of Science and Art
My mind, ſeeking pleaſure, with ardor ſurveys,
There's nothing I find that can cure my *ſad heart.*
There's nothing can teach an enjoyment of days.

2. 'Tis thy bleſſed Volume, great Father of lights,
Can yield the enjoyment of days and of peace.
This is the ſure treaſure—the ſource of delights
Which never delude and which never will ceaſe.

3. 'Tis there that thy name is delightfully view'd,
'Tis there that thy love is moſt preciouſly ſhewn,
'Tis there thou appeareſt, the great, wiſe and good,
While juſtice and grace are the laws of thy throne.

4. How happy the people that *know* the glad ſound,
In thy pleaſing light will they walk all the day:
They truſt thee, and love thee, and joys muſt abound,
While that joyful light, thou wilt ne'er take away.

5. In ſickneſs and ſorrows—reproaches and woes—
"In poverty's vale"—or in riches bright ſky—
Amidſt diſappointments, convulſions and foes,
Thy ſtrong arms of mercy will ever be nigh.

6. A ſight of thy juſtice, combin'd with thy grace,
A ſight of thy love as pourtray'd on the croſs
Will all the impreſſions of ſorrow efface
And work a true gain, from the heavieſt loſs.

7. Great Sovereign of all, we are filled with fear—
Till from the *bleſt pages* we learn thy deſign.
There holineſs, wiſdom and goodneſs appear,
And none but the *Proud,* can refuſe to reſign.

8. Allur'd by thy name, then in thee I'll confide
Eternal concernments, with thee I will truſt,
While faith is an anchor the ſtorms to outride
And eyes to ſee *yonder,* the prize of the juſt.

9. Let, Father of mercies! thy truths be made known,
They'll ſuffice to make glad every indigent ſoul!
—Poor Deiſts and Heathen! alas! how they groan,
With nothing to render the wounded heart whole.

10. O ſend thy good ſpirit and teach them thy word,
Their obſtinate hearts will relent and be ſtill,
They'll bleſs thee, and praiſe thee, and own thee their Lord,
And do, with a pleaſure ſupreme, all thy will.

11. Enraptured with knowing thee, *Here* they will feaſt
On dainties which ſinners can never procure,
Hereafter!—their love to perfection increas'd,
Will yield full delights, which forever endure.

ALANSON.

Donation to the Miſſionary Society of Connecticut.

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THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] OCTOBER, 1801. [No. 4.

Evidence of Human Depravity.

HISTORY and obſervation afford abundant evidence of the truth of the ſcripture account of the depravity of human nature. They are an unexceptionable comment on the ſacred text. God has pleaſed, in the progreſs of time, to place men in a great variety of ſituations, calculated, in various degrees, to bring out to view their true character; and he will continue to vary thoſe ſituations, in future, until it is as fully diſcloſed as the nature of the divine government requires. Thus, not only individuals, for the period of their lives, but the whole race as ſuch, from the fall to Chriſt's ſecond coming, are in a ſtate of probation. During this period the heart of man will be fully proved; and it will appear, from fact and experience, that it is *deceitful above all things and deſperately wicked. God will be found to be true, but every man a liar.*

To attain the ends of this trial and probation of human nature, fully, a long period of time ſeems neceſſary, and during its progreſs, a certain degree of order among men is requiſite; for, without this, the race of man itſelf would be exterminated, and no opportunity would remain for the diſpenſations of divine mercy. Hence the neceſſity of great and powerful reſtraints on the luſts and paſſions of men. In providing theſe, at different times, and in degrees ſuited to the courſe of events fixed in the divine counſels, the power, wiſdom and goodneſs of God are wonderfully diſplayed. In viewing the character of man, however, under the operation of ſuch reſtraints we are apt to form concluſions too much in his favor; for by means of them, no doubt, much wickedneſs is prevented, and a ſemblance of goodneſs is often exhibited; ſtill, as they produce their effect by laying a force upon, and not by changing the inclinations of the heart, they ought to be laid wholly out of the queſtion, in forming an eſtimate of the human character. In proportion as theſe are withdrawn, the naked human heart appears. And in order to diſcover it to the view of finite minds, God is pleaſed, from time to time, to withdraw thoſe reſtraints, as far as the ſtate of things will admit.

Among the countleſs reſtraints which limit the reign of wickedneſs are, natural conſcience, or a moral ſenſe, common to men, by which they diſtinguiſh between right and wrong, with the comfort or remorſe which purſues the ſentence it paſſes on our moral conduct, accompanied with a pre-ſentiment of future retribution—a conviction that the judgment of God will be according to truth and righteouſneſs—a hope, reſulting from revelation, tradition, or the expreſſions of the divine benignity, of appeaſing God's anger and conciliating his favor, by our ſervices and offerings—remarkable judgments with which God has viſited a wicked world, and in which he has ſhewn his wrath and made his power known, to every age and nation—the ſhortneſs of human life after the deluge—a conſciouſneſs which all men feel of weakneſs and mutual dependence, the fear of evil from thoſe we injure, and a hope of good from thoſe we treat with juſtice and benevolence—civil government—the dread of ſhame, of loſs of reputation, health and intereſt, which is, more or leſs, connected with a courſe of vice; and the deſire of reputation and influence of health and affluence which uſually attend a courſe of virtue—pity, which, by a law of our nature, is excited by objects in diſtreſs—friendſhip, founded on a ſimilarity of taſtes and purſuits—the natural affections, which exiſt between thoſe, whom the God of order has called to act together in the moſt intimate connections, where the ſinful paſſions are apt to be brought into perpetual colliſion—the interfering purſuits of men which limit the ſphere of individual agency, and confine the effects of ſelfiſhneſs within narrower bounds; and, to mention no more, even the interfering luſts in the ſame heart, which limit each other, or ſubject the weaker to the predominant paſſion.

Such are the bands and cords by which Almighty God binds, in ſuch degree as he pleaſes, a race of apoſtate creatures, who refuſe to be united to him and to one another, in that charity which is the bond of perfectneſs.

God has been pleaſed however, for wiſe and holy purpoſes, in every age, and under every degree of light which has ſhone on the world, to remove theſe reſtraints, or ſome of them, from nations and from individuals, and in ſuch degree as to give ſufficient openings into the human heart.

It may be uſeful to illuſtrate, in the conduct of nations and of individuals, in a few particulars, theſe general obſervations.

It is an undoubted fact, that nations, in relation to each other, are under fewer reſtraints, than individuals, in a ſtate of ſociety, are: the former muſt be conſidered, in relation to each other, as individuals in a ſtate of nature, without any law to control them, but that of force or convenience. Power and right are, with them, conſidered and treated as the ſame thing. The weaker may, thro' fear, be induced to reſpect the rights of the ſtronger, but whenever by uniting their ſtrength or otherwiſe, the balance of power may be in their favor, they will ſhew the ſame diſregard to right as others. Add to this, individual reſponſibility for national injuſtice is very lightly felt, the ſtill ſmall voice of conſcience, which may whiſper in individuals, will be ſilenced by the voice of the nation; the diſhonor of national baſeneſs and perfidy will be felt to be more than

compensated, by the splendor of victory and conquest, and the advantages resulting from national aggrandizement. Accordingly, the nations which have shed most blood, have, in all ages, not excepting the present, been held the most renowned. Compacts and treaties with each other, though, among Pagans, the gods above and gods below, and among Christians, the Holy Trinity, are called upon in the most solemn manner, to avenge their violation, are mere straw and rotten wood; no one expects they will be maintained with good faith, even at the solemn moment of ratification; they are received as matters of necessity, use or convenience, and to be laid aside, either with or without a pretext, when interest requires. The nations, considered as individuals or bodies politic, have been, with few exceptions, atrocious murderers, their feet have been swift to shed blood, and they have had no fear of God before their eyes.

This sketch of the character of nations is supported by the representations of them in the holy scriptures. The four great monarchies are there represented by four ferocious beasts of prey; the Chaldean by a lion, the Persian by a bear, the Grecian by a leopard, and the Roman by a beast, *sui generis*, which had no prototype in nature, dreadful and terrible and strong exceedingly, which had great iron teeth, which devoured, brake in pieces, and stamped the residue with the feet of it, and which had ten horns. Such is the true character of nations the most powerful and illustrious, whose great exploits, in laying waste the world, have been celebrated in all ages since they figured upon the theatre of human affairs, by poets and historians, and indeed by mankind in general. And such is the character of all other nations, so far as they have had power and opportunity to display themselves; and so true is the divine declaration, "*My thoughts are not your thoughts, neither are your ways my ways.*" From the character of nations we may certainly infer the character of the body of the people or individuals which compose them; if these loved their fellow-men as they do themselves, they would prevent the prosecution of unjust or cruel wars; and, if they had the fear of God before their eyes, they would find means to secure the faithful and religious observance of treaties; they are therefore, unless they manifest, in some proper way, their dissent, guilty of all the fraud, injustice, cruelty, murder, perfidy and impiety, of the nation which they compose, and as individuals they must account to God the common Father of men. Why do they freely perpetrate such horrid wickedness as members of a nation, which, perhaps, they would not do as individuals? Because their temptations are greater, and their restraints less. Here then the human heart appears stript of disguise. The same appears in the conduct of most kings and great men who are above, and of many mean and base men who are in some sense below the cognizance of law. The former prove tyrants and oppressors; the latter, protected by their poverty and meanness, prove cheats, liars, thieves, drunkards and are addicted in general to what is called low vice. The infant of a span long feels few restraints; if disturbed in its enjoyments, it will show that perverse and wrathful temper which, strengthened by time and left unrestrained, will impel to murder;

it appears to be wholly selfish; it will soon fight the breast that feeds it; it never doubts, till taught the contrary by painful experience, that all things around were made to subserve its interests and pleasures; it will fight the person who takes away its baubles, just as nations fight with one another on a like account; if, by means of its sickness or otherwise it is excessively indulged, it will, when able, soon fill the house with noise, and indiscriminately deal its rage around; the fondest endearments serve to nourish peevishness and pride, instead of gratitude and obedience. If effectually restrained by a temperate parental authority, it will begin to feel its true situation, as related to those around, and to conduct accordingly; but if not, it will disobey its parents, it will lie, it will soon lisp out oaths and imprecations, and shew that the poison of asps is under its lips, and that its mouth is full of cursing and bitterness; it will quarrel, and, in a word, will rush, with the whole force of nature, into all manner of vice, as opportunity presents and age permits.

The force of natural conscience is always diminished as persons advance in life, unless they are renewed, and in part sanctified by the Spirit of God. Its genuine dictates are suppressed, and at last nearly or quite annihilated; and if they, when advanced, maintain a decorous conduct, it must be owing to the operation of other restraints; and this will be visible to the eye of critical observation: But, in consequence of the gradual diminution of this powerful restraint, there is observable, in most men, a gradual depreciation of character, until the lusts of the heart gain a great and visible ascendency. Such being the state of things, how happy is it for the church and world, that God has reduced the life of man from near a thousand years to three score years and ten. Had it not been for this wise and gracious appointment, another deluge of water, or of fire, might, long ago, have been necessary to sweep the world of its wicked inhabitants.

A man of boisterous and unhallowed passions, when in the presence of his prince, or other great man, and paying his court for some favor which he holds most dear, will be a paragon of gentleness and patience: But follow him, after the tumult within is raised to the highest violence, by some untoward events, to his own house; and his passions, let loose upon the unhappy objects around him, will overturn every thing in their course, and will display a scene ten-fold more dreadful than that of conflicting elements. What is the matter now? Why restraints are removed, and the man acts out his nature freely. An aperture or opening is made into his heart, and we have a glimpse of the dreadful object, which is always *naked and opened unto the eyes of him with whom we have to do.*

A person of impure desires and wholly unsanctified, whose memory and fancy are the store-house of filth and pollution, and whose understanding has been debased, and compelled, it may be, for a long time, to pander for sense; and all whose faculties are brutalized by sensual indulgencies, will, in the presence of persons of a different description, assume the character of purity itself: But trace his steps to his customary haunts, or into retirement, covered with night and darkness, where no eye sees him but that of an associate in guilt, and the eye of Almighty God;

or, perhaps, that of God alone: here I will close the scene, *for it is a shame even to speak of those things which are done by such in secret.* The reason of this conduct is plain, the eye of man, from whom he fears evil and expects good, is a restraint; but the eye of God from whom perhaps he expects nothing and fears nothing, is either no restraint, or not sufficient to prevent the guilty indulgence.

When a vicious and profligate course is attended with shame and infamy, vice will, for the most part, be driven into corners. In such a state of society, a wicked man, who nevertheless is conscious of enjoying a fair reputation, will be careful to preserve it, if he can do it, and still indulge his reigning propensity; if not, he will sooner or later give up his reputation, and he is then prepared to give the reins to his predominant inclination, and to sin, as it were, with a cart-rope. Such is the state of the notorious libertine, thief and drunkard; but when such like characters are greatly multiplied, so that vice is kept in countenance, and the benefit of a fair character is comparatively small, in the intercourse of society; especially, if the people have enjoyed great light and advantages for religion, the state of such a people must be viewed as nigh unto cursing.

Persons brought up in pious families, and under the restraints of well regulated society will usually be moral in their conversation; but place them in any situation where restraints are mostly taken off, and they may be expected, if unrenewed; to shew the bent of nature, and soon to become proficients in the school of vice.

Let reason be impaired by intemperance, and the foul and ferocious passions will rage without control; let it be impaired by old age, and the person, unless a radical change of temper has taken place, will be untractable, self-willed and passionate, so as to become a burden to all around him; and if he *has* experienced such a change, the remains of corrupt nature, in a like exhibition of it, to a certain degree, will be apparent; or let it be impaired by distraction, and the person will be imperious, or malicious, or profane, or obscene; or all of them at turns, as the propensities, apparent in those exercises, prevail. This last instance is as fair a trial of the native inclinations of the heart as any of the former; for, as those inclinations exist independently of reason, they will shew themselves as they really are, when reason is impaired, and no longer controls them.

Let dishonor be detached from a particular vice, and attached to to the opposite virtue, as, in the case of duelling, it is in the opinion of the world; and few men, except such as are not of this world, will be able to resist the temptation of giving or accepting a challenge to fight with sword and pistol, when the laws of honor, falsely so called, require it. Such as do this, and such as give countenance to it, and especially such, whose province it is to execute the laws on the atrocious offenders, and from a criminal complaisance to public opinion, neglect to do it, are all murderers; though they would resent the imputation with as much spirit as Hazael did, with an "*Is thy servant a dog that he should do this great thing*"?

The infidels of the present day are under fewer restraints than the ancient pagans; for these last had not abandoned, but only corrupted the worship of God, nor did they disbelieve a state of of future retri-

bution; but the former have wholly abandoned the worſhip of God, and moſt of them conſider death as an eternal ſleep: accordingly, they are more gigantic in wickedneſs than any of their predeceſſors who warred on heaven, they have boldly attacked all authority and power in heaven and on earth; and this they have done, under the full ſplendor of goſpel light, and ſhould they continue to increaſe in numbers and in power, as they have lately done, and ſhould they proceed to exterminate pity and the natural affections from the human breaſt, as inconſiſtent with their impious philanthropy, the miſeries which they have already produced, though they have filled one half of the world, will be but the beginning of ſorrows; and in their further progreſs they will prepare the way for the battle of the great day of God Almighty. But not to enlarge,

In view of this ſubject I will conclude by obſerving, that all the friends of God have great reaſon to be humbled in the reflection that they carry about them great remains of this common nature—to bleſs God that he has ſeen fit, in favor to his church, hitherto to lay under ſuch powerful reſtraints a race of apoſtate creatures, and to rejoice in the aſſured hope, that they will be continued ſo long, and ſo far as ſhall be neceſſary for the accompliſhment of the pupoſes of God in building up, compleating and glorifying the kingdom of his Son.

OMICRON.

Of the uſefulneſs of the Scripture doctrine of Election.

MANY, who admit the doctrine of particular Election to be contained in the holy ſcriptures, yet conſider it as unprofitable, if not dangerous. Had this been the ſenſe of the author of our holy religion, it never would have appeared there. But in a harmonious ſyſtem, ſuch as the bible contains, the uſe of particular doctrines may not readily be diſcerned, unleſs viewed in their connection with others to which they are related. Should we ſet aſide the doctrine of the entirely loſt, ruined ſtate of man—of the mere, ſovereign good pleaſure of God in his recovery—and, of the abſolute neceſſity of the ſupernatural influences of the Holy Spirit on the hearts of men, to prepare them for the goſpel-ſalvation; we could diſcover no uſe, or even place for the ſcripture doctrine of Election. But in connection with theſe doctrines, it is not difficult to diſcover, both its certainty, and its uſefulneſs. If the ſalvation of ſinners is to be reſolved ultimately into the mere ſovereign power and mercy of God as its cauſe, it will appear altogether correſpondent and ſuitable that God alone ſhould chooſe the veſſels of mercy. Accordingly,

1. It is difficult to ſuppoſe, that the ſinner ſhould become properly ſenſible of his really undone, helpleſs ſtate and condition, without a conviction that his recovery depends on the ſovereign pleaſure, and the electing love of God. Nothing is more obvious, than that our ſalvation muſt depend, either on ourſelves and ſuch exertions of ours as are compatible with our natural diſpoſitions, and with the moral powers we, all, poſſeſs; or, on the ſovereign power and grace of God. Between theſe, there is no medium. If, on the former, whoever obtains ſalvation *maketh himſelf to differ and hath whereof to glory.* If, on the latter, the re-

covery of the sinner depends on the electing purpose and love of God. But when we attend to the character, which the holy scriptures give of the sinner, and the representations there made of the human heart, it will readily be seen, that no one, who imagines that his eternal salvation depends on any exertions, which it is compatible with his present disposition to make, and will be connected with them, has any proper sense of the really wretched, helpless state and condition he is in. That conviction, which is of great importance to a right understanding of the nature and extent of gospel mercy, and which usually precedes conversion, implies such a discovery of the wickedness and obstinacy of our own hearts, as forces the conclusion upon us, that if we are ever brought to be willing to lie at the mercy of God, and love and rejoice in such a salvation as is offered in the gospel, it must be done, not only by a power foreign to our own, but by one which operates against all the natural biasses of our hearts, and overcomes them. This conviction strongly impresses the sinner's mind with a persuasion of his absolute dependance on the sovereign mercy and electing love of God for salvation.

And the scripture doctrine of Election is evidently calculated to produce this conviction—a conviction without which it cannot be, that we should ever properly estimate the nature, and see the glory of that divine mercy, by which sinners are saved.

2. That God has, of his sovereign good pleasure, elected a certain number of the human race to eternal life, is the only doctrine, which affords any ground of hope to the sinner, when convinced of those other scripture truths with which it is connected. Without a knowledge of this, a sinner under proper conviction could find no ground of hope. Increasing light will discover increasing opposition of heart to God, and to the way of salvation by Christ. That, were the sinner, who has any clear discovery of the state of his own heart, to feel that it depended ultimately on himself—on the exertions of such a heart as he now possesses, whether he should ever comply with the proposals of the gospel, he would at once lose all hope. The only consideration, which will prevent despair, is, that God has mercy *because he will have mercy*, and *on whom he will have mercy*. This must be so, because it so evidently appears, from the word of God, that nothing short of the mighty power and influence of the Holy Spirit ever brings the heart of the sinner into the sentiments of the gospel. Since the sufficiency of the atonement, and the free and rich offers of mercy, both, leave the sinner's heart where they find it—under the entire dominion of sin, the plan of salvation would be incomplete without the doctrine of Election. Were it not for those saving purposes and that sovereign mercy, which necessarily imply a particular election, a conviction in the conscience of those truths, which are clearly taught in the word of God, would leave the sinner in a hopeless state. Without this doctrine—without evidence, both of the power, and the purpose of Christ to *cause dead sinners to hear his voice*, there could be no certainty that any one of the human race would be saved. Thus evidently is the doctrine of Election fitted to promote conviction, and at the same time to prevent despair.

3. The doctrine of Election gives an assurance, which could

not be had without it, that the greateſt good ſhall be accompliſhed, and the higheſt meaſures of felicity be the fruit of the glorious work of Redemption.

The good to be accompliſhed by the work of redemption, will be anſwerable to the wiſdom and love, which appear in this moſt glorious of all the works of God. That the ſalvation of a certain number and proportion of the human race will beſt ſatisfy *divine infinite love*, God himſelf has decided. This is evident, from the clear, explicit declarations of his holy word, that ſome of mankind ſhall periſh. But to aſcertain this number and proportion, is infinitely beyond the power of any, or all created beings. In the doctrine of Election we have aſſurance, that it is aſcertained, and moſt exactly aſcertained, by *infinite wiſdom and love*. God's ſaving mercy is the perfection and glory of infinite love. Where this appears to the greateſt advantage, there the higheſt good muſt be effected. Juſt as many, and no more, of the human race will be ſaved, as will exhibit the greateſt ſtrength, and witneſs the greateſt glory of divine, infinite love. Nor is it ſuppoſable that, without the higheſt meaſures of created holineſs and happineſs, *Chriſt* could ſee of the travail of his ſoul, and be *ſatisfied*. If, in the ſalvation of thoſe whom the Father has given him, the infinitely benevolent heart of the Redeemer will be *ſatisfied, love itſelf will be ſatisfied—goodneſs, the moſt perfect and infinite can deſire* no more: Nor is it ſuppoſable greater good ſhould be done by the ſalvation of men.

That God himſelf, in his infinite wiſdom, has aſcertained and choſen the number, whoſe final recovery and ſalvation will ſatisfy *his own love*—that love, which ſpared not his own Son, but freely gave him up for us all—is a certain evidence, that the greateſt good ſhall be accompliſhed.—That it is no more poſſible there ſhould be higher felicity and enjoyment in God's moral kingdom, than will in fact be effected by the work of redemption, than it is poſſible that the wiſdom which chooſes the veſſels of mercy, and the love which redeems and ſaves them, ſhould be exceeded And yet, without the deciſion of infinite wiſdom in the caſe, the evidence could not be had that the higheſt and greateſt good will be the certain and everlaſting fruit of the glorious work of redemption.

4. Without the doctrine of Election, the evidence would be incomplete, that the ſalvation of ſinners reſults from the mere ſelf-moving love and mercy of God. Were the ſalvation of any to be independent of the electing love of God, where would be the evidence that *grace alone* originated and effected it? No ſcheme of doctrine gives ſo clear and lively a view of the glory and wonderfulneſs of divine wiſdom and love—the unſpeakable richneſs of divine mercy and grace, as that which repreſents men ſo ſunk and dead in ſin, that their recovery can be attributed to nothing, but the ſovereign power and mercy—the all conquering grace of God. And with this, the doctrine of particuticular election is cloſely and inſeparably connected—in this, it is neceſſarily implied. Where no diſtinction is made, in the beſtowment of favors, the ground on which they are beſtowed, is leſs diſtinguiſhable; and all ground of boaſting is not ſo evidently removed. Were there no ſelection, the evidence of mercy and ſelf-moving goodneſs,

in the bestowment of favors, would be less visible. Where there are no punishments, pardons will be less valued, and their nature and worth ill understood.

Besides, no view of things like that, which best shows the eternal God to be moved purely by the goodness of his own nature, to the recovery of sinners, and which attributes the whole and every part of their salvation to the mere mercy and grace of God, as their cause, is so fitted eternally to bind the heart in humble obedience and love, and raise it to high and delightful admiration of the glory of God as it shines in the face of Christ. No other scheme of doctrine lays the sinner so low in his own view, and so absorbs and swallows up his whole soul in love. Here a foundation is laid for the greatest nearness to God, and the highest felicity in the enjoyment of him.

To set aside the Scripture doctrine of particular Election, obscures the whole system of gospel grace, and casts a shade upon it. It takes away the only ground of hope from impenitent sinners, and renders it utterly uncertain whether any will ever be saved. It obscures the lustre and glory of divine mercy, and leaves the issue of the present state of things at the utmost uncertainty—depriving us of the evidence, that a good, worthy of *infinite love*, and answerable to the glorious displays which are made of divine power, wisdom and mercy, in the creation, government, and redemption of the world, will ever be accomplished.

On the best manner of preaching the gospel.

THE revelation of saving mercy to sinners, through Jesus Christ, is well termed gospel, or good news. It may be summed up in the concise declaration, that "Jesus Christ came into the world to save sinners."* It is more fully expressed in the divine testimony, that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."† But in whatever form of words it is summarily expressed, a proper explanation will shew that it involves many most interesting and important truths, relating to God, his perfections, character, government, and grace;—relating to man, as a creature and subject of God, and as a sinner against him;—relating to Jesus Christ, in his wonderful person, the union of his divine and human natures, his mediatorial character, offices, and work;—relating to the application of redemption by the agency of the Holy Spirit, in the hearts of sinners, in his renewing and sanctifying influences, by which they are made willing in the days of God's power; are brought to repentance towards God, and faith towards our Lord Jesus Christ; and thus become the subjects of pardoning grace, and are kept by the power of God, through faith to salvation.

It pleased God in the riches of his mercy to sinful man, to inspire a number of chosen witnesses, to commit to writing, the system of Christian truth, as far as was requisite for the communication of saving knowledge, and thus to furnish the world with the sacred scriptures, which are able to make us wise to salvation, through faith in Christ Jesus.

That nothing might be wanting in point of means, he hath graciously instituted the preaching of the

* 1 Timothy, i. 15. † John iii. 16.

gospel, and appointed an order of men, in the Christian church, to address their fellow-sinners, on the great concerns of religion, and the world to come; to explain and inculcate the truths, duties, and prospects opened in the gospel; to proclaim, from the scriptures, the glad tidings of salvation to penitent, believing sinners through the atonement of Christ; and to warn the impenitent and unbelieving of the wrath to come.

So important, so glorious and awful are the effects of this ministry, that the apostle, when speaking of himself and his fellow labourers says, "We are unto God a sweet savor of Christ in those who are saved, and in those who perish. To the one we are a savor of death unto death, and to the other of life unto life;" and adds (in which every serious preacher of the gospel will join him.) "*Who is sufficient for these things?*"*

The preceding observations tend to shew the importance and solemnity of the Christian ministry, as it respects the preachers of the gospel, and those who hear them, and are a sufficient apology for this attempt to suggest a few thoughts on the best manner of preaching the gospel.

The writer is sensible of his inability to treat the subject as he could wish. But he hopes, through divine assistance, to offer something which may be useful, at least, to young ministers; and that, although he may suggest nothing new to the more experienced, he may be instrumental of "stirring up their pure minds by way of remembrance."

The following particulars appear to belong to the best manner of preaching the gospel.

I. The Christian minister must preach the gospel *truly*.

This is to preach it as it is revealed in the holy scriptures, without any perversion. God is, indeed, able to bring sinners to the saving knowledge of himself, under the most corrupt teachers. But this is not his ordinary way; neither is corrupt and false teaching an instituted mean of grace and salvation, or adapted to the benefit of the hearers, but the contrary, for "faith cometh by hearing, and hearing *by the word of God.*"†

If preaching be the proper mean of salvation to the hearers, it is by the exhibition of divine truth to their understandings and hearts, thus they are "begotten through the gospel," and the "pastors after God's heart feed them with knowledge and understanding." This shews us that public, authorised preachers of the gospel should be men of superior knowledge, in Christianity, such as are "able to teach others;" and excludes from the sacred office, the weak and ignorant, and shows that they are not called of God, to this work, whatever their own opinion may be of their ability and their call.

It is equally manifest that heretical teachers are not to be encouraged, whatever abilities they may possess. These do not *make manifest the mystery of Christ as they ought to speak* or *testify the truth as it is in Jesus*. Especially if their heresy respect any of the principal doctrines of the gospel. In that case, the apostle Paul represents them as preaching another gospel, and denounceth against them the divine malediction.‡

This naturally excites the enquiry, what are those essential truths of Christianity which must be de-

* 2 Corinthians, ii. 16.

† Rom. x. 17. ‡ Gal. i. 8, 9.

clared if the preacher would, in any good measure, speak as he ought?

To this it may be replied, that the Christian system is connected in all its parts. These may be compared to so many links of a great chain let down from heaven. None of these truths can be denied or obscured without injury to the Christian system.

Some are, however, more important and fundamental than others. These may be differently stated and enumerated by different persons, who equally regard divine truth.

To the writer, the following truths seem to be the most essential, in the foundation of Christianity, viz.

The being, perfections, and unity of God, and his infinitely perfect mode of existence, as a Triune Deity. The truth and divinity of the holy scriptures, of the old and new testament. The divinity and atonement of Christ. The justification of penitent, believing sinners, through his mediatorial righteousness. The total depravity of man, in consequence of the original lapse. The supernatural change of heart, by the agency of the Holy Spirit, in those who believe to the saving of the soul, the sovereignty and freedom of divine grace, in the salvation of sinners, displayed in time, according to the eternal purpose of God.

The nature and necessity of Christian holiness, and its unfailing connection with the faith of the gospel, in those who are saved. And the retributions of eternity, to the righteous and the wicked.

The preacher who enters deeply into these important truths of the gospel, will not, it may be hoped, essentially pervert any other; and the hearer whose principles and manners are formed on them, will "go on in grace, and in the knowledge, of our Lord and Saviour Jesus Christ."

II The Christian minister must preach the gospel *plainly*

This implies that he present to his hearers the truths of Christianity, in language, easy to be understood by them, that instead of using ambiguity of language, or general and indeterminate assertions, he make it a leading object, next to preaching the simple truths of the gospel, to do it in a manner adapted to the capacity of his hearers, that they may understand him. With the apostle Paul, he will prefer speaking "five words, in the church, with his understanding, that he may edify others, to ten thousand words in an unknown tongue."* He must not only avoid that studied ambiguity by which unfaithful teachers aim at escaping the offence of the cross, and seek to please carnal hearers, but he must study that plainness of address which will render his meaning intelligible to his common hearers, that they may be instructed, convinced and edified.

Cutting is the reproof of the apostle in the passage just mentioned, to the preacher who is more concerned to commend himself to his hearers, as an able, learned, or eloquent man, than to commend the truth as it is in Jesus. But most of all doth the awful censure fall on the faithless timeserver, who hides himself under general and ambiguous language, to avoid the truth. Such may well be ranked with "false apostles, and deceitful workers, who by good words and fair speeches deceive the hearts of the simple †

* 1 Cor. xiv. 19. † Rom. xvi. 18. and 2 Cor xi. 13.

III. The Christian minister must preach the gospel *demonstratively*

His preaching should be "in the demonstration of the spirit, and of power,"† as distinguished from the enticing words of human wisdom, that the faith of his hearers "may not stand in the wisdom of man, but in the power of God." For this purpose he needs a deep and extensive acqaintance with the Christian system—much and well chosen reading—and much study and prayer, that his views of truth may be clear, and his reasoning, conclusive; and that not merely, to the man of science, and the well studied divine; but to his attentive and serious hearers of common capacity. These constitute the great body of those who hear him, and among these he must look for his principal success. His arguments must therefore be both conclusive and plain. To this end, much depends on the connexion of the parts of his discourse, and the due arrangement of his thoughts.

Nothing is here mentioned touching the manner of speaking most conducive to success. Books of oratory are common, and may be consulted with advantage. Among these, professor Blair's lectures, and Dr. Fordyce's art of preaching deserve particular notice.

After all, to the preacher possessed of proper abilities and information, and who feels the weight and importance of divine things, the subject will inspire an ardor and pathos, more adapted to impress the truth on the minds of his hearers, and affect their hearts, than all the accomplishments of art, without it.

The leading truths of religion already named, must be often clearly stated and urged; and the whole system of Christian truth and duty, connected with them, must be brought into view.

Divine truth, existing in the mind and resting on its mere evidence, is instrumental, through the divine blessing, to convince and convert the sinner; to detect the hypocrite; and to edify the true Christian. It is no less adapted to stop the mouths of gain-sayers, to silence unruly and vain talkers, and bring them to the acknowledgement of the truth. Not indeed without a powerful divine agency attending the word of truth.

Without this Paul may plant and Apollos water, in vain. But this affords no just objection against the use of divinely instituted means, or the least ground to expect that agency in the neglect of them.

IV. The Christian minister must preach the gospel *boldly*. Thus the apostle Paul requested the prayers of the Ephesians, that he might "open his mouth *boldly*, to make known the mystery of the gospel—that therein he might speak *boldly*, *as he ought to speak*."*—This boldness is essential to the right performance of his duty, as a preacher of the gospel, in distinction from a governing concern to please men, or obtain the approbation of the most respectable hearers, (however desirable when the fruit of fidelity.)

The fear of man must never shut his mouth, from declaring the whole counsel of God, in the most clear, solemn and demonstrative manner. He must keep back nothing, profitable to them, even whether they will hear or forbear, remembering that he is the steward of God, and to him he must shortly give an account.

† 1 Cor. ii. 4.

* Ephes. vi. 19, 20.

This boldness however, is widely different from that self-sufficiency and overbearing authority which have been, in some instances mistaken for it, and by which evil men have done much hurt to the cause of God and the souls of their hearers. The former is the result of deep impressions of the presence and authority of God, the worth of souls, the preciousness of gospel truth and the importance of eternity. The latter indicates the absence of all these, and shews a mind puffed up with religious pride and self-conceit. The boldness dictated and inspired by the gospel is that freedom of thought and expression which results from proper views of spiritual and divine objects. These fill the mind with impressions of their infinite importance, and lay the creature low before God, and thus deliver him from the fear of man by filling him with the fear of God.

V. The Christian minister must preach the gospel with *humility*.

With this, indeed, he must do all things; it is an essential branch of genuine Christianity. But it is peculiarly important in preaching the gospel.

Humility results from right views of the divine character and government, and of our own character and state. "I have heard of thee," said an eminent saint, "by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."* Such was the effect of a clear display of the divine fulness to holy Job, and such will it ever be, to a heart prepared to embrace divine truth. The preacher, deeply impressed with a sense of his own exceeding unworthiness, is prepared to speak honorably of God and Christ, and to address his hearers in a manner adapted to impress their minds, and persuade them to consider their latter end; and thus he "commends the truth to their consciences in the sight of God."

VI. The Christian minister must preach the gospel in the spirit of *kindness*.

The pious and benevolent preacher, in his preparations for the public solemnites, will contemplate the worth of the soul of man, the malignity of sin, the awfulness of divine wrath, the importance of eternity, and the wonderful love and grace of God, revealed in the gospel, and brought to us through Jesus Christ. All these subjects and especially the last, will prepare him to feel the most tender benevolence to perishing sinners. He will therefore address them from the fulness of his heart, with ardent longing for their salvation. Numerous and weighty are the motives to the kindest address to the souls of his hearers. We add in the last place,

VII. The Christian minister must preach the gospel with *solemnity*.

This remark results from all which have preceded. The truths to be proclaimed are exceedingly solemn and weighty, as they respect the great things of God, and his wonderful love and grace to guilty man; they are solemn as they relate to the wonderful work of redemption by the obedience and death of our Lord Jesus Christ; and as they respect the joys and sorrows of departed souls—the glorious and dreadful realities of the future and eternal state, and as they respect the final condition of the preacher and his hearers, which will be decided forever, by the abuse or improvement of this

* Job xlii. 5, 6.

momentary state, for "Behold now is the accepted time. Behold now is the day of salvation."

The faithful watchman will preserve his own soul, and may hope for the salvation of some, at least, of his hearers, even all who receive the truth in love, and fly for refuge to the hope set before them. But the people of the unfaithful minister, who were not warned by him it is much to be feared, will die in their sins, but their blood will be required at his hand.

How solemn and weighty is the ministerial charge! May all who take it on them feel its importance, and be qualified for its duties; and may the chief shepherd and bishop of souls assist them in their arduous work, and crown their labours with abundant success!

PHILANDER.

An attempt to distinguish such exercises as are the result of genuine religion, from such as are false.

1st. TRUE religion implies *self-acquaintance*, or a thorough conviction of the total depravity and ruin of human nature; and is the fruit of a *new* taste, which takes a decided part against *self-exaltation*, in favor of the divine perfections and government; while that counterfeit religion, which is self-delusive presupposes ignorance of the human heart, consequently is entirely destitute of *humility*, which flows from nothing but *self-acquaintance*. The divine law, has never come with power to the conscience, so that the subject is yet *alive* to himself, and *dead* to all proper views of God; and those affections which he exercises are toward an *imaginary* being, an *idol-God of his own creating*.

2d. The true Christian, while he entertains the most heart-felt loathing of his own original character, beholds, with ineffable complacence, the character of God, as forming a most perfect *contrast* with his own. He is pained while his thoughts turn on himself as so vile and loathsome, but his heart is filled with exhilerating joy when he adverts to the transporting idea, that *infinite perfection fills the universe!* And that all this sin and evil, shall be over-ruled, and its natural tendency so counteracted, as that infinite *good* shall be the glorious result. His soul is revived, his heart leaps within him; that he is encircled by *such* a God; and he with unspeakable delight yields himself to be disposed of according to the dictates of this infinite perfection. While the fondly deceived and warm-hearted hypocrite, is delighted too, with the character of *his* God, (for there are "lords many.") He has gotten the idea which is inwrought into the constitution of the heart, that we are offenders. He therefore feels himself exposed to the resentment of an angry God; he is told that there is a door of relief opened for such in the gospel; and exclaims "*what marvellous—what astonishing goodness* that thus appears to rescue from this infinite threatened evil!" While his soul melts with grateful affection toward *his deliverer and benefactor*.

3d. The true saint possesses a large, capacious benevolence, and embraces the *universe in his bosom*. His language is, "let the lord govern, and make such arrangements as will issue in the highest possible good of his kingdom; let me be an happy instrument of promoting this blessed interest, be disposed of in that very way, that will best answer that most benevolent purpose: *here* is my happiness, in this

I will rejoice. I say not, that *I choose* misery, or *fear* it, for I *cannot be unhappy, while such a God reigns.*" But the *selfish* Christian, if he may be called a Christian, has his views and affections circumscribed by the narrow boundaries of *self*, or a *limited* sphere of operation. The spirit of his prayer is "save *me and mine*, and do as thou wilt with the rest." He has within him no sentiment of delight in a general, diffusive happiness, the *good of others*. *This* is *peculiar* to the new creature, "except a man be born again," he has no *union* with, nor can he *enjoy* the kingdom of God.

4th. It is very observable, that the well-informed, self-acquainted Christian, talks very little of his *gratitude* to God in a view of his *benefits*, compared with the expressions, of the formal, or legal professor; he is seldom conscious to himself that he is indeed in the *present* exercise of this highly becoming grace. He sees there is ample occasion for it, but how to attain to it, he knows not. He never *promises*, in a view of wished for mercy, that he will return a tribute of thankfulness on its reception, for he has been made deeply sensible of his absolute *dependence* on God, and thoroughly feels that there is no foundation in *his* heart for an exercise of this grace, "for in him dwells *no good* thing." By comparing his feelings with the truth, he cannot but hope he possesses its *radical* spirit, but "WHEN saw we thee an hungered, &c. He mourns and laments over the ingratitude of his heart. This is a "body of death," under which he cries, "who shall deliver me." While the deluded formalist overflows with gratitude, almost continually; he can set apart days of thanksgiving, and have periodical and *annual* returns of this Christian, but I fear, *mechanical* grace. May we be saved from delusion—learn to *distinguish*; and remember that we are to be weighed in a balance, that may prove us *wanting!*

AMELIA.

Questions and Answers—by AMELIA.

Quef. 1st. ON what ground, does the true Christian *submit* to, and *confide* in his God?

Anf. From a firm belief that he will manage all things in the very best manner for his kingdom at large. He does not wish that his *individual* happiness should be consulted, but derives his enjoyment from a purer, more refined source, to wit, the greatest happiness of intelligent nature—or the good of others.

Quef. From whence originates the fancied submission of the self-deluded hypocrite?

Anf. From an apprehension that by it, he shall be a *gainer*. He is taught the indispensible necessity of this exercise—that without it there can be no *safety* for him, he therefore, merely as a refuge from personal evil, *throws himself* into the hand of God. Not so the true Christian, who confides, not by *necessity*, but of *choice*, seeing ample foundation for unlimited confidence in a being of absolute perfection.

Quef. What is the object of true gratitude?

Anf. The true character of a holy God is the immediate object of true gratitude. That there is a being at the head of the universe possessing such endowments as every way qualify him to make the most equal and perfect distribution of things, fills the benevolent heart with holy triumph; and *that he*

will make that very use of him, and all beside, as most effectually to promote the very best ends, excites the purest and most exalted gratitude.

Quer. What are the predominant features of selfish gratitude?

Ans. It is founded on the supposed *partial* goodness of God. The selfish heart is peculiarly exercised by what he calls *redeeming love*, that Christ should *suffer and die* for sinners! What heart would not melt at the idea? But this love and gratitude are built on misapprehension of the great mediatorial work. There never was *such* an atonement exhibited, nor such a Saviour provided, as the selfish heart forms to itself, while it idolizes the God of its own creating.

Quer. Does not the true Christian exercise gratitude in a view of the work of redemption?

Ans. Yes, but he does it *understandingly*. That Christ has *magnified* the law and made it *honorable*—that he has *witnessed* to its *righteousness* and the *ill-desert* of sin, and sealed it with his blood—fills him with joy unspeakable. His heart attaches itself to Christ on these very *considerations*. This sentiment breathed by the benevolent Jesus, "holy father *glorify thyself*," unites the sanctified heart to the Redeemer, with the most tender, endearing and complacential affections. O how unspeakably diverse are the exercises of the renewed heart, from every thing connatural to us! May we inquisitively search after its specific difference!

An account of a work of divine grace, in a revival of religion, in the town of LENOX, *State of* MASSACHUSETTS, *in the year* 1799, *in a letter to the Editors from the Rev.* SAMUEL SHEPARD, *of that town.*

GENTLEMEN,

AN aged person, who, in early life, inlisted under the banner of Jesus, and who, in viewing the time of her departure at hand, can say with confidence, as we trust, that she "hath kept the faith," was conversing with me, a few days since, upon the concerns of eternity; having complained of much coldness, stupidity and deadness of heart, she added, "I derive great comfort, however, from a perusal of the Connecticut Evangelical Magazine. It gives me a raised hope." This was spoken with an emphasis which engaged my particular attention; and evinced the truth of that remark which has been frequently made, that, through the medium of such a publication as the Magazine, Christians might do much to strengthen the hands, and encourage the hearts of each other. Barnabas, when he came to Antioch, "and had seen the grace of God, was glad." The narratives of the late revival of religion in many of our congregations, will also, to all the real friends of Zion who read them, give joy unspeakable.

The consideration, that religious intelligence of this nature must rejoice the friends of the Redeemer, and, by the divine blessing, tend, in other respects, to promote the prosperity of Zion, has induced me to send you some account of the late very striking manifestation of the reign, and power and grace of the Lord Jesus among the people of my pastoral charge.

I cannot learn from any of the first settlers, that there has ever been any remarkable revival of religion in this town until the month of June 1799. It appears, that the greatest number which was ever added to this church in the course of one year, was about cle-

ven. This, if I am rightly informed, was in the year 1783. Such was the effect of the unhappy divisions which frequently occurred in the church, and the numerous interruptions to public religious instruction and the stated administration of divine ordinances, that, for many years, the message to the church in Sardis might with peculiar propriety have been addressed to us—"I know thy works, that thou hast a name, that thou livest, and art dead." At the time of my ordination, which was in April 1795, the situation of this church called for the earnest prayers of all who had a heart to pray. The number of its members was not much greater then, than it had been, perhaps, for twenty-five years before; and, almost the whole of them were bowing under the infirmities of age. No person, who was in early life, was a member of this church. Not a single young person had been received into it, in the course of sixteen years. To see the youth, all as one, wasting away their best moments in stupidity—to view them as accountable creatures, and yet, living apparently without a hope—"without a wish beyond the grave"—and, to see a few grey-headed persons compose almost the whole number of communicants at the sacramental table—must, to one just entering upon the work of the ministry, give feelings, which cannot easily be described. Well might this church, like God's ancient covenant people when they sat in captivity by the waters of Babylon, hang its "harps upon the willows;" for, it seemed, indeed, that, when the few, who were rapidly hastening down the vale of time, should be borne to the grave, and delivered from the evil to come, the name of Jesus, in the holy ordinance of the supper, would, among us, be scarcely had in remembrance.

Such were the melancholy prospects of this church until the spring of the year 1799. While showers of divine grace were falling on other parts of Zion, and God, by his spirit, was visiting one place and another, and quickening multitudes "for his name's sake," *we* seemed to be solemnly warned in the words recorded in Rev. ii. 5. "Remember, therefore, from whence thou art fallen, and repent, or else I will come unto thee quickly, and will remove thy candlestick out of his place." But, the Lord hath said, "I will have mercy on whom I will have mercy," and, glory be to his name. With him, is the residue of the spirit, and he can pour it out when, and where, and on whom he pleaseth. He hath made it, therefore, a day of his power, and caused, even in the midst of us, a "shaking among the dry bones."

In the month of April 1799, several members of the church, manifested great anxiety about the state of religion among us, and expressed a desire that meetings might be appointed for religious conference and special prayer for the out-pouring of the holy spirit. This request was afterwards made known to the church as a body. They unanimously approved of it, and a conference meeting was accordingly appointed. This meeting was attended by as many people, as previous appearances warranted us to expect. A sermon was preached at this meeting, and the audience were very attentive. At the next conference, we conversed upon a particular passage of scripture, which led to a consideration of the being and perfections of God. Several persons at this

meeting appeared unusually solemn. About this time, two or three young persons were brought under deep conviction, and found earnestly inquiring what they should do to be saved; and at the third conference meeting, were to be seen, persons from every part of the town. The divine authority of the scriptures, was made the subject of conversation, and the appearance of the Assembly was truly affecting. They seemed *now* to consider the holy bible to be the *very* voice of God to a guilty world—and the religion of Jesus, a solemn reality. Sinners were brought to tremble in view of eternity—and professing Christians were animated and rendered fervent in prayer. From that time, the work became more general—religious conferences were multiplied—the house of God was thronged upon the sabbath—and multitudes seemed, to spare no pains in obtaining religious instruction. Several persons, in attempting upon a particular sabbath to sing the judgment Anthem, appeared to be greatly distressed. A sermon, the design of which, was to enforce the leading ideas contained in the anthem, was afterwards delivered from Acts i. 11th.—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." A divine blessing appeared in some measure to attend the discourse; and, while those who entertained a hope of a personal interest in Christ, seemed to be wrapped up in the contemplation of that glory and majesty of Zion's King, which will be displayed in that all-important day to which reference is had in the anthem, some of the opposite character, were apparently filled with awful apprehensions on account of their ill-desert, and seemed to look forward to the day of judgment, as a time, when their hearts must die within them. From that solemn season, there was an increasing attention to things of a serious nature, among old and young, for several months. While we heard of some from time to time, who were brought to a sense of their guilt and danger, others, having seen the impending storm of divine vengeance and fled to one false refuge after another till all were tried in vain, were hopefully brought to bow at the foot of divine sovereignty—to see the moral beauty and transcendent amiableness and worth of the divine Saviour—to embrace him on gospel terms, and, to find by experience that "wisdom's ways are pleasantness."

On the twentieth of October, twenty-four persons were received into the church. This was with us, a memorable day. But a small part of the congregation had ever before seen a young person publicly engage in the Christian warfare. From the same youthful circle—from the same family, some were "taken" while others were "left." While some parents were so happy as to see their children following them in the Christian profession, others, who were conscious of being still heirs of that kingdom which is doomed to destruction, saw their offspring fleeing for refuge to the wounds of a bleeding Saviour. Husbands and wives—parents and children—brothers and sisters were separated by that line of distinction which is formed by a religious profession. In this, the divine sovereignty was obvious, "The Lord reigneth, let the earth rejoice." Having taken upon themselves the bonds of the Christian covenant, and heard a particular address to the church and them, dictated by the interest-

ing occaſion, thoſe who, in this public manner, had united with the viſible church of Chriſt, ſang an hymn which concluded thus,

" Saints by the power of God are kept,
" Till full ſalvation come:
" We walk by faith, as ſtrangers here,
" Till Chriſt ſhall call us home."

The language to the ſpectators, in the ſcene then paſſing before them was, " We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us and we will do thee good; for the Lord hath ſpoken good concerning Iſrael." A ſolemn ſilence, was obſerved during the whole ſervice. Not an air of levity was diſcovered, for a moment, in a ſingle countenance. The infidel and abandoned man ſtood appalled —and, to the friends of Zion, the ſeaſon afforded a prelibation of heavenly joys. The old and the young, who were preſent, ſeemed ready to adopt the language of Jacob, when he awoke from a dream, at Bethel, " How dreadful, is this place! This is none other, but the houſe of God, and this is the gate of heaven."

It was not, until ſeveral months after this precious ſeaſon, that the religious attention among us appeared to abate. An unhappy contention in the town relative to ſchool-diſtricts, had, among other things, a tendency, no doubt, to grieve away that divine gueſt, who had ſo much gladdened the hearts of the few who had long waited for the " conſolation of Iſrael." At the preſent time, there is evidently a growing inattention to ſpiritual concerns. A goodly number, however, yet manifeſt, in their deportment, much of the life and power of religion; and, from a " remembrance of paſt joys," are probably induced to go often to the throne of grace with the important petition, " Wilt thou not revive us again, that thy people may rejoice in thee?"

The whole number of thoſe, who have been received into this church ſince the beginning of the late awakening, is fifty-three. Some of this number, however, entertained a hope that they had become experimentally acquainted with religion before " the time of refreſhing from the preſence of the Lord," referred to in this narrative. Several perſons, who, in the time of the late awakening, hoped, that, in a ſpiritual ſenſe, they had " paſſed from death unto life," have never yet, in a public manner, declared themſelves to be on the Lord's ſide. Of the number who have been recently added to the church, almoſt two thirds are females. Many of the new converts are in early life. Nearly all of them continue to give ſatisfactory evidence that they have been " called out of darkneſs into marvellous light," and that Chriſt is in reality, " formed in them, the hope of glory."

In a time of ingathering like this, however, it is to be expected that ſome chaff will remain with the wheat. " Let not him that girdeth on his harneſs boaſt himſelf, as he that putteth it off." It becomes all thoſe who enter the Chriſtian warfare, to remember, that the promiſe of ſalvation is to him, " that endureth unto the end;" and, that the ſame grace, which at firſt called them, is requiſite to their perſeverance. " The fruit of the ſpirit," ſaith the apoſtle, " is in all goodneſs, and righteouſneſs and truth;" and, " every man who hath" the Chriſtian " hope in him, purifieth himſelf, even as he" who is the author of it, " is pure."

The conduct of thoſe, who attended religious conferences and

lectures, and, for a time, appeared to be seriously impressed, but afterwards, returned to their former stupidity, forcibly reminds me of the case of one mentioned in Matthew xii. 45. "The last state of that man" said the Saviour, "is worse than the first."

The condition of those who remained uniformly careless and inattentive while the goings of God were so visible among us, appears to be still more dangerous and deplorable.

It is expressly foretold in the sacred volume, that, "in the last days, scoffers shall come, walking after their own lust." To those of such a character—those who openly and bitterly opposed this blessed work, and ridiculed every thing of a serious nature, it is to be feared that nothing remains, "but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversary."

I will close this general account of the late revival of religion among us, with a few particular remarks.

1. This revival was evidently the work of God. To prove this, the very sudden change in the appearance and pursuits of the people, is in stead of a thousand arguments. The immediate hand of omnipotence was strikingly exhibited in this work. It was preceded by no providential occurrences which were uncommon. No *special judgments* were felt, and, a little time only before the revival, people of every description appeared, as to religious concerns, to be slumbering and sleeping. Religious instruction was no other now, than it had been; and, so far from being affected by mere sympathy, it was often the case that persons who lived in the same neighbourhood, and in the same families, were greatly distressed in mind, without knowing the feelings of each other. Some such, who had ever before been extremely inattentive to divine things and most shamefully ignorant of the truths of revelation, were now able in a little time to speak of the depravity of the human heart—the nature of sin—the beauties of holiness—the plan of salvation by Christ—in short, of all the doctrines, duties and institutions of the Christian system with a propriety, which was truly astonishing. The Apostle knew what he said, when having the gospel dispensation in view, he spake these memorable words—"We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us. "A Paul, divinely inspired will plant, and an Apollos, with the most commanding eloquence will water, in vain—unless God give the increase. When *he* standeth in the valley of dry bones, and commandeth them to hear his word, they will live. *He* alone can quicken the dead in heart and bow the stubborn will, and when it is done, in any instance, may he alone have the glory!

2. This revival of religion began in the church; and I believe it will be found true, that, in almost *every* instance of religious revival, it makes its first appearance in the church of Christ. When God is about to bestow spiritual blessings upon a people, it is his usual method, first to awake his professed friends out of sleep. Before a single instance of conviction was known in this place, in the spring of the year 1799, many of the members of this church, in the course of a few days, manifested an anxious concern for the cause of

Chriſt. A ſpirit of fervent prayer and ſupplication ſeemed to be given them; and, "as ſoon as Zion travailed, ſhe brought forth children." While therefore profeſſing chriſtians continue to grieve the Holy Spirit, when they exhibit evidence of much leanneſs of ſoul, and of much coldneſs and ſtupidity in the diſcharge of incumbent duty, they can have but little reaſon to ſuppoſe that a ſhower of divine grace is near them.

3. Such a revival of religion moſt ſtrikingly evinces the importance of all the means of grace which God hath inſtituted. When once the attention of a people is really called up to the concerns of the ſoul, how precious, in *their* view are ſeaſons for prayer. How precious is God's holy ſabbath—how inſtantly do they fly to the bible—how highly do they prize every opportunity to get religious inſtruction, and to aſſociate with the people of God for ſerious converſation! How great would be the diſtreſs of ſuch, if they were, at once, deprived of all opportunity to learn the character of God—to acquire right views of their own moral ſtate—and, of the goſpel plan of ſalvation? God works by means, in the *moral*, as well as natural world. They are neceſſarily connected with the end. "Faith cometh by hearing, and hearing by the word of God."

4. The appearance of the people in this place, at the time of the late awakening, will enable me to add to the teſtimony of others reſpecting the work in general, that it has been attended with moſt remarkable regularity. God was emphatically in the "ſtill ſmall voice." Nothing was ſaid, in particular, about dreams and viſions—hearing unuſual voices and ſeeing uncommon ſights. No extravagance, either in geſtures, or out-cries, appeared. No wild enthuſiaſm attended the revival in any ſtage of it.

5. Among thoſe in this town who have been awakened to attend to religious truth, a remarkable uniformity has occurred relative to the doctrines which have been embraced. Theſe are ſuch as are uſually termed *calviniſtic*. Such truths, as the total and awful depravity of the human heart—the neceſſity of regeneration; or, a change of moral taſte as a preparation for the enjoyment of a holy heaven—the equity of the divine law in its *penalty*, as well as *precept*—the divine ſovereignty in the ſalvation of ſinners, as the only poſſible ground of hope in the caſe of a guilty offender—the neceſſity of goſpel morality as an evidence of juſtifying faith—and all the doctrines eſſentially connected with theſe, were readily received by all "with one conſent."

6. It is worthy of notice, that the revival of religion in this town has proved to be almoſt a *death-wound* to the vain amuſements of young people. An attempt to eſtabliſh a dancing-ſchool among us in the time of the late ſpecial attention to religion was rendered nearly abortive: and, the youth in general are ſtill very remarkable for ſobriety. Many of them are ready to acknowledge inſtantly, that they have derived more ſubſtantial enjoyment in *one hour* of religious worſhip and converſation, than an *eternity* would afford them in the purſuit of ſelfiſh gratifications.

7. One diſtinguiſhed feature of this work as it appeared among us, and elſewhere, according to the narratives which have been publiſhed, is humility. The ſubjects of this revival, who have obtained a Chriſtian hope, have very uniformly

appeared to be humble, and to walk ſoftly before their Maker. In view of the divine perfections and requirements, they have, at times, expreſſed great ſelf-abhorrence. This has been one ſtriking effect of the genuine operation of the divine ſpirit, on the hearts of ſinners, in every age. We find that "God and his grace are ſtill the ſame;" and, that *true religion* is the ſame thing, in all the real ſubjects of it. Did a true knowledge of God, lead Job to "abhor himſelf and repent in duſt and aſhes"—and Iſaiah to exclaim, "I am undone, becauſe I am a man of unclean lips"—and Jeremiah to ſmite upon his thigh and confeſs his ſhame—and the Publican to ſmite upon his breaſt, ſaying, "God be merciful to me a ſinner"—and Peter to fall down, ſaying, "depart from me, for I am a ſinful man, O, Lord"—and Paul to exclaim, "O, wretched man that I am, who ſhall deliver me, from the body of this death?" A ſimilar ſenſe of their own vileneſs and perſonal guilt has alſo been manifeſted by multitudes, who, in the courſe of the late revival of religion in New-England, have been hopefully brought out of their natural darkneſs and ignorance "into marvellous light" and knowledge.

May an holy God, in infinite mercy, continue to make manifeſt the glory of his power and the glory of his grace, in building up Zion; for, in no other way, can we rationally expect to ſee happy individuals—happy families—happy neighborhoods—happy ſocieties—happy towns—happy ſtates—happy kingdoms—and a happy world!

Wiſhing a divine bleſſing to attend your laudable exertions to promote Chriſtian knowledge, and, to communicate religious intelligence to the friends of Jeſus in different parts of our land and world.

I am, Gentlemen,
very reſpectfully,
yours, &c.
SAMUEL SHEPARD.

Lenox, (Ms.) May 7, 1801.

MESS'RS. EDITORS,

SHOULD you judge the following obſervations from 1 Cor. vii. 16. and the ſubſequent narrative which is a real fact, and the remarks ſubjoined, to be worthy of a place in your Magazine, you are deſired to give them an inſertion, and oblige a friend to your moſt uſeful publication.

"*For what knoweſt thou O wife whether thou ſhalt ſave thy huſband.*"

IT is very plain from the connection in which theſe words ſtand that the Apoſtle was urging the propriety of believing huſbands and wives continuing to live with their unbelieving companions, unleſs they firſt broke away from them, and rendered their union in the married relation no longer proper or poſſible. As an argument to evince the duty of their continuing with their unbelieving partners, the Apoſtle introduced the words before us, "For what knoweſt thou O wife whether thou ſhalt ſave thy huſband"—and in the concluſion of the verſe—"Or how knoweſt thou O man whether thou ſhalt ſave thy wife?" His obvious meaning was, addreſſing himſelf directly to a believing wife; How do you know, whether by your kind and Chriſtian deportment—your meekneſs, humility and endearing converſation—and above all by your ardent prayers for his ſoul, you may not be made an inſtrument in God's hand, of ſoftening

his heart, and bringing him to genuine repentance and final salvation? You are placed in this situation by divine providence. While you both were sinners God had mercy on you; and now, how knowest thou, but he has brought you into this relation for the very purpose of making your Christian exertions operate for his spiritual good? They surely must be to him most powerful means of conviction; and if so, you have great reason to hope they may be rendered efficacious. And hence let no consideration induce you to leave him, if he is disposed to abide, and fulfil the duties of an husband. The same, precisely, may be addressed to the believing husband, concerning his unbelieving wife.

These ideas being plainly held up in the text, afford very great encouragement to persons placed in like circumstances. From causes too numerous to mention it is a fact, that multitudes in a Christian country are unequally connected, in the married state, with companions destitute of true piety; and while this is the case, and *felt to be so*, it is a source of the *heaviest affliction*, although the partner, in every other respect, is agreeable and truly respected. Not to speak of the almost unsurmountable weight of sorrow which is added, when the unbeliever is highly disobliged by religion, and unpleasant in his carriage otherwise, let the observation apply to the most eligible condition the circumstances can admit. While the believer from day to day, feels the attractions of heavenly things and the sweets of communion with God: He, or she, has no partner in these joys. The bosom friend is unaffected, uninterested, and wholly occupied in meaner things, and even trifles comparatively. His mind, his tho'ts, his feelings are all carnal, worldly, and constantly pursuing some unsubstantial earthly toys. He has no relish for serious subjects—of the delights of religion he knows nothing—he has no spiritual taste, by which the invisible realties of heaven delight him—no, the odors of Paradise diffused through divine truths do not regale him—when his dear friend opens the heart-felt pleasures of devotion—the joys of holy contemplation upon the Saviour of sinners, and his wondrous methods of grace, he sits mute, or replies so wide from the current of her views and wishes, as demonstrates his unapprehension of what she has said. This same incapacity to join in holy joys or sorrows, or in whatever the heart is most interested, *occurs unceasingly*. This brings on a burden upon her soul which utterly surpasses description. *And what can be done;* shall they part? This is forbidden. But how can the heart endure its solitude, in so dear a connection, and be foiled in every pious social joy? How can it endure its temptations to sin from worldly pursuits, in order to please an unsanctified taste, in her partner—or how can it maintain the cheerfulness suitable to the Christian life, or discharge its duties? The answer to all these queries is, *Abide in the spirit; hope and trust in God.—Be kind and gentle to your friend; condescend and oblige him to the utmost of your power in all lawful things, and pray for his soul.*

The kind *Julia*, who lived in this situation, in one of the larger towns in this state, felt all the energies of pure religion for her dear, yet unbelieving husband. But what could she do? He was bred to seafaring business, and a complete man of the world. Like too many who visit foreign parts,

and see how the fashionable world live, he set light by the pearl of great price. He never prayed in his family, or seriously thanked the giver of his daily bread. He associated himself with such as suited his own cast of mind, and spent his whole time in the mere acquisition of worldly treasures. Sometimes, though not steadily he waited on her to the house of God on the sabbath and attended public worship with decency.—But afterward was best pleased in spending the remainder of the day, in conversing upon business—hearing and rehearsing the public news or amusing himself some way with his associates, with whom he might happen to fall in company. He was kind to his Julia, and never allowed himself to speak disrespectfully of religion in her presence; but seemed to yield it reverence purely for her sake. He would often wait on her to the door, where a private conference meeting was held; and then retire to some worldly company till it was over; and then return and conduct her home. Thus she had no prospect, but to spend her days with one, whose kindest attentions, were but the shell of endearment; for their hearts *had no communion*, under all the outward civilities which they paid to each other. A concealed pain in Julia's heart attended every attempt to please or be pleased. Often a strange coolness, and indifference would steal imperceptibly upon them, which the moment perceived would give alarm, and all appearances again were saved by *revived fomalities* of friendship and mutual tenderness. But in process of time Negotio became impaired in his health, and after repeated indispositions was obliged to omit business, and resign himself to confinement.—Soon likewise his temporal affairs became deranged and embarrassed. These things altered not the natural vigor of his spirits—they only introduced a temporary gloom, which partook of that sorrow of the world which works death; and then hope of amendment would revive him. Nearly two years elapsed in this situation, when his complaints increased upon him very materially. Through this scene, the kind Julia, was doubly attentive to all his necessities, by night and by day—no endearing office in her power escaped her; and often while administering some refreshing cordials, she would introduce the balm of the gospel, and discourse to him upon religion. His ear seemed in some measure to be opened to instruction; but this was all. She exhorted him to pray; but no, this was a business to which he never had attended. He expressed a willingness to have others pray for him, but he could not pray for himself. About this time how often did the heart of Julia melt within her, to notice from day to day, his disorders gradually advancing, and his poor soul buried in *darkness*, *stupidity*, and *sin*. She made it her constant practice every night, after tenderly reposing him in bed, to retire to another apartment and pour out her heart before God for his eternal interest. At length this appeared too little. The thought struck her with solemn energy, "How can I leave my poor, sick, unsanctified husband alone, and perhaps to die without prayer—totally insensible of the importance or privilege of it! How can I attend so particularly to his bodily wants and neglect the greatest expression of love which is due to his immortal part! How can I neglect to *pray with him*, as well as for him!"

The full conviction of duty so rushed upon her mind as to be irresistiable.—She resolved to return to him and dismis fear, and introduce the impressions she had felt.—Instantly she arose, and went and told him her heart.—He consented —and she kneeled down by his bed-side, and breathed out her soul to God *for him*, and herself, with tears of penitence, humility and affection, through the glorious Redeemer. This scene took hold of him most powerfully. His whole soul now began to tremble for his future existence, and his appearance before his judge. His sins were set in order before him. The solemn scene of hearing his Julia pray was repeated—and continued at proper seasons. But who can express sufficiently the glory and gratitude due to sovereign grace, or the joy among saints and angels, to hear that in a short time, these ardent prayers were most graciously answered—*Negotio is revived from spiritual death—sanctified by the Holy Spirit, and rejoices in a well grounded hope of a glorious eternity.*

The pious Julia wrote me since this took place, and by her indulgence, I am permitted to use her own words, as follows—"Who can express the satisfaction that I felt on account of his earnestly seeking for that happiness which cannot be found in earthly comforts. I continually breathed forth my desires to heaven for him, that he might be brought out of darkness, into God's marvellous light. And I have a hope, that my prayers and tears have not been unnoticed by a merciful God, who has stiled himself *a God hearing prayer. My dear friend I humbly hope is a child of God*—his *desires and feelings* appear to be those of a penitent.—He is patient under afflictions, and resigned to the will of heaven.—Though he is deprived of the privilege of conversing with his friends, we can judge of the feelings of his heart by his sighs and tears.—In the midst of trials, we can sing of mercy, as well as judgment."

Since this apparent change I have frequently called at his house, and although exceedingly debilitated, the springs of remaining life seem to be absorbed in religious meditation and joy in God.—He never suffers an opportunity to pass without desiring to join in prayer—and he is often so carried out in the joys of this exercise as to be unable to command his feelings within the common bounds of moderation.—This frame of mind has now been so habitual to him for a length of time as convinces all who have opportunity to be in his company of its divine reality.

The encouragement held out in this example to all who are placed in similar connections is exceedingly great. It shews from real fact how strong reason there is, to hope that God will bless the endeavors of those, who actually fulfil their duty in the marriage relation, for the salvation of their unbelieving companions. The writer cannot forbear to urge upon all believing husbands and wives, the solemn and endearing duties which they owe to their unrenewed friends in the following particulars.

1. Your Christian profession and marriage vows require of you that you love them as yourselves. This implies that you study and endeavor to promote their greatest happiness in this life, and the future—that in the kindest manner possible you try to please them in all lawful things, and render their lives comfortable—and that you join with them in social prayer for their souls.

All this, is only loving them as you love yourselves, and carrying into effect your marriage vows. As benevolence is supposed to reign in your hearts, so kindness ought to dwell upon your tongues. Endearing condescension and tenderness should always attend every little office of personal regard. A sweet, cheerful disposition to bear the burdens and share in all the afflictions and disappointments of your nearest friends should mark your conduct—and let no opportunity to oblige them pass unimproved. Add to this, a strict integrity in your attention to all their weighty concerns of interest or reputation. By practising in this manner the force of your religion will be manifested, and its amiable tendency. You will be enabled in the happiest manner to introduce to your bosom friends, the infinite importance of their salvation and the propriety of social intercession for it. And under so many advantages, it is presumed, scarcely an instance will ever be found of an unbeliever, of either sex, who will hesitate to join in so plain and important a duty.

2. Your ardent and unceasing desire for the salvation of your friends and hope of success in striving for it must prompt you to perseverance in the above duties.—*Many have succeeded* and so may you—"How knowest thou O wife whether thou shalt save thy husband?" The power of religion acted out in the deportment of an amiable woman has an astonishing effect upon the world in general, but how much more upon a friend, so near as an husband? The purity of her designs for his real good universally displayed before him—and the charms of innocence, meekness and humility acted out in substantial services, will captivate and confine him in the externals of duty. The majesty of her innocence and piety will make him tremble at vice, and constrain him to unite with her in the forms of devotion to God. Under this influence how strong is the ground to hope that God will, in his own time, *add the power of his spirit* and give him a *new heart?* This hope will ever prompt her to persevere, and draw him with the cords of love. She will keep her eye fixed upon her duty, and cheerfully walk with the expectation of seeing the power of divine grace manifested, in the salvation of his soul: And finally should she succeed, her joy would exceed description. But,

3. Should you never succeed in winning to Christ your unbelieving companions, the practice of the above duties will exceedingly meliorate your present condition and give you peace in a dying hour. The man, or woman, who finds himself or herself connected with an unsanctified friend, will find it hard to maintain the fervor of religion alone. Yet, God is able to give this grace, and assist his children to perform their duty in this relation as well as any other; and doubtless will do it, if they pursue right methods to obtain it.—And when they are established in this course, they will make the most of life. Duty done to the utmost leaves the conscience at peace. The wife who spends her days in endeavors to sweeten the life of her husband, and draw his heart to God, will be rewarded in part as she passes along. Her engaging manners can never fail to procure esteem and kindness. She will have it in her power to arrest his whole attention to her reasonable wishes; and hereby increase every domestic comfort. But especially when she comes to die,

how rich will be the consolation to reflect, that through grace she has fulfilled her duty, and nothing kind has been wanting towards her bosom friend. With more tenderness than ever; yea, with exquisite feeling she bids him, perhaps *an eternal adieu*, and commits his soul into the hands of him who gave it—and dies in peace. The believing husband likewise who has fulfilled his duty, will finish life in a similar manner.

NUNCIO.

Sketches of the character, life and death of the Rev. SAMUEL BUELL, D. D. late Pastor of the Church, at East-Hampton, on LONG-ISLAND.

DOCTOR SAMUEL BUELL was born of reputable parents, at Coventry in the State of Connecticut, Sept. 1, 1716. Nothing occurs to us in the course of his life, worthy of particular notice, in this place, till the 17th year of his age. About this time he fell under special serious impressions. His conviction of sin, guilt and misery, was clear, distinct and pungent. He was the subject of much legal terror, and experienced a deep work of humiliation. These exercises continued for a number of months, during which time, he was led to the most affecting discoveries of the evil of sin, the plague and total depravity of his heart, the utter insufficiency of his own righteousness, his perishing need of Christ, and absolute dependance upon the free and sovereign grace of God, for an interest in his merits. In this state of mind, it pleased the God of all grace to reveal his son in him. His spiritual discoveries of the glory of the divine character, perfections and law, of Christ and the way of salvation through him; and his consequent joy and peace in believing, were proportionate to the pungency and terror of his antecedent convictions.

This change in his views wholly altered the previously concerted plans of his life. His father being a wealthy farmer, and for a long time having no other son, he was designed for a life of husbandry; and himself expected to spend his days in agricultural pursuits. His prospects in this line of life were flattering. But the ardent desires, which he now felt, to promote the salvation of souls, disposed him cheerfully to relinquish these prospects, that he might serve God in the gospel of his son. More than two years being spent in prayer for direction in duty, observing the subsequent frame and temper of his own heart, advising with friends, and it was concluded that he should enter upon a course of public education, in reference to this end. He began his studies preparatory to his admission to Yale-College, in the 21st year of his age; and within a year from that time was admitted a member

During the course of his academical education, he enjoyed much of the divine presence. From written memorials of that period, it appears that, though he was not without interposing seasons of darkness, he was greatly favored with the lively and sensible exercises of grace; and the elevated comforts of the divine life. He often speaks of instances of communion with God uninterrupted for weeks and months together. Here he became first acquainted with Mr. David Brainerd, with whom he afterwards maintained the most endearing intimacy, till death deprived the church and world of that distinguished servant and eminent min-

iſter of Chriſt. Nothing can be more affectionate than the terms in which Mr. Brainerd is often mentioned, in the Doctor's private writings; and he has frequently been heard to ſay, that there was no other man to whom he ever could ſo freely open his heart, and with whom he enjoyed ſuch ſweet and elevated Chriſtian fellowſhip.

The proficiency which he made in his collegiate ſtudies evidenced the ſtrength of his mind, and the intenſeneſs of his application. He received the honors of College, and took his firſt degree Sept. 1741.

Upon this, his intention was to have ſpent a number of years with Mr. Edwards of Northampton, afterwards Preſident of the College at Princeton, in theological ſtudies, preparatory to the miniſtry. But from the peculiar ſtate of things, and the ſpecial call for zealous preachers, ariſing from the glorious revival of religion, then taking place, extenſively, in the land, he was encouraged and adviſed to apply *immediately* for licence to preach the goſpel; and, after paſſing the uſual trials, was licenſed the following October.

As a preacher he was well received, and his labors were attended with much power and remarkable ſucceſs. Soon after his licenſe, he made a journey to Northampton. On his way he preached almoſt every day, in the different congregations thro' which he paſſed; and the divine bleſſing ſeemed in a ſignal manner to attend every ſermon. The influence of his labors, at Northampton, may be ſeen in the following extract of a letter from Mr. Edwards to the Rev. Mr. Prince of Boſton, dated Northampton Dec. 1742. "About the beginning of Feb. 1741-2 Mr. Buell came to this town, I being then abſent from home, and continued ſo till about a fortnight after. Mr. Buell preached, from day to day, almoſt every day, in the meeting-houſe, (I having left to him the free liberty of my pulpit, hearing of his deſigned viſit before I went from home) and ſpent almoſt the whole time in religious exerciſes with the people, either in public or private, the people continually thronging him. There were very extraordinary effects of Mr. Buell's labors; the people were exceedingly moved, crying out, in great numbers in the meeting-houſe, and great part of the congregation commonly ſtaying in the houſe of God for hours after the public ſervice. Many, alſo, were exceedingly moved in private meetings where Mr. Buell was; and almoſt the whole town ſeemed to be in a great and continual commotion, day and night; and there was indeed a very great revival of religion. When I came home I found the town in very extraordinary circumſtances, ſuch in ſome reſpects as I never ſaw it in before. Mr. Buell continued here, a fortnight or three weeks, after I returned; there being ſtill great appearances attending his labors."—Sometime after this, the Doctor having noted his preaching in a certain place, where there were no viſible effects of the word, adds, "The firſt time I ever preached to an aſſembly, where tears of affection, under the word, were not to be ſeen; and almoſt the firſt when the Lord was not manifeſtly preſent with the people."

The remaining part of this year, he journeyed to Boſton, and other parts of New-England, abounding in labors, as before; which, in almoſt every place, were attended with ſimilar effects.

In Nov. 1743, he was ordained, as an itinerant preacher; in which

capacity, he was indefatigable in labors, and alſo ſignally owned of God as the inſtrument of the awakening and hopeful converſion of multitudes and of building up ſaints in their moſt holy faith. It may not be improper to obſerve here, that as he went out under the patronage of miniſters of note, and was careful to act according to their prudent advice, and always carried with him clear and ample teſtimonials, he was received in many places and admitted to many pulpits, from which others, leſs delicate, in theſe reſpects, were excluded.—Doctor Buell always diſapproved of the raſhneſs, and imprudence of ſome of the friends of the work of God, as well as the unreaſonable oppoſition of others, who thought leſs favorably of it.

During this period his health was much impaired; and he was attacked with dangerous ſymptoms of a conſumption. He was particularly exerciſed, about this time, with a ſevere fit of ſickneſs, of ſeven months continuance; which in a great meaſure cut off the hopes of himſelf and his friends, as to the continuance of his life. It pleaſed God by thus ſhaking him, over the grave, to put his perſonal religion to the teſt, and happily it ſtood the trial. He has been heard to ſpeak, with much gratitude and affection, of the triumphant faith he was enabled to exerciſe, under this affliction—the joy and peace which he had in believing, and the cheerfulneſs with which, had it been the will of God, he could have departed to be with Chriſt. But it pleaſed God, who had further ſervice for him in the church to raiſe him up, and give him much better health than before. After this the labors of his miniſterial courſe were rarely interrupted by bodily indiſpoſition.

It was a direction of providence, in ſome reſpects, extraordinary, which brought him firſt to Eaſt-Hampton. That congregation was now in a broken ſtate, having been diſappointed in their attempts to ſettle ſeveral Candidates. In reſpect to the laſt a council was called to ordain him. Of this Council the Rev. Mr. Burr and other miniſters from New-Jerſey were members. Upon the meeting of the Council the people were found ſo much divided, that they did not think it prudent to proceed. And when thoſe, who were deſirous of the ordination, urged among other arguments, for it the great pains they had taken and expenſe they had been at to obtain a miniſter, Mr. Burr and the other miniſters from New-Jerſey replied, "that they ſhould be at no further trouble, that they would take it upon them to ſend them a preacher who would be agreeable." Soon after this Mr. Buell arrived, in New-Jerſey, on his way to the ſouthern ſtates, recommended from New-England—and, by the importunity of theſe miniſters, he was prevailed upon to turn his courſe and viſit Eaſt-Hampton. His labors proved acceptable. He received a preſſing invitation from the people to ſettle with them in the miniſtry; and, after ſuitable time for deliberation and prayer, accepted the call, and was inſtalled, as their Paſtor, Sept. 19, 1746.

In this retirement he devoted himſelf, with great ardor, to his ſtudies. Though Doctor Buell always entertained a high opinion of the ſpecial aid of the ſpirit of God, in preaching and other parts of miniſterial duty, yet he by no means thought lightly of that furniture for the miniſtry, which

is acquired by ſtudy. On the contrary he conſidered it as of great importance; and was not ſatisfied with ordinary meaſures of it himſelf. His preſent ſituation, notwithſtanding the avocations of parochial duty, compared with the unſettled ſtate he had been in before, afforded many advantages for intellectual improvement. Theſe advantages were improved with much aſſiduity and he early obtained the character of a reputable divine, as well as powerful preacher. As an inſtance of the uniformity of his application, at the cloſe of a number of the firſt years of his miniſtry it is noted, "This year have written all my ſermons, and preached them without notes." A favorite work, which lay upon his hands for a number of years, was a treatiſe upon the prophecies which he intended for the public. But Biſhop Newton's Diſſertations upon that ſubject coming out about that time induced him to relinquiſh the deſign, as being in a great meaſure ſuperceded by that celebrated performance.

Still however, Doctor Buell conſidered his ſtudies, and the acquirement of knowledge as a mean, not as an end. It was his deſire to know, not merely for the ſake of knowing, or being reputed a learned man, but for the ſake of being uſeful. His favorite maxim was, "Uſefulneſs in life." Hence his ſtudies, however much he loved them, did not prevent his punctual attention to the claims of active ſervice. Never could he content himſelf, to be ſhut up in his ſtudy, whilſt immortal ſouls within his reach, whether in his own congregation or round about, were hungering for the bread of life. He never made any attempts to diſcover with how little ſervice his people would be contented. On the contrary he encouraged them to expect much, and rejoiced when they were diſpoſed to receive it.

He always entertained a deep ſenſe of the ſolemn nature and connections of the miniſterial office; and the ſacred obligations of all who ſuſtain it. His miniſtrations were uſually performed under a weighty ſenſe of inviſible and eternal things. As an inſtance of this, he notes, at a certain time, "This day preached before the Supreme Court, *in the preſence of the great God.*" In the various branches of paſtoral duty he was diligent and faithful. "He watched for ſouls, as one who expected to give account." In preaching the word he was abundant. It was common with him, in addition to his ſtated labors on the Lord's-day, to preach once or twice, and in times of ſpecial attention much oftener, in the courſe of the week. The doctrines, which he taught, were ſtrictly calviniſtic. What are commonly called the doctrines of grace made the ſubſtance of his preaching.* His manner was plain and ſolemn, warm and pungent. He left not the underſtandings of his hearers uninformed; but his principal talent lay in urging home divine truth on the heart and conſcience. He taught not only publicly, but from houſe to houſe. The riſing generation were not neglected by him. In the earlier parts of his miniſtry he was laborious, in chatechiſing the children and youth of his charge; and

* The Doctor's religious ſentiments, as to all the diſtinguiſhing doctrines of the goſpel, were the ſame with thoſe of Preſident Edwards and Doctor Bellamy; whoſe writings he read with much pleaſure and approbation, often obſerving of the former of theſe two great divines, that "*he was, under heaven, his oracle.*"

more recently, for years together, he lectured to them in the Academy, every week. He was skilful in counselling such as applied to him under spiritual trouble; and in administering consolation to the distressed, of every description; and to such offices he was always ready.

(To be continued.)

Admonitions from the Death-Bed.

(Continued from p. 110.)

NUMBER III.

Mess'rs Editors,

IT has often been observed that the greatest degree of error and stupidity, concerning moral obligation and duty, and a state of retribution in the world to come, is found in certain persons who have been the subjects of serious impressions, and by long resisting their own consciences and the strivings of God's spirit, have provoked him to leave them to their own blindness and lusts. As a warning to others I have transmitted to you the following instance.

A man, who possessed reason and sagacity above the common proportion, and about the age of thirty, fell into such a state of debility as rendered him incapable of much attention to business. Before this he had discovered an inordinate attachment to property, and omitted neither diligence, nor art, nor parsimony to obtain it. His state was called hypochondriac by his neighbors, for a certain recluseness of temper prevented his communicating to them the distracting feelings of his mind. When he was in this state, I accidentally passed a day in his company. After a short conversation I discovered marks of a wounded conscience, and told him my suspicion, that his whole disorder proceeded from anxiety on spiritual accounts. Finding I had detected his feelings, he made a frank acknowledgement it was the case, but solicited that it might remain a secret with me. He told me of sundry times in his past life when, for short seasons, his conscience had continually accused him. He had seen himself to be a sinner, if there was any truth in the scriptures, and he dreaded an appearance before God as the most awful of all events; still he could not bear to think of another kind of life, and of parting with those worldly designs which had governed his past conduct. He said he had been many months in this situation, and something continually sounded in his ears, that he was a sinner, that he must die and come into judgment, and without another state of heart must be miserable; but, added he, "I cannot part with my worldly 'schemes. I must again be a man 'of business; I have just laid a 'foundation for success, and if I 'give way to these apprehensions 'there is an end of my prospects. 'This I own to be the cause of all 'my gloom, and if I could put 'another world and my own prep-'aration for it out of sight, I 'should again be a happy man."

I immediately perceived, that altho pressed with some conviction of the truth, he was contending with one who will prevail. I set before him the danger of resisting such impressions; the folly of preferring an avaricious life of gain to the immortal interests of his soul; and the superior wisdom of subordinating all our worldly labors, views and hopes to our eternal well-being. I endeavored to shew him his true state, his need of another heart, the danger of his being left to a most ruinous blindness and to

eternal misery. After much solemn conversation we parted.

Nearly a year from this time we had another opportunity for free discourse. It was sought by himself with an evident design to confront and reproach me for the exhortation I had given him with the most friendly intention. I instantly saw that his seriousness was departed, and his conscience seared. By his own account, he continued several months longer in that state of apprehension and resistance to the truth which has been described, when he came to the rash opinion, that the whole of his past feelings were but a hypochondriac gloom, and supported himself by the following argument. "You know 'that hypochondriacism is a false 'imagination of the mind; and 'within one week after I detected 'my folly in being so anxious for 'another world, I became well and 'happy, and have so continued." He further added, "I now think 'that all the notions I have had 'concerning the holiness of God 'and the rewards of another world 'are false. As to sin, it is evident 'there can be no such thing, nor 'do I any more believe that I shall 'exist after this body dies, than 'that those trees before us will ex'ist hereafter, and be happy or 'miserable." "But," replied I, "is it not a gloomy thought, that 'your existence will cease when 'your body dies?" "As for that," he answered, "I cannot help it, 'and we must make the most of 'what we have." I perceived him determined not to think lest it should make him unhappy, and on my solicitously urging him to review the momentous subject, he became peevish and said I was trying to give myself importance in the world by all I said concerning religion.

His life, for several years after this, was such as might be expected from his principles. Riches were his idol. His parsimony preserved him from licentious excess. Honest men detested the principles by which they saw him to be governed. His unprincipled associates were afraid to fall under his power. There was something in his countenance indescribable that marked him for another Cain, and while many through necessity resorted to him for assistance, there was not a man on earth who loved him. Passing over several parts of his conduct, which evidently proceeded from an endeavor to erase from his mind a sense of moral obligation, of sin, and a state where impenitent sinners shall receive a reward according to their deeds, I shall now come to his death-bed. A just Providence forbad him a long state of decay as a season of admonition and preparation for eternity. He had his call before and it was rejected. An awful accident in a moment placed him in a hopeless state, and within two days of his exit from this world. This accident tho fatal, did not immediately affect his head, and the powers of reason were in full strength.

Now behold the man who had exploded moral obligation, denied the existence of sin, determined there was no future life, and consequently no punishment for him, and all this for the sake of gaining and enjoying this world without the molestations of his own conscience. True it is, that in this awful moment he was left to a great degree of judicial blindness concerning another world, the nature of hopeful preparation for death, and the just and eternal reward of sin; but misery and dismay rose upon him from a quarter he did not expect. His beloved

ſcheme of ceaſing to exiſt at death became his terror. "And have I 'now," ſaid he, "done with ex-'iſtence? Shall I preſently ceaſe 'to think, to ſee, to feel? Am I 'to exiſt but a few moments filled 'with pain, and then lie down to 'be nothing forever? I am pained 'for the fruits of my labor; I have 'labored for nothing; I cannot 'bid farewell to the earnings of 'ſo many years."

On being told by one who had not known his previous opinions, that he certainly ſhould exiſt, and that the future being of men was indicated by nature, and made ſure by ſcriptural evidence, an aſpect of ſtill greater horror ſettled on his countenance, and after a pauſe of a minute he replied: "If thoſe 'ſcriptures are true, eternity will 'be more dreadful to me than the 'loſs of being. I will not believe 'them; yet how dreadful the idea 'of ſinking into eternal thought-'leſs night!" This ſtruggle of feeling laſted but a few minutes, before this miſerable man either ſunk into the eternal ſleep which he dreaded, or opened his eyes in an eternity to him more dreadful! ! !

Such are the dying comforts of impiety. Thus at laſt will the excuſes and pleas of irreligion torment thoſe who adopt them in their lives, to quiet an accuſing conſcience, and reſiſt the warnings of the holy ſpirit who ſtrives with men. This is a fearful example of that blindneſs into which many are left judicially to fall through grieving the ſpirit of grace!

PRESBUTEROS.

A letter from a Father to his Daughter.

DEAR DAUGHTER,

YOU mention in your's of the 11th inſt. a treatiſe of Mr. Dickinſon upon the doctrine of election in my poſſeſſion which you had formerly read and wiſh for it with my opinion, meaning, as I ſuppoſe, on the ſubject, and not reſpecting the performance. I have not the book in my poſſeſſion at preſent, but will ſend you ſome of my thoughts on the ſubject.

That the bible is of divine original or a real and true revelation from Heaven will not be denied, or doubted, by a perſon who ſeriouſly and impartially attends to the evidence in ſupport of the idea or ſuppoſition. As it is, in my apprehenſion, of the higheſt importance to have this point fully eſtabliſhed in order to ſettle our opinion and eſtabliſh a belief of any doctrine of revelation, I will give you a few of my thoughts (and I can do no more in a letter) reſpecting the evidence we have in ſupport of the truth of the bible as a revelation, or rather, revelations from God. It is natural to begin with Moſes—Philoſophy will teach us that there are very few, if any, original or innate ideas in the human mind, and experience will join to prove that, however fruitful the imagination, the human mind does not poſſeſs ideas which have not had ſome antecedent archetypes. But what was there to ſuggeſt to Moſes the hiſtory he has given us of creation. He might, indeed, from the works of God poſſibly have traced out ſome of the divine attributes which belong to the Creator; but if we form an opinion on this point from the known and acknowledged ſtupidity, ignorance and groſs miſconceptions (where there are any at all) reſpecting the exiſtence and perfections of God, which poſſeſs the minds of that part of mankind not favored with divine revelation, we ſhall at once conclude that his

ideas of the author of nature—of that God who he tells us created the heavens and earth were solely matter of revelation. Be this as it may, what is there in nature, in all the works of God which we see, or which Moses saw, which has or then had the least conceivable aptness or fitness to excite in his mind one idea of creation? And much less to suggest the manner or process in which the work was carried on. But least of all, the idea of divine rest. All the ingenuity of the Deist will leave the history of the creation as given by Moses perfectly unaccountable and inconceivable on any other supposition but this, that God revealed it to him, or that he had it from those to whom it had been revealed before his day.

The prophecies delivered several thousand years since, which contained the history of the world in epitome, the accomplishment of which has been clearly made out down to our day, furnish further striking proof of the truth of the divine scriptures.

But the most forcible and irresistible evidence of the truth of the scriptures is the sublimity and incomprehensible nature of their doctrines. There can hardly be conceived a more palpable and ridiculous absurdity than this, that doctrines which the mind of man cannot comprehend should have any other than a divine original. The bible then is a revelation of divine truth. Taking this for an established truth I will offer some tho'ts more immediately connected with the doctrine of Election.

Human depravity is a doctrine of the bible. It is there taught in terms which imply at once its certainty, malignity and universality in the most pointed manner. It is represented as very enmity itself against God, not subject to his law, nor can be. Stronger language is not to be found. Universal experience concurs to support the scripture account of the matter. The government of God and man appear to have their foundation, and I think only foundation, in depravity. Regulations might be useful, probably necessary, in a society perfectly holy and virtuous, but coercive and penal laws could have neither place or use. The bible throughout supposes and implies the depravity of human nature, the best men have ever acknowledged and lamented it, the history of the Jews gives ample proof it, but the most finished, compleat proof is to be found in the appointment and work of the Saviour.—It is agreed that this depravity has fixed its seat in the moral powers of the man principally; but I think we shall not err if, we suppose that a degree of injury or inconvenience rests on all his faculties. If the heart be by nature opposed to the divine government can it be possible for it to alter itself, to oppose its own motions and feelings? The supposition is contrary to the reasoning of philosophers; and absolutely repugnant to the bible. This depravity of our nature being allowed, one of these consequences must follow, viz. That all men will be objects of sovereign mercy without any regard to the condition specified in the gospel; or a certain number only, as we are there taught. The current of scripture seems to me strongly to militate against the supposition of universal salvation; but those passages especially which declare that Christ will call all before him to judgment and then make that public and just distinction between the righteous and the wicked which their respec-

tive characters shall require, and in consequence, assign to them vastly different portions. Salvation then must be wholly of grace, and it will follow that God is a sovereign, and has mercy on whom he will have mercy. And the doctrine of Election as given us in the bible will not only appear to be true, but the thing itself necessary to the salvation of any part of the children of apostate Adam. I have gone, you will see, upon the supposition that all the divine acts are results of divine counsel, or more properly perhaps, of divine decrees; a truth easily demonstrated, but it will not be necessary to show it. I am sensible, objections are made against the doctrine I have attempted to establish; one is that it is irreconcileable with some parts of the scripture—and it is a bold presumptuous cavil. Is it possible that eternal unchangeable truth should declare inconsistent things? Most certainly it is not. That there should be difficulties attending the doctrine ought not to be considered as ground of just objection against it. Every thing about us, every thing within us presents numberless unsearchables—abundant matter for difficult inquiry and which, indeed, will forever disappoint the best and most thorough human investigation. In God we live and move and have our being. This implies the most absolute, continual and universal dependence. This notwithstanding, we feel ourselves possessed of all the liberty necessary to render us the proper subjects of divine commands, and to make us accountable for all our conduct; nor could we use a greater portion of liberty than we now enjoy. Apply this observation to the doctrine of Election.—Did ever any person feel his liberty impaired by it? Do not saints and sinners act with equal freedom in choosing their respective objects? They certainly do. No man can come unto me (says a benevolent Redeemer) except the Father who hath sent me draw him. Did anyone in consequence of this drawing, ever perceive the least force or compulsion upon his mind? Surely not. That we short sighted creatures cannot perceive the consistency of the present doctrine with other scriptures affords no solid ground of objection against it. On the like ground we might deny the possibility of God's making a man. The same objection will lie in its full strength against the moral government of God; and will lead to downright scepticism; and possibly to that which is more to be dreaded, rooted unbelief. It ought to satisfy us to believe and know that God who favors us with his revealed truths perfectly sees their connection and consistency.

It may be observed here, with propriety, that could men clearly discern the consistency, and fully comprehend the mysteries of revealed truths and doctrines this of itself would remove a main pillar on which the spiritual building rests. It would weaken, it would destroy one of the most substantial arguments we have to prove the truth of the scriptures. Could men comprehend revealed truths in their full extent and meaning, would they not immediately, and with appearance of reason, say, is this the revelation which claims divine honors? There is nothing here above what the sagacity of a Newton or a Locke might have discovered. Thanks to God the scriptures are divine, sublime, and incomprehensible! Besides, we live by faith. What ground for faith could we see every thing!

The difficulty philoſophic minds feel reſpecting the ſcriptures grows out of a miſapplication of their reaſoning powers more than out of the divine oracles themſelves. The proper province of reaſon is to examine the evidence produced in ſupport of the authenticity of the ſcriptures. Having found this evidence ſatisfactory, reaſon has done its work. We have then little elſe to do but believe and obey. This examination will take in both the internal and external evidence of divine truth, and having found no abſurdity, the ſublime truths of the ſcriptures are not to paſs the ſcrutiny of cavilling worms and then receive a contemptuous rejection. This will afford you a ſtriking reaſon why unbelief has marks of divine diſpleaſure ſo pointedly fixed upon it in the goſpel. God has given us clear evidence of the truth of the ſcriptures, and particularly of the coming and work of Chriſt, and commands us on pain of death to give him credit, to believe him. The penalty is not unreaſonable. A man will not patiently take the lie. He that believeth not maketh God a liar!—I hope, daughter, you will not diſpute about the bible doctrines. If you are convinced they are divine writings take them as you find them, and believe them as they ſtand. Their meaning, ſo far as is neceſſary we ſhould know and underſtand it, is generally plain and obvious. Thoſe things in them hard to be underſtood, you need not worry yourſelf with. The doctrine of election is a doctrine of reaſon as well as of revelation, and it will moſt certainly demand your particular acknowledgments to God if you can find any marks or fruits of divine and ſovereign grace in yourſelf.—The bible is deſigned to make us good, not to make us diſputants. If you find your love to God the Father for his precious unſpeakable gift, to God the Son for his matchleſs love to man, to God the Spirit for aſtoniſhing and much abuſed and deſpiſed Grace in arreſting and binding a rebel madly purſuing the road to ruin, daily receiving an increaſing glow, accompanied with greater animation in duty, warmer zeal for God and more operative benevolence to men, rejoice and be thankful. Give him the praiſe to whom it is due; but don't forget that you may be deceived in the view you take of yourſelf if you do not perceive that humility increaſes in proportion to that glow of love I have mentioned.

Religious Intelligence.

The following Letter from the Eaſt-Indies to the Directors of the New-York Miſſionary Society cannot fail to intereſt every friend to Miſſions.

Serampore, Oct. 15th, 1800.

To the New-York Miſſionary Society.

Dear Brethren,

IT has given us much pleaſure to hear that a ſociety has been eſtabliſhed in America for the purpoſe of ſpreading the knowledge of our Lord Jeſus Chriſt among the heathen nations which border upon you. We moſt heartily wiſh you God ſpeed: we pray that you may have wiſdom from above, to enable you to concert your plans aright, and patience to wait in theſe labors of love till God ſhall give the bleſſing expected.

The various tribes of American Indians appear to have a claim upon the American churches; or rather,

perhaps we may say, that one great end of the existing of the churches in America is, to spread the glorious gospel among the heathens in their vicinity, It is said, "He 'that believeth, *out of* his belly 'shall flow rivers of living water." The saints individually are converted, that they may work for God, and glorify him; not merely that they may go to heaven when they die; so also churches may be looked upon as little emcampments from which we are to sally out, in attacks on the great enemy, or rather on the kingdom of the great enemy of God and man. You, dear brethren, are now drawing up in battle array—Go forward—Persevere—Redouble your efforts. Be not weary in well doing: for if you don't faint, you shall reap in due time. Undoubtedly you will meet with discouragements: many professors of the gospel may not at first enter into the idea that Christians, and all which they profess, belong entirely to the Lord, and consequently may for a time act as if the giving or withholding supplies was at their option; others may tire, if they don't see immediate success, and many may blame your measures, after you have done the best in your power; but it is your business to endure all things for the elect's sakes, that they may be saved.

It is now, dear brethren, seven years since we entered upon the work of the Mission in this country, and it is uncertain to this hour, whether any of the heathens are truly converted or not, though there have been many very hopeful appearances, and some which were so much so, that we believed God had begun his work in reality: and the evidences continued for a long time, but at last decayed. Yet we still hope of some persons. Were we however to look on the Mission in this point of view, we should conclude that nothing had been done to any purpose; but when we compare the time of our first arrival with the present, we cannot help concluding that some very important ends have been accomplished. Our first landing was a formal taking possession of the country for God: it was fixing a colony in the strongest part of Satan's possessions. Since that we have been preserved and increased insomuch that the colony which at first consisted of only five grown persons and five children, now consists of seven males and five women, evidently on the side of God (tho death has removed two of our brethren, viz. Grant and Fountain from us) besides the children in number seven. God has also been gracious in the conversion of some Europeans, and others. The language has been acquired—the gospel preached to many thousands, and the bible translated into the Bengal language: part of the New-Testament is printed, and the whole will be so before you get this. Some hundreds of copies of Matthew's Gospel, and some other small pecies have been distributed and read by many. The system of Hindooism begins to totter, and even Bramans are in many instances ashamed to avow that their Shasters are of divine original: so that, notwithstanding all our discouragements, and all our want of success, we are constrained to say that the Lord has done great things for us; and it is also in our hearts to expect greater. We are indeed rather strengthened than weakened, and though the much desired success has been delayed till now, yet we are all with one heart trusting in the Lord; and I

believe are all disposed to continue in our work till death, and not to be moved with any discouragement.

What can we say, dear brethren, to encourage you to persevere in the good work, and to abound in it? Two considerations are of great weight with us, viz. 1. Every soul is of more value than the whole world: therefore no length of time, or expense of treasure is too great to be devoted to the salvation of souls; and the effectual calling of one to the fellowship of the faith, is more than an ample recompense for all that can be given, done, or suffered, to accomplish it. 2. The Gospel is the power of God to salvation; and the publication thereof the ordinary means of delivering sinners from the power of sin and Satan. It would be presumption in us to expect the salvation of sinners any other way; and the height of unfeeling cruelty to refuse to the heathen world, that which we believe and know to be God's ordinance for the salvation of sinners. The man who keeps that money in his purse, or employs it in trifling gratifications, which is wanted to send the gospel to them, is guilty of the blood of souls; and the man who is furnished with gifts for this work, if when encouraged by the Church to devote himself to this work, declines it through fear of danger, or love of ease, is also guilty of the blood of souls. Churches not seeking out and encouraging such gifts, are in the same condemnation. So that this work is as incumbent on every Christian, as any of the divine commands are, and cannot be neglected without very great guilt.

But on the other hand, the example of our Lord Jesus Christ, who spared no pains or cost to send the gospel of his grace to sinners; the example of the Apostles, who did not account their lives dear, so that they might finish their course with joy, and the ministry which they had obtained of God, to testify among the Gentiles the unsearchable riches of Christ; the intrepidity of the martyrs, who loved not their lives unto death; the promises that he that watereth shall be watered himself, and that Christ will support his ministers in this important work till the end of time; these—all these are arguments with us, and we doubt not with you also, to persevere in this work; and never, never to give it up—rather to consider it as a work which must not be deserted; which must be persisted in; which must become more and more common; and which must be finally successful, and terminate in the universal dominion of our Lord Jesus Christ over every kindred, and nation, and people, and tongue.

Dec. 9. Capt. Hague, the bearer of this, has frequently visited us, and has gone with us when we have gone out to proclaim the Saviour in the streets to the wretched Hindoos. Within the last two months our prospects and hopes have brightened up, and we hope the Lord has revealed himself to some of the heathens. Five persons, three men and two women, give us great hope. One has given himself up to the church by relating the experience of the grace of God on his soul; and we expect that the others will soon follow his steps. We may be too sanguine in our joy at this event; but when you reflect on its vast importance, you will easily excuse us. We have felt the pain of disappointed hopes before, more than once or twice: but the first true converts must appear some time;

and appearances ſtrongly encourage us to think that the preſent are the firſt fruits of Bengal to Chriſt.

We take the liberty to preſent to you a copy of the goſpel of Matthew in the Bengalic language, at the end of which are ſome ſmall tracts and hymns, which we have diſperſed pretty widely. Our dear brother Williams, of New-York, will preſent it to you as a token of our hearty concurrence with you in your work, and as a motive of praiſe and thankſgiving to God on our behalf.

We take our leave—pray for us —we pray for you. May we all be ſtedfaſt, unmovable, always abounding in the work of the Lord, foraſmuch as ye know that our labour will not be in vain in the Lord.

We are your affectionate brethren in the kingdom and patience of Chriſt.

Signed in behalf of all the Miſſionaries, and by their deſire,

WILLIAM CAREY.

Our readers will recollect we informed them that the Rev David Bacon, ſoon after his ordination laſt winter, commenced a journey to detroit with a view of laboring there as a Miſſionary, and of learning the Chippeway language, that he might go as a Miſſionary among the weſtern Indians. No intelligence has been received from him till within a few days. He got no further than Bloomfield, in the State of New-York, by ſleighing. There he was detained ſeveral weeks and then proceeded on his journey with his wife and her brother, a young man who is to learn the Chippeway language, that he may qualify himſelf for an inſtructor among the Indians. After a very fatiguing and dangerous journey Mr. Bacon and his companions arrived at Detroit the 9th of May laſt. At Fairfield a town on the north ſide of Lake Ontario, he found a ſettlement of Moravians and ſome civilized and chriſtianized Indians.

The following anecdote of two Squaws whom he found at this place is extracted from his letter. "Having occaſion to mention the name of Mr. Brainard, who was formerly a Miſſionary to the Indians, the Moravian miniſters told me that they had two Squaws in their ſociety, who were baptized by him; and that one of them had ſhown them a bible, a few days before which ſhe ſaid he gave her. Recollecting that Mr. Brainard viſited the Delawares, and that theſe Indians were a part of that nation, I credited the report; and was pleaſed to find that ſome of his Indians were not only in the land of the living, but in the very neighbourhood where I was. I immediately ſent for the one who lived the neareſt. She came to ſee me, and appeared very decent, ſenſible and clever. She was conſiderably advanced in years, but did not know her age, as is commonly the caſe with Indians. She ſpoke pretty good Engliſh, obſerved that ſhe was very ſmall when ſhe was baptized by him; and putting her hand out about three feet and a half from the floor, obſerved that ſhe was not more than ſo high when ſhe ſaw him laſt. As ſhe left the place about that time ſhe knew of none of his Indians, but the Squaw that was with her. I had not much opportunity to know whether ſhe gave evidence of grace; but the Moravian miniſters ſuppoſe them both to be Chriſtians; and that they were

'converted under Mr. Brainard's 'miniſtry. May God be praiſed 'for his merciful care of them!'

Mr. Bacon is now at Detroit where he preaches to the people of that place, and will probably be very uſeful as a miniſter, there being no Preſbyterian Miniſter within ſeveral hundred miles. There is a probability that a church will ſoon be formed in that place. Mr. Bacon alſo keeps a ſchool, and under the inſtruction of the public interpreter he and the young man with him are learning the Chippeway language. He has frequent opportunities of ſeing ſome of the Indian chiefs, and there is a pleaſſing proſpect that he will ſoon be made an inſtrument of communicating the light of the goſpel to ſome of the poor benighted Indians.

POETRY.

COMMUNICATED AS ORIGINAL.

MESS'RS. EDITORS,

THE ingenious verſion of the 29th Chapter of the book of Job in your laſt Magazine and the ſuggeſted requeſt at the cloſe has induced me to attempt the following paraphraſe of the ſucceeding Chapter. If it meets your approbation pleaſe to give it a place in your next number. C. R. L.

BUT now alas, mankind commence my foes,
The young the vile deride me in my woes;
Dregs of all fleſh an outcaſt ſavage brood,
Who dwell in caves and roam the waſtes for food;
Of vile deſcent and hateful in their ways,
They feared and ſerved me in my proſperous days,
But now am I their by-word and their ſong,
Reproach and inſult dwell on every tongue.

My countenance which once o'erawed the vile,
Now pale and wan, with ſpitting they defile;
My cord is loos'd, to this vile race 'tis given,
To execute the afflicting will of Heaven.

At my right hand the youth aſſuming ſoar,
And take that place they dar'd not take before.

As ſweeping floods o'erflow the ſpacious plain,
And lay whole fields beneath their watry reign;
So throngs tumultuous compaſs me around,
Inſult my grief and open every wound.
Swift as the winds purſuing terrors crowd,
My welfare flees me as the morning cloud;
With anguiſh deep my melting ſoul is preſt,
Pierced are my bones my ſinews take no reſt;
Loathſome diſeaſe my ſtiffened garments bind,
In filth and duſt my former glories end.
To fill complete my cup of pain and grief,
My heavenly Father to my cries is deaf,
I feel thy heavy hand, thine angry frown
Like wind purſues and melts my ſubſtance down.
Soon o'er my head ſhall death's dark ſtandard wave,
Soon this weak frame ſhall moulder in the grave;
That land of ſilence and perpetual peace,
Where all my woes ſhall end, my ſorrows ceaſe;
Did not my heart with tenderneſs o'erflow,
And weep reſponſive to the ſighs of woe?
I look'd for good but countleſs ills enſue,
For light I waited but the light withdrew.

My bowels boil with keen diſeaſe oppreſs'd,
I mourn in darkneſs with no comfort bleſs'd;
The lonely wood I roam, my ſpirit faints,
The owl and dragon echo my complaints.

My ſkin is black my bones are fill'd with pain,
And naught but ſore calamities remain;
Once harp and organ cauſed my joys to flow,
But now are tuned to melodies of woe.

Donations to the Miſſionary Society of Connecticut.

From Rev. Dr. Trumbull,	Dolls.	11.
Two Strangers,	do.	2.
Mary Stone,	do.	7.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] NOVEMBER, 1801. [No. 5.

On the Scriptural foundation for celebrating the first day of the week, as the Christian Sabbath.

ALTHOUGH Christians are generally agreed, in the belief of a divine warrant for the observation of the Christian sabbath, it is apprehended that a view of the leading evidences of this duty will be serviceable both to confirm their faith, and promote their edification.

The following brief statement of the arguments is, therefore, presented to their consideration.

The observation of every seventh day, as a season of religious and holy rest, to man, was instituted from the beginning, as a memorial of the completion of the work of creation, and the divine well-pleasedness with it.

When the work of the sixth day was completed, "God saw every thing which he had made and behold it was very good. And on the seventh day, God ended his work which he had made, and he rested on the seventh day, from all his work, which he had made. And God blessed the seventh day and sanctified it, because that in it, he had rested from all his work, which God created and made."*

From the Mosaic relation respecting the manna, it appears that the holy rest of the sabbath was known to Israel before the promulgation of the Sinai law.—That it was known to other nations, is evident from several ancient writers.†

This divine institution was renewed in the Mosaic law, and the ground and reason of it again ascertained, in the following words:

"Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work.—For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the sabbath day and hallowed it."‡ In the sacred writings of the old testament, we find frequent reference to the sabbath, as an institution of God, and the proper celebration of it, as an essential part

* Genesis ii. 2, 3. † In particular Hesiod, Homer, and Linus, see Pol. Synop. on Genesis ii. 2, 3. ‡ Exod. xx. 8, 9, 10, 11.

of practical religion. It ſeems to be deſigned as a day of religious and devout reſt from the labors and purſuits of the preſent world, and of thanksgiving to God for all his favors, eſpecially for the work of creation; and as an expreſſion of faith in the gracious intimations of God to his church, of a ſtate of holy reſt and joy, in his eternal kingdom, for all the redeemed, through the promiſed Meſſiah.

With a view to the ſame important object, was the inſtitution of the reſt of the ſeventh month, (which was almoſt wholly conſecrated to religious ſolemnities) as alſo of the ſeventh year, and of the great year of jubilee after the completion of ſeven times ſeven years. This laſt was a ſeaſon of abundant reſt and joy, and was eminently typical of the goſpel ſalvation, and that bleſſed reſt, which remains for the people of God, in the heavenly ſtate.

Indeed, the ſabbath of the ſeventh day, and all the ſabbatical inſtitutions which have been mentioned, together with the poſſeſſion of the land of Canaan, given to the ſeed of Abraham as the earthly, promiſed reſt, were ultimately deſigned for the ſame end.

As it pleaſed God, through all ages after the apoſtacy of man, to intimate his deſigns of mercy to ſinners through a divine Redeemer, foretold in prophecy, as "the ſeed of the woman, and as the ſeed of Abraham—of the tribe of Judah, and of the family of David;" ſo the old teſtament abounds with predictions and repreſentations of a new and more glorious ſtate of things, which ſhould ſucceed his appearance in our nature and world. And the work of redemption, which he was to accompliſh by his obedience and death, is repreſented as the greateſt of the works of God, manifeſted to man, to which all his other works are ſubordinate.

This new ſtate of things was to conſiſt eſpecially in a new ſyſtem of rules and ordinances, reſpecting the worſhip of God, from which (as alſo from other ſources of argument) it appears that the inſtitutions and ordinances of worſhip in the old teſtament, and eſpecially in the Moſaic ſyſtem, were not generally deſigned to be perpetual, in the church of God on earth; but, to be typical of that new ſtate of things juſt mentioned, and introductory to it. So that we are to view the whole Moſaic œconomy as a ſhadow of good things to come, of which the body is Chriſt and Chriſtianity, or the inſtitutions of the goſpel.*

This great and general change, in the ordinances of religion, by no means implies any alteration in the nature and object of divine worſhip or of religion in general, but only in the mode of exemplifying that religion. And as might be expected, the ſubſtance is more perfect than the ſhadow, or there is an advance from the imperfect ſtate of things, under the old teſtament, before the incarnation of the Meſſiah, to a more perfect ſtate under his reign, in the days of the goſpel.

Thus, inſtead of the natural ſeed of Abraham, and the earthly Canaan, there are his ſpiritual ſeed, and the Jeruſalem which is above. For the prieſthood, and the blood of ſlain beaſts offered in ſacrifice, we have the Lord Jeſus Chriſt, with his eternal prieſthood, and the offering of himſelf unto God, in the ſhedding of his own blood, which alone is ſufficient to take a-

* See Coloſſ. ii. 17. Heb. viii. 5. and x. 1. *et paſſim.*

way sin. Similar observations will apply to all other ordinances of the ancient dispensation, when contrasted with the new.

From the analogy of divine dispensations, we should be led to look for a change of the day of sacred rest, that in future it might celebrate the work of redemption, by the consecration of the day in which God rested from that work, which was the great object of creation, and to which that, and all his other works are evidently subordinate. But we must not affect to be wise beyond what is written in the holy scriptures.

Let us then inquire whether there is any evidence from the prophecies of the old testament, that there should be a change of the Sabbath at the commencement of the gospel dispensation. In this examination—we shall attend to two scripture passages only.

In the first of them we find these words, "This is the day which the Lord hath made, we will rejoice and be glad in it."* That a great part of the psalm from which these words are taken, respects the Messiah, appears not only from the subject-matter, but, from its application to him in various passages in the new testament.† This is particularly evident concerning the words quoted, and those which immediately precede and follow them. That the resurrection and exaltation of Christ is the subject, appears from the words, in their connection; that the day of his resurrection is referred to follows of course. So that these words are directly to the purpose of the present argument. For if the Lord hath made this day, in any sense different from that in which he makes all days, it must undoubtedly mean that he has consecrated it for the use to which the inspired writer says it shall be applied; even to rejoice and be glad, or to keep it as a day of sacred rest and thanksgiving for the great work of redemption—from which Jesus rested on this day, by his resurrection; as God rested on the seventh day from the work of the first creation. The passage may therefore be justly considered as a direct prediction of the change of the sabbath; or that the first day of the week should be celebrated in the Christian church as a sabbath in grateful commemoration of the resurrection of our Lord Jesus Christ.

The other prophetic scripture, from the old testament, which invites our attention, is in the following words, viz.

"Behold I create new heavens and a new earth and the former shall not be remembered, nor come into mind. But be you glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy.* The new heavens and the new earth import the new creation, and are designed to represent the effects of the work of redemption, in the state of the redeemed church, from the incarnation of the Saviour to the final consummation in the heavenly rest.† That the old heavens and earth shall not be remembered or come into mind can mean nothing more than that they shall not be celebrated by the standing memorial of the seventh day sabbath, which was the only way in which the old creation ever had been statedly celebrated. The religious rejoicing predicted in the latter clause of the text on account

* Psalm cxviii. 24. † Matth. xxi. 42. Acts iv. 11. 1 Peter ii. 4.

* Isaiah lxv. 17, 18. † See Isaiah lxvi. 22. 2 Peter iii. 13. Rev. xxi. 1.

of the new creation imports that it shall be celebrated in like manner, as was the old creation, previous to the introduction of the new. Therefore as that was celebrated by a holy rest and thanksgiving, on the day in which God rested from his work; even so the new creation or the work of redemption, shall be celebrated by a stated holy rest and thanksgiving, on the day in which he rested from this, or in which Jesus Christ rose from the dead.

We now proceed to make the following observations, viz.

1. Our Lord Jesus Christ rose from the dead, on the first day of the week. This is expressly asserted by the Evangelists, in their respective histories of their divine master; and is confirmed by the account of the precaution taken by the Jews to prevent any possible fraud or collusion in the case.

Jesus was crucified on the day preceding the Jewish sabbath. He expired about three o'clock in the afternoon, and was laid in the sepulchre, just before the sitting of the sun, that the Jewish sabbath, which commenced at sun set, might not be infringed. This was therefore the sixth day of the week. Jesus had predicted his resurrection on the third day after his death which would be the first day of the week, the Jews therefore took no care of the body till the commencement of the third day, at which time they went to the Roman governor and, referring to this prediction of Jesus, requested a guard of soldiers to watch the sepulchre "till the third day should be past." This was obtained, the sepulchre was made sure, and the guard placed. But all that care was vain as to preventing the resurrection of the Lord Jesus. Early in the morning of the third day, he was alive from the dead. Thus by all this precaution of the Jews, we have the resurrection of our Lord still more confirmed, and the day of it fully ascertained.

We therefore infer, with abundant certainty, that this is the day predicted by the Psalmist, in which Christians should rejoice in their king and Saviour, and celebrate the praises of redeeming grace, by a stated observation of it, instead of the seventh day, as predicted by Isaiah.

It appears from the gospel history, that our Lord appeared to his disciples on the day of his resurrection, and afterward on the first day of the week,*—that on this day the disciples met together to break bread,† that it was distinguished among them by the name of the Lord's day; and that on this day the Lord Jesus made his celebrated visit to his beloved disciple, suffering for his name in the isle of Patmos in which he revealed to him the great events relating to the redeemed church till the end of the world.‡

The general observation of the first day of the week as the Christian sabbath, in the primitive church, in the ages next succeeding that of the Apostles, is confirmed by the earliest writers, whose works have reached our time, and who had occasion to speak on this subject.

Now had it not been a usage divinely instituted and practised by the Apostles, and other inspired men, it is utterly inconceivable how it should have obtained so early in the Christian church, and with so few dissenting voices, considering the strong attachment of the Jewish converts to the ancient rites of their church. But it is

* John xx. 1—19—26. † Acts xx. 7.
‡ Rev. i. 10.

perfectly easy to account from the circumstances just named, for the remaining attachment of some professing Christians, to the Jewish sabbath.

The preceding statement of the arguments in favor of the celebration of the first day of the week, as the Christian sabbath, it is presumed will be satisfactory.

It deeply concerns us that we celebrate this blessed day, agreeably to its institution and design. Much has been written by the learned and pious on this subject, which we ought diligently to peruse and reduce to practice.

The writer would however earnestly recommend to his Christian readers, to remember that this blessed day is to be celebrated, as a thankful memorial of the resurrection of our divine Saviour; and consequently of his whole mediatorial work, for the salvation of sinners, and is it then possible that we should fail to celebrate it in the worship, and to the praises of him who loved us and washed us from our sins in his own blood!

PHILANDER.

An address to those who in the late revival of religion have been bro't into the kingdom of Christ, on the discouragements of Christians.

IT is common that people, when first reconciled to God, have warm affections, and such joys as arise from their first espousals. Satan is so chained, that for a season, he can give them little disturbance. Their morning is a morning without clouds, and they promise themselves perpetual sunshine. Much of this extasy arises from the newness of their discoveries. I remember I once read of a man born blind. After he arrived to maturity, his films were taken off by a surgeon. The beauties of creation rushed at once upon his sight, and tho' he was much less able to distinguish objects and take the benefit of his eyes than other men, yet his extasy for a season was above description: so when one has always been blind to the glory of God, and the beauties of the moral world, it is reasonable to expect, the first discoveries of them must produce that admiration and rapture, which is peculiar to such seasons tho' their views are less distinct, and their humility, dependence and other Christian exercises are more imperfect. In this situation they are sometimes ready to triumph, as if the victory was already compleat, and they had nothing to do, but rejoice thro' life. But these expectations will not be realized. The great apostle to the Gentiles had sharp conflicts; and all who will live godly in Christ Jesus, shall suffer persecution. And for the most part need requires, that they endure many tribulations. They hear more experienced Christians tell of darkness, but tho' they hardly expect it, it comes upon them. It is then discouragements begin.

One source of discouragement is their own inconstancy. This, tho' they are as confident as Peter, they will learn by painful experience, as soon as God, to teach them their weakness and dependance, leaves them a little to themselves. It is necessary that God should effectually teach you this lesson, and you will hardly be taught it, but by briars and thorns. You will then say, that you little expected to find yourselves so inconstant, that you had no idea there were such sad remains of unbelief and wickedness in your hearts, and especially that they had strength to produce such disorders and deplo-

rable effects, and render you so sickle in your duty, and so unfaithful to God.

There is reason to fear your inconstancy will act itself out in many ways;—by dissipating your thot's in seasons for meditation and prayer, when alone,—when in company, by such conversations and conduct as you hoped never to find in yourselves,—by want of resignation in afflictions,—by feeling the sad influence of temptations to your sorrow, and often by a sad indifference about your duty and divine things. I wish you may never also be overawed and unmanned by the company, example and ridicule of the profane and tho'tless. You are sanctified but in part. Wickedness will appear and be acted out by you. You will do evil, and will not answer your raised expectations. It is true your exercises at such times, will be very different from those, who depend on a false hope. You will lament and abhor yourselves, be earnest in prayer, and hold a constant warfare with your lusts, less thro' fear of wrath, than from a tenderness towards the honor of God, and the fear of wounding his cause. The false convert is chiefly stung with conscience, and the dread of punishment. But tho' quite different from hypocrites, you will often tremble, lest you shall prove nothing more. So much depravity as you will find in yourselves, so contrary to your raised expectations, will lead you to doubt whether it can be possible you have any grace.—If you are left to fall into this state, you will be much discouraged. You will hardly be able to resolve on any duty, lest your inconstancy should prevent its accomplishment. You will have little courage in religion. How many have in this way been so discouraged, as greatly to palsey their exertions, kill their comforts, and distress them to the heart!

In addition to this, you will perceive that your enemies have great strength. You will find Satan a formidable enemy, with many wiles, long practised, that he understands his advantages, knows the sins which easily beset you, and is dexterous in his applications of temptation. We fight not against flesh and blood; but against principalities, and powers, and spiritual wickedness in high places. The devil, as a roaring lion, goeth about seeking whom he may devour. He is one who hath ruined millions, and of whom we are particularly warned in the scriptures. And I wish you may not find too, that the things of this world, its riches, honors, customs, and the usual pleas that are made for indulgence in its pleasures, have sufficient power over your hearts, to prove very injurious to your spiritual life. The strength and frequent success of all these enemies are often a great discouragement to Christians, they become disheartened, and are often on the point of laying aside an attempt to lead that strict and holy life, which they approve and desire, under the idea that they cannot succeed in it, against such enemies; and are ready to think of moderating their aims, to what they suppose their abilities may secure. This greatly wounds them, and destroys their comforts, and the brightness of their graces.

Should you be left to this, another discouragement may present itself to you, in your poor disconsolate state, more dreadful than any thing you have met with before. You will now reflect on your inconstancy, and the strength and success of your enemies, and in addition to this, you will reflect on

your grievous provocations of God. Now you will probably contemplate God in no other light, than as an angry God, provoked by your wickedness. You will see it would be just with him to give you up to fearful distress. You may be hardly able to hope that God will afford much assistance, to such provoking offenders, or deign to to make use of you to do much good in the world. You may lose your confidence in God, and be abandoned to the fury and temptations of your enemies. Should you ever fall into this sad condition, you will feel like others, who have experienced it before you. They would pray, but like Adam, do almost dread to meet with God in prayer. In this case, the Christian prays with little expectations, goes thro' his devotions without comfort, and his prospects of amendment, and of enjoying the light of God's countenance, present but a forlorn hope. If he had no religion, he would probably be much more quiet. He would not be likely to trouble himself so much about these concerns. But he has a living principle within him, which has just strength enough to ruin all carnal comforts, and make him wretched in the view of his guilty and ungrateful life. And perhaps he also loses all sense of the evidences of his having any grace. This, you will say, is drawing a melancholy picture of a Christian. It is. But this is sometimes his case. I have pointed out the criminal way by which he sinks into it, that you may avoid it. And I have drawn it in its darkest colours, that I might also point the way of recovery, to the most burdened and discouraged Christian.—I will now suppose my reader to be in this disconsolate state, and show you your deliverance.

The grace of God is your only hope. He hath said, 'My grace is sufficient for thee.' Whatever may be the situation of a believer, from his own inconstancy, the strength of his enemies, or his grievous provocations, repeatedly, and for a long time committed against God, or however great his temptations and discouragements may be, still there is sufficient grace in God for him. Sufficient to recover him from his inconstancy, to vanquish his enemies, support him in temptations, forgive his provocations, restore joy and comfort to his soul, and make him a useful joyful Christian.—Is not God infinite in all his perfections? And therefore in his grace? He assures you that mercy is his delight. How affectionately does he call on you saying, 'Return ye backsliding children, and I will be a Father unto you.'—You have been informed of the provision, which in his mercy he has furnished for a sinful world. You know the sacrifice by which it was made, and with what instructions and arguments it is accompanied. These things God has done for the most part unasked by our world, and certainly by you. You then ought to be ashamed that you have ever been capable of questioning the sufficiency of his grace for you, in your present situation. The Bible is full of precious promises. Christ is your surety.—He has fulfilled the conditions of your final salvation, and secured to you even in this life, that if you will ask, you shall receive.—But you fear you are not Christians.—Then cast yourselves on his general promises made to all, however vile, who will come unto him.

But your own experience of divine grace is a proof which should silence all your apprehensions, that

the grace of God is not sufficient for you. Have you not tasted his love? Are you not enemies to sin—mourners for it—hearty in your desires for the honor of God? Do you not groan to be delivered from evil, and made holy, that you may honor him? Are not your sins your burdens, and the evil nature of sin the cause of your hatred to it? Is not Zion dear to you, and the cause of God precious?—Yes, you will say, if I know my own heart, these are the things, which above all others, command my soul.—And how came you by this spirit? Who gave it? Who supports it notwithstanding all your provocations? you own it is—it must be God. Do you not then find by experience he is gracious?

The infinite sufficiency of Christ you do not scruple. Why then do you lose your confidence in God? God has owned him, as the Lord our righteousness—as man's Redeemer. He has renewed your heart. It was not always as it now is. You are therefore one, whom he has given unto Christ, as part of the reward of the travail of his soul. God when he gave you to him, and began the work of his grace in your heart, and took you into covenant, knew how inconstant you would prove. He has not been disappointed in you, that he should change his purposes concerning you. He never indeed expected much from you. But under all these circumstances, it appears by your gracious exercises, tho' low, that you have been given to Christ. And he is well able to fit you for the use he designs you for and enrich you to any degree he pleases. Why then should you be discouraged? And how do you know but your present condition is allotted you in kindness, to humble you, empty you of self-dependance, and bring you to cast yourselves more entirely on God? If you depended on God, your present causes of trouble would not discourage you, you would still be strong in the Lord. It is then plain from your present discouragements, you do not sufficiently depend on him. You then need the thorns which now tear you, to teach you not to be discouraged at your own frailties and corruptions, and the strength of your enemies, while you may rely on the strength of God, to keep you from all self-dependence hereafter.

It is sinful for Christians to harbour any discouragements to dishearten them from duty, and a strict and holy walk with God. It betrays their want of confidence in him.

Christians should abound in faith and prayer. These are the means to secure the special interpositions of God in their behalf. They live by these, and by these, they are made strong in the Lord, and in the power of his might, and may safely undertake an holy life, with confidence of success.—O the admirable mercy of God, to such inconstant provoking sinners!

MIKROS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMAN,

THE following thoughts, on the superior excellency of the scriptures, are sent for a place in the Magazine, if they meet your approbation.

WE read in the latter part, of the 2d verse in the 138th Psalm, "*For thou hast magnified thy word, above all thy name.*" WORD in scripture hath various

significations. In some places it signifies Christ, in others the law, and in others the gospel. But most generally we are to understand by the *word* the holy scriptures in general. And this is the meaning of, *thy word*, in the above sacred passage. Likewise, *the name of God* hath divers meanings. It sometimes signifies any thing by which God maketh himself known. And as the Apostle calleth the contributions of the Church at Corinth their liberality, so by *the name of God* (now under consideration) is meant his works of creation and common providence, by which his glorious character is made known.

Certainly, *all thy name* cannot mean *the word*; for then the passage would read thus; *for thou hast magnified thy word above all thy word.* But if, by *all thy name* is meant creation and common providences, then the above passage would read thus, for *thou hast magnified, thy word, above all thy works* of creation, and common providence. This would make sense, and this it is humbly conceived, is the genuine meaning of the Psalmist.

We live in an unbelieving age, when many under-value the *word*, and extol nature, human philosophy, and the visible creation far above it. But while the infidel glories in nature and creation, as his superior book, the infinite God magnifieth the believer's bible far above them. And let not worms affect to despise that which the great Jehovah, so extolleth *above all his name*; as it appears he doth his *word*.

1. The Lord no where *speaketh* so honorably, of nature and creation, as he doth of his written *word*. When speaking of the heavens and earth, he saith, they shall wax old, pass away, and perish. And he calleth high feeling man in all his glory grass, and a fading flower. And how do such expressions, mortify the pride of man, and cast a dismal gloom on all the visible creation? But the Lord was never heard to speak after this sort of his *exalted word*. When speaking of the magnified word, he saith, it shall stand for ever, it shall not pass away, tho' all flesh shall fade and the heavens and earth be removed. And it is easy to see how, that in so speaking, the Lord doth magnify his *word*, far above the laws of nature, and all the material creation.

2. The Lord gives superior honor to his *word*, in that he doth at all events make it good. "Hath he spoken, and shall he not make it good?" Nations and individual, are wont to so under-value their word as to give it up, or suffer it to fail. It may be bought, or they will give it up in the day of temptation. And who ever selleth his word for gold, magnifieth gold above it. But the Lord hath such a value for his *word*, he cannot suffer it to fail either as to time, or in any other respect. He would see all this lower creation in flames, and stop every wheel in providence, before he would let a syllable of his *word* fail; yes, before he would delay its accomplishment a single second. The twelve legion of Angels were not sent, to relieve God's suffering Son, neither did Jesus ask for them, because a *fulfilling* of the scripture stood in the way. And who can hear Jesus testify, that "heaven and earth shall pass away, before one jot or tittle, of the law shall fail," and see the shining legions stand aloof from the suffering son of God, because the scripture stood in the way of their flying as

on the wings of a cherub for his relief; who can hear, and see all this, and not exclaim, O how doth God *magnify his word!*

3. The Lord *magnifieth his word* above creation, and providence, in this also, in that he directeth us to it, in order to know his will, and our duty, and not to them.

We cannot tell love, or hatred by common providence. Neither doth the Lord send us to creation and the laws of nature, in order to have our doubts solved, and to learn what we must do. But he saith, "to the law and to the testimony." To this men are sent as to the good old way; as to a light that shineth in a dark place, which is able unerringly to guide them in the path of wisdom and life. Jesus extolleth Moses and the prophets, above the testimony of one from the dead. In Deut. 13. the written *word* is magnified above the miracles of an idolater. And the apostle preferreth it to his, or the witness of an angel from heaven. A parent would bestow his greatest honor upon a book, in telling his children it was able to make them wise unto salvation. And in telling this wisdom was to be found in this book, and in no other, how would he magnify it, above all other books? And the Lord in sending men to his word, and to that only for wisdom unto salvation, doth honor it beyond expression; while creation, philosophy, dreams, the witness of one from the dead, look dark and insignificant before the *word*.

4. The Lord sheweth his peculiar regard for his *word*, in his promises and blessings bestowed on them who keep it, because of their obedience. Such are honored with the title of wise men. They abide in God's love, and have the life that now is, and that which is to come. But God hath never thus blessed any because they possess this world, or are versed in the laws of nature. But he will let the men of this world, the self-glorifying philosopher, with these visible heavens and earth, all perish together, in the great burning day. While, with eternal blessings, he will bless them who have delighted in his *word*. And how doth God in this magnify his *word* above all the things of time!

5. The Lord doth manifest his superior esteem for his *word* (and to esteem an object is to honor it) in destroying those who despise it, for their disobedience.

If the Lord did not esteem his *word* above the present world and its things, he would no sooner condemn us for neglecting it, than for being poor and destitute of natural philosophy. There are many who would prefer a philospher and and a rich man, to a Christian who was rich in faith. The reason is, such people magnify riches, and philosophy, more than the bible. But while the Lord neither praiseth men for being rich, and skilled in philosophy, nor condemneth them for the want of these things, yet for despising his *word*, the Lord esteemeth them foolish, threateneth to blow them away in the day of his anger like worthless chaff, and to burn them up with the tares.

6. The Lord bestoweth superior honor upon his *word* in granting it the special testimony of his Holy Spirit. We do not hear of the Spirit's being poured out on heathen lands though they were ever so eminent for their knowledge in natural things. But God first sent his *word* in the days of the apostles, and the Spirit was shed forth with the *word*. And

the Lord doth thus in all ages magnify the holy scriptures.

7. The Lord doth magnify his *word* above all the visible creation, in giving his son to die for the honor of his law.

Had the visible heavens and earth stood in the way of the sinner's salvation, God would have dissolved them, rather than have devoted up his son, to the death of the cross. But the Lord would not make his law, or his *word* void; rather than that this should be done, Jesus must die.

8. The Lord doth magnify his *word* above creation and providence, in making it the repository of all his unsearchable riches.

The king honors that city most in which he bestows his peculiar treasures. And the Lord doth honor the *word* with all the riches of his glory. In the *word* we have the glory of all the divine perfections, which he proclaimed to Moses at the rock. Here is the true light which abolisheth death, and bringeth to view eternal life. In the *word* we have all the graces of the Spirit, the pardon of sin, the true bread from heaven, satisfying waters, and all the good of the new covenant. And how do these and the like things, which pertain to the true riches, raise the value and glory of the scriptures? How insignificant is all the perishing bread of this world, to the true bread from heaven?

Now there are two reasons why the Lord doth thus *magnify his word* above all the things of time. The first is because the holy scriptures are most excellent.

Two things may be the work of God, and yet one of them far the most valuable. God is the author of the spirit of a beast as well as of the soul of man; yet the soul of man is of unspeakably more worth. And though the Lord is the author of the visible creation, as well as of the *word*, yet the *word* infinitely exceeds in value. And hence it is that God doth so magnify his *word*, not because he is partial, but because it is most excellent.

2. The Lord doth thus extol his *word* because it is of the greatest importance it should be magnified. All the moral glory of God, and all the real happiness of creatures depend upon it. A man may pull down his house, or part with his farm, and still support his moral character. And God may drown this world, or burn it, and be glorious still. But was he to undervalue his *word*, his moral glory must fall with it. And as the *word* is the rock on which Zion is built, so if the *word* is made void, the house of Zion must fall with it. Thus the glory of God, and his holy kingdom, which comprehendeth all the real good in the universe, depend on the *word's* being magnified. Hence it is that God doth thus magnify it. And how unlike to God must they be who despise and speak light of the scriptures, or leave them for the things of time, and the science of man? Certainly such were never born from above; for all who have the Spirit of God, will be like him in magnifying the *word*.

Again. How provoking to God, sinful, and hazardous it must be to make light of the *word!*

If we please, we may call a fruitful hill a barren heath; or call such a spot rocky and worthless. We may in many respects, use great freedom in talking about creation; and speak of it, as temporal and perishing. But every thing against the *word*, is against the

honor and life of God, and he that toucheth it, toucheth the apple of his eye.

Hence, let children, youth, and every one shun the seat and way of those who reject the divine testimony, which God took such care of, as to keep it in the ark, within the most holy place. But let all learn, by faith and practice, to magnify the holy scriptures, after the example of Jesus, who in his three-fold dreadful combat, used no other weapon, except, "it is written."

PHILOLOGUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESS'RS EDITORS,

THE words of the Apostle 1 Cor. xv. 19. "*If in this Life only we have hope in Christ, we are of all men most miserable*" are often brought forward by enquiring minds for explanation. They are doubtless liable to be misunderstood unless carefully attended to—and it is probable that sinners may have often drawn conclusions from them to confirm their prejudices against a life of religion, as being a painful and unhappy life and attended with more evils in the present world, than a life of sin. There are two constructions which are often put upon the words, both of which it is presumed are false, and if received, would be prejudicial to the cause of religion. One is, that Christians while in this life are in general the most unhappy and miserable of mankind—and that there is no motive to embrace and practise Christianity, except the retribution of a future state.

But this construction is inconsistent with the general tenor of scripture, and with fact and experience. The scriptures abundantly testify in favor of religion as it respects our happiness in the *present life*. They testify that "wisdom's ways are ways of pleasantness, and all her paths peace." That "godliness with contentment, is great gain—that it is profitable to all—having the promise of *the life that now is*, as well as that which is to come." It is inconsistent with these and numerous other passages of like import which might be cited, to suppose that Christians in general and in ordinary times, experience less real enjoyment or substantial happiness in the present life, than others. It is inconsistent also with fact, or the experience of Christians. The universal testimony of those who cordially embrace the gospel, is that they find a happiness in the knowledge, love and service of God which they never before experienced—and which, if they know their hearts, they would not relinquish, for all the joys, pleasures, and prosperity of this world—even tho' a refusal might expose them to the greatest persecutions and outward afflictions.

The other construction, or exposition given to these words, referred to above, is this; that they are to be understood as confined to the apostles and primitive Christians; or those who suffer similar afflictions and persecutions—and imply that such, so far as respects the present life, are *losers by religion*, and the most unhappy of mankind. But this idea, tho perhaps the most generally prevalent, is far from being according to the truth. The apostles and primitive Christians, and many in later periods have suffered peculiar afflictions and persecutions, from a wicked opposing and scoffing world.—But they enjoyed *that* in religion which supported them, and more than counterbalanced those evils. Agreeably to the words of Christ, John

16. 33. "These things have I spoken unto you, that in *me* ye might have *peace*. In the world ye shall have *tribulation*, but be of good *cheer*, I have overcome the world." As Christ here predicted, so it was in fact. In the world they had tribulation; as Christ had been despised and rejected of men, so they were despised for confessing him, and their name was cast out. They were persecuted—and suffered the loss of all things—yet in him they *had peace*. Such was their hope and confidence in Christ who had overcome the world, that they were of *good cheer*—they could rejoice, and even "*glory in tribulation*."

Therefore the apostle says, speaking of his sufferings and his consolations—"as sorrowful, yet *always rejoicing*"—and again "I am filled with comfort, I am exceeding joyful in all our tribulation"—"For *as the sufferings of Christ abound in us; so our Consolation also, aboundeth by Christ*"—Yea, it is represented by Christ, that those who cheerfully submit to persecution and temporal losses and sufferings for his sake shall be great *gainers*, even in the present life. Mark x. 29, 30. "Verily I say unto you, there is no man that hath left house or brethren or sisters, or father or mother, or wife or children or lands (i. e. has been deprived of or suffered the loss of these things, and submitted) for *my sake* and the gospel's—but he shall receive an hundred fold, *now, in this time*, houses and brethren and sisters and mothers and children and lands *with persecutions*—and in the world to come, eternal life."

Here Christ plainly declares that tho a person may suffer the loss of all external enjoyments, being distressed and persecuted for his sake, yet amidst all his losses and persecutions, he shall have such satisfaction, and inward peace and joy, by the gracious influences and comforts of God's spirit, and in the exercise of that benevolent affection by which he enters into, and enjoys all the happiness of others as will be an hundred fold advantage to him, in the present world. So that instead of being "of all men most miserable" the apostles and primitive Christians, and all who have suffered the loss of all things for Christ, in whatever age they may have lived, have enjoyed *an hundred fold more happiness*, even in the present life, than they would have enjoyed had they continued possessed of all those outward comforts of which they were deprived, and in a spirit of selfishness, had refused to part with them for Christ and his cause. But if we are not to understand the apostle as meaning to intimate, either that Christians in general, or the apostles and primitive Christians, who lived in times of persecution, and suffered most were on the whole, as to real happiness and enjoyment of mind, losers by Christianity, in the present life—what then, is the meaning of the words? An attention to the scope and subject of the apostle's reasoning in the chapter containing the words, will assist in answering this question. The subject upon which the apostle was treating, was the erroneous sentiment, embraced, or favored by some to whom he wrote, that there would be no resurrection from the dead nor any future state of retribution.

In order to confute this error he intimated in the first place the inconsistency of denying, or doubting of the resurrection of the dead, and yet admitting the resurrection of Christ, as it seems some of them did. "Now if Christ be preached that he rose from the dead, how say some among you,

that there is no reſurrection of the dead? For if there be no reſurrection of the dead, then is Chriſt not riſen." Taking it for granted therefore, that the doctrine of the reſurrection of the dead would be ſufficiently eſtabliſhed, if the reſurrection of Chriſt was proved, the apoſtle proceeded to ſupport this truth, by ſtating ſome of the conſequences which would follow from a denial of it. "If Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain—ye are yet in your ſins."

The apoſtle ſeems here to appeal to the conſciences and feelings of Chriſtians. As if he had ſaid—'If Chriſt is not riſen, then his promiſe has failed, and he is not the ſon of God—ſo that all our preaching that there is ſalvation in him, has been a vain thing, and has never been accompanied with a divine power and efficacy—your faith alſo, is a mere deluſion—It was not wrought by his ſpirit—You have never been brought out of darkneſs into light, by the goſpel, nor to a ſanctified and pardoned ſtate—but are yet in your ſins.' As the apoſtle knew that every real Chriſtian would be conſcious that all, or moſt of theſe conſequences were falſe, he rightly ſuppoſed that upon the leaſt reflection they would reject the ſentiment from which they flowed. But as this would be ſatisfactory to none but real Chriſtians, he proceeded to ſtate another conſequence, reſpecting which an appeal might be made to all—"Yea, and we are found *falſe witneſſes* of God; becauſe we have teſtified of God, that he raiſed up Chriſt; whom he raiſed not up if the dead riſe not."

It is evident that the apoſtles, and the great number of primitive Chriſtians mentioned in the fore part of this chapter, who teſtified that they had in ſuch a variety of inſtances ſeen, handled, and converſed with Chriſt after his reſurrection, could not be deceived. If Chriſt was not riſen, they were all falſe witneſſes and deceivers—which conſidering all circumſtances, and their ſelf-denial and ſufferings in the cauſe, is incredible to ſuppoſe, and abſolutely impoſſible. And it is conceived that the words under conſideration, were added to ſhow the unreaſonableneſs and abſurdity of ſuch a ſuppoſition. "If in this life only, we have hope in Chriſt, we are of all men moſt miſerable." The import of which is this—'If we are falſe witneſſes, and know that Chriſt is not riſen, and have no hope or expectation of any thing from him, or our profeſſing his name, except ſome temporal good to be obtained in this life, we are voluntarily making ourſelves the moſt miſerable of men—and acting the part of the higheſt folly and madneſs. For upon this ſuppoſition we have nothing *within* to ſupport us; and there is nothing to be expected from a future ſtate. We have not even the ſupport of a *deluſive* hope, whatever we may ſuppoſe that to be; for by the ſuppoſition, we know the whole to be an impoſture. —And yet we are, for Chriſt, plunging ourſelves into the greateſt evils and afflictions, and even jeoparding our lives—and many have already laid down their lives in ſupport of their teſtimony.' This then, in brief, is the ſcope of the apoſtle's reaſoning—If the dead riſe not, then Chriſt is not riſen—and if Chriſt is not riſen, then *your faith is vain*—we are *falſe witneſſes* and deceivers—and knowing this, we have nothing to ſupport us—no hope of any reward for our adherence to Chriſt, ex-

cept what we get in this life, and that is only *contempt, perſecution, poverty, wretchedneſs and death.* The concluſion which the apoſtle ſuppoſed would be drawn by every rational mind, is, that as theſe conſequences are falſe and abſurd, and abſolutely incredible, therefore the principle which leads to them is falſe and pernicious. If the preaching of the goſpel is not vain, but has been attended with a divine power and efficacy, and has bro't thouſands to love and embrace truth againſt which every feeling and bias of the natural heart is at enmity—If the faith of Chriſtians is not a vain thing, but flows from a divine principle by which they are enabled to overcome the world, and to glory in tribulation—And eſpecially, if the apoſtles and primtive Chriſtians who teſtified to the fact of Chriſt's reſurrection, were not falſe witneſſes and deceivers—to ſuppoſe which, would be to ſuppoſe that they voluntarily plunged into wretchedneſs, and deſigned to make themſelves "of all men moſt miſerable" both here, and hereafter—*then it will follow*, that Chriſt is ariſen, and is divine—That the ſcriptures alſo are divine, and every doctrine they contain, the truth—One of which, of very great importance, is, the reſurrection of the dead; that they who ſleep in Chriſt have not periſhed, but ſhall be raiſed, "every man in his own order: Chriſt the firſt fruits, afterward they that are Chriſt's, at his coming."

PHILOS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

ONE of your correſpondents has deſired an explanation of 1 Cor. xv. 29. *Elſe what ſhall they do who are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead.* If you think the following opinion, amongſt the great variety which have been advanced upon this obſcure paſſage of ſcripture, is worthy of conſideration, you are at liberty to publiſh it.

THE expreſſion *baptized for the dead* may fairly be read *baptized for the ſake*, or *on account of the dead.* Chriſtian baptiſm is baptiſm into the name of the Lord Jeſus Chriſt, this is baptiſm *for his ſake*, or *on his account.* The apoſtle is here vindicating the doctrine of the reſurrection againſt the cavils of profeſſed Chriſtians, who were ſo far perverted as to deny that doctrine. His argument appears to be this. All Chriſtians are baptized into the name of the Lord Jeſus, and you all profeſs to believe, that the rite of baptiſm, into his name, is divinely inſtituted, and eſſential in the ſcheme of Chriſtian doctrine. How then ſay ſome amongſt you that there is no reſurrection of the dead? For, if there be no reſurrection of the dead, then is Chriſt not riſen, and if Chriſt be not riſen, then is our preaching vain, your faith is alſo vain, your baptiſm, into the name of Chriſt, by which you received the name and character of Chriſtians, is vain; for in ſtead of your being baptized into the name of a divine perſon, the Lord of life, you are baptized into the name of a dead man, who, ſo far from being able to help and ſave you, muſt, on your principles, forever remain himſelf under the dominion of death. Such opinions then are utterly inconſiſtent with the Chriſtian profeſſion and hope. This reaſoning, it is conceived, muſt, with ſuch as had not renounced

their Christian profession, be wholly conclusive.

But to this it may be objected, that the apostle's language most naturally applies to certain individuals only; what shall *they* do, &c. and not to Christians generally, as this construction supposes; but I appeal to the reader, whether it offers any violence to the words to apply them to all baptized Christians. What shall *they*, or *all such* do, who are baptized for the dead? The application is not necessarily limited by force of the term itself; its extent then must be determined by the scope of the apostle's reasoning. Again

It may be objected, that the Greek word translated *dead* is plural; and so it cannot refer to an individual, or to Jesus Christ alone.

But there seems not to be much weight in this objection. The words, though in the interrogatory form, contain this general proposition. They who are baptized for the dead, are baptized in vain, or to no purpose. This, in the form of a general proposition, is true of all the dead, but it is true also of any of the dead in particular. No mode of reasoning is more common or more legitimate than that from generals to particulars. A Marcionite, who had been baptized in the name of a dead relation, might be very pertinently told, in the form of a general proposition, that a person could derive no advantage from being baptized for the dead, if the dead rise not; and if he saw the truth of the general proposition, nothing more could be necessary to be said, to convince him of his error in the existing particular case. And I see no reason why the same general proposition might not, with equal pertinence, be urged to convince any baptized Christian, who should deny the doctrine of the resurrection, of the inutility, on his principles, of his baptism in the name of the Lord Jesus.

OMICRON.

An account of a work of divine grace, in a revival of religion, in the town of WINTHROP, *District of* MAINE, *in the years* 1799 *and* 1800, *communicated to the Editors by the Rev.* JONATHAN BELDEN *of that town.*

GENTLEMEN,

WE read your excellent, instructive, Evangelical Magazine. The accounts in it of serious enquiry, and religious reformation, in various parts of our land are interesting. Revivals of piety are indicative of the distinguishing mercy and goodness of God, towards an apostate world. When sinners return to God, and become the heirs of his grace, angels rejoice, and all heaven is glad. "There is joy in heaven, over one sinner that repenteth." Wherever there is a revival of religion, the peace and blessedness of some immortal souls are secured for eternity. It is hoped the following brief account of a work of God's holy Spirit, in a revival of religion in this place, will be pleasing to the Editors, and conduce to gladden the hearts of your pious readers.

IN the month of October 1799, I came a licensed candidate, for the work of the ministry, into this town, the situation of which was truly deplorable in regard to religion, as is the case, with reference to many towns in this vicinity at present. Here was no steady sabbath-worship. Here was a divided people, neglect of religion, prophaned sabbaths, corrupt sentiments, forgetfulness of God, and a general unconcern about the sal-

vation of the soul. The inhabitants in general were secure in sin. Infidelity prevailed; and few were heard to enquire, "What must I do to be saved?" Innovators in religion, met with reception; the doctrines of grace, were discountenanced; the general aspect of things was gloomy; a dark cloud was suspended over the town; impieties abounded; God's goodness was unheeded; and his mercy unasked.

The first sabbath in Nov. 1799, was a day distinguished, for a general solemnity, in our congregation. The people seemed attentive to hear the gospel dispensed. A general awe was visible on their minds. Sacred, awful truths seemed by some to be felt. One woman became convinced of her sin and misery. She found no more peace of mind, until, being made sensible of her ruined state, and her perfect dependance on the sovereign, electing grace of God, she hopefully received the Saviour. At this time serious enquiry began to be made; and heavenly and divine realities began to be attended to. Here and there one enquired, "Is there any thing in religion, besides the external forms? Is not vital experimental godliness, something more than mere pretence?" A spirit of grace and of supplication was poured out upon the pious few. The beginning of a reformation was evident. The sabbath became an interesting and important day. Before this, it had been devoted to *visits, relaxation* and *mirth*. Pains were now taken to appear in the *Sanctuary*. Instructions were unusually heeded. *Eternal* concerns occupied individual attention. *Infidelity* looked on, and wondered. Eternal misery was feared, and the throne of mercy addressed. But God manifested by his spirit, that some sinners were to be snatched from deserved wrath, and made the *trophies* of *sovereign, victorious* grace. As a consequence of the outpouring of the divine spirit, a goodly number of every age, sex, and character have found consolation in the things of religion, and are anticipating, we trust on a right foundation, celestial blessedness beyond the grave. May the number be increased; reformation still be carried on; prayerless families and prayerless persons, see their danger; and become converted unto God!

Some observations relative to the feelings and exercises, of those who have come to an understanding of their deplorable condition, it may be proper to notice. While under conviction, they have been brought to realize the *total depravity* of the heart; and their pain of mind has been exquisite. They would often ask, "*What must I do to be saved? Where shall I look for help? How escape the misery I deserve?*" The idea of being exposed to misery greatly affected them. They could not lie down to rest, without a fearful *apprehension* of awaking in misery. The thoughts of eternity filled them with pain. Their language would often be, *where have I been? What have I been doing?* How have I misimproved holy time, God's word, and providences? They complained of a heart *opposed* to *God*, to his *law*, his *government*, his *Son* and all *good people*. They felt opposed to the doctrines of grace. They could not endure the thought of being wholly dependant on sovereign mercy, for salvation. They esteemed God's law severe, his ways unjust and unequal. It is hardly possible to express their aversion to divine sovereignty, and free grace. The very idea provo-

ked them. At the same time, they were sensible that no arguments could induce them to receive the gospel of life. Lay before them the willingness of God to shew them mercy, the sufficiency of Christ's righteousness, his calls, invitations and remonstrances, the arguments drawn from the unreasonableness of sin, the pleasures of piety, the shortness of human life, the certainty of death, the solemnity of the grave, the rewards of righteousness, the everlasting misery of the ungodly, and still they would remain opposed, and despise the way of life. Notwithstanding this, they were sensible, that unless God, interposed for their deliverance, their final misery was certain. While laboring under the terrors of the law often would they say, my hard heart will land me in hell. O my soul how miserable! All heaven is against me! In conversation, sometimes they would say, I am about determined no more to attend public worship, it will only aggravate my condemnation. Their obstinacy and opposition were more conspicuous, when God appeared for others, and converted their hearts to the truth. In such cases, they would raise a thousand objections. Like sinners of old, their language would be, "The way of the Lord is not equal." Still they felt and acknowledged that they had forfeited the mercy and favour of God, and that their hearts were stubbornly opposed to the way of salvation by Jesus Christ.

What is worthy of remark, every rising of heart against God, Christ and salvation, was followed with the most painful remonstrances of conscience for having opposed the ways of God; who, their reason and understanding taught them, was worthy of supreme regard and praise. The persons who hope that their sins are pardoned, are very diffident; but at times think they can rejoice in the following truths: That there is one eternal, self-existent, almighty, and glorious first cause of all things. They are pleased that he acts as *Supreme*. They see this good and holy being manifested in every object around them. O how willing were they to speak forth his praise, as holy, just, and good; as blessed forever more. It gave them joy that all things were in his hands. His *government* was the government of their choice. They rejoiced that he could glorify himself; and they wondered why they had not been praising God for his excellent greatness and glory, and his universal government. They seemed to say in their hearts, "The Lord reigneth let the earth rejoice, let the multitude of isles be glad thereof." That God should reign in the most sovereign manner, they esteemed reasonable, & that all things should be at his divine and gracious dispofal: in this connexion, they saw his law to be holy, just and good, perfectly right and glorious, in requiring the supreme affection of the human soul. Christ appeared glorious in having died to magnify the law and make it honorable, and in supporting God's divine government, salvation in a sovereign way how precious! In this way God gets all the glory while man is made happy.

One effect of this revival has been an attention to the important duty of family religion. In many families where God was wholly disregarded, the morning and evening sacrifice is now regularly paid. The time also of many, which was formerly spent in the ways of sin, and in the vanities of life, is now spent in pleading the divine promises in behalf of the church; and

in supplicating the outpouring of the spirit to awaken, convince, and renew the hearts of sinners. And many find by their own experience that to serve God is delightful and a prayerful life pleasant.

I am, Gentlemen,
with much respect,
yours, &c.
JONATHAN BELDEN.

Sketches of the character, life and death of the Rev. SAMUEL BUELL, D. D. late pastor of the Church, at East-Hampton, on LONG-ISLAND.

[Continued from page 151.]

GREAT and distinguished as were the fidelity, diligence and zeal of Doctor Buell, his success was still more extraordinary. To display his adorable sovereignty, and exclude all glorying in men or means, it pleased God to suspend, in a great measure, the special influences of his Spirit from his people, for a number of the first years of his ministry. His labors, which elsewhere had proved so signally efficacious for the conviction of sinners and their conversion, seemed here to be without effect. But he was afterwards more signally owned as a minister of spiritual good, to his own people, than he had ever been to others.

Under his ministry, there were three particular seasons of the great and remarkable effusion of the spirit of God. The first, which was the most signal, took place in the year 1764. This revival of religion, accompanied with great power, extended thro all parts of the congregation. The whole town was deeply impressed; and the the attention of all was, in a most solemn manner, arrested to the affairs of their salvation. The word preached abundantly by the Doctor himself, and many other ministers, from various parts of the country, was attended with the most surprising effects—and multitudes were hopefully converted. There were added to the Church, at one time, no less than ninety nine persons, all credibly professing saving grace; besides many, who afterwards and before joined themselves to the Lord. And such were the blessed fruits of this revival that the multitude of them that believed were of one heart and as it were, had all things common. The two other seasons were less extraordinary, but still remarkable. The convictions of multitudes were strong and powerful; and many hopeful subjects of salvation were added to the church. These times of refreshing from the presence of the Lord took place, the one in 1785, and the other in 1791, and in both there was great spiritual joy, thro the town. Before and between these remarkable periods, his ministry was not without effect; but, from time to time, sinners were bro't home to God and saints were greatly refreshed, strengthened and animated in the divine life. So that to a very large proportion of his congregation he was a spiritual father.

After what has been said, it will be presumed that Doctor Buell was happy in his people. This was indeed the case. He possessed their confidence in a high degree. They were at peace among themselves, and he was among them without fear.

In the revolutionary war, when the Island fell into the hands of the enemy, (1776) and many were flying from it, he tho't it his duty to continue with his people; and his prudent and vigorous exertions were highly beneficial, not only to them, but the neighboring towns.

He faithfully improved his utmoſt influence in favor of the oppreſſed, and often with ſucceſs. By his inſtrumentality many impoſſible demands of the enemy were recalled, and many rigorous ones abated. Such was his activity, in theſe reſpects, as often ſubjected him to the reſentment of the inferior officers and ſoldiers; and more than once imminently endangered his life. In no period was he, perhaps, more uſeful, than the preſent. In temporal as well as ſpiritual things, he was the father of his people, and the care of all the churches lay upon him, as there was but one miniſter, within forty miles of him, able to do ſervice, and he, thro the infirmities of age, was confined to his own congregation.

Doctor Buell's attention to the cauſe of Zion was not confined to his own people. He had a tender concern for the intereſts of the church, at large. He deeply felt the importance of maintaining union among the churches. He was a Preſbyterian, and punctual in attending preſbyterial meetings, even in his advanced age; and in this, as well as other reſpects, was highly uſeful. The mildneſs of his temper, the ſtrength of his judgment, and his high reputation for uprightneſs and piety, rendered him of eminent uſe in accommodating differences in the churches.

He was known and reſpected abroad. His publications were fourteen ſermons, preached upon particular important ſubjects and occaſions, and a narrative of the work of God, among his own people, in 1764. They are an expreſſion of a ſtrong mind, and ardent piety; and have been read, with pleaſure and advantage, by the lovers of experimental religion. As a mark of the public eſteem he received, in the year 1791, the degree of Doctor of Divinity, from Dartmouth College.

As to Doctor Buell's more private character, he poſſeſſed a very happy natural diſpoſition. His genius was uncommonly ſprightly, and he was eminently formed for activity in his day and generation. This appears thro his whole life, and conſtitutes a prominent feature, in his character. "Whatever his hand found to do he did it with his might." Theſe qualities were highly improved, and happily directed by the laws of Chriſtianity. Of Chriſtian graces and duties he was a pattern to the flock over which the Holy Ghoſt had made him overſeer. His heart being enlarged by divine grace, he was diſtinguiſhed for public ſpirit. His ears were open to the cries of the poor, and the demands of the public good, in church and ſtate. Of this, as well as his love to ſcience, Clinton Academy, in Eaſt-Hampton, is a monument. Of that inſtitution he was the father and patron. He was no leſs diſtinguiſhed for Chriſtian moderation, and ſelf-government. His appetites and paſſions were happily ſubjected to the laws of reaſon, and the goſpel of Chriſt. Of his having excelled in this reſpect, were there no other evidence, the candor, ſerene cheerfulneſs and equanimity, which he eminently retained to the laſt of his days, would be a decided proof. He was much of the Gentleman as well as Chriſtian—poſſeſſed a large fund of improving and entertaining anecdotes, and his company was inſtructive and pleaſing to perſons of every age. In his various relations, as huſband, parent, maſter, friend and neighbour, he was peculiarly affectionate and happy. His houſe was a manſion of hoſpitality, and no man received and enjoyed his

friends with greater cheerfulneſs and pleaſure.

But in no reſpect was Doctor Buell more diſtinguiſhed, than for a ſpirit of devotion. He always entertained a high opinion of the power and efficacy of prayer. As he was abundant in exciting others to abound in this rational, profitable and delightful exerciſe, ſo he abounded in it himſelf. He entertained a deep habitual ſenſe of his dependence upon God for every bleſſing; and was diſpoſed to acknowledge and truſt in him, under all the changing circumſtances of life. Thus, in the manuſcript ſermon, preached upon the death of his firſt wife, after enumerating the changes in his family, he adds "I hope your candor will not deem it oſtentation for me to ſay, that my comforts were received with prayer, praiſe, and the joy of trembling, and have been parted with (however nature might oppoſe) with prayer, ſubmiſſion, and, at laſt, praiſe." A praying frame he always conſidered as a very neceſſary part of preparation for the ſanctuary, without which, the exerciſes of the pulpit, which were commonly his delight and life, were burdenſome.

Soon after his ſettlement at Eaſt-Hampton he married Miſs Jeruſha Meacham daughter of the Rev. Joſeph Meacham, of Coventry; with whom he lived about twelve years. After her death he contracted a ſecond marriage with Miſs Mary Mulford, daughter of Mr. Eliſha Mulford of Eaſt-Hampton; with whom he lived twenty-two years. And after her death, he ſtill contracted a third marriage with Miſs Mary Miller, daughter of Mr. Jeremiah Miller of Eaſt-Hampton, who ſurvives him.

Doctor Buell was, perhaps, as much diſtinguiſhed for the manner in which he ſuffered, as for the manner in which he did the will of God. As the joys, ſo the ſorrows, of his life, were great and peculiar—He was the ſubject of many ſore bereavements. In addition to the loſs of two wives, in both of whom he was very happy, he was called to bury eight children, which, in connexion with four ſervants, made the deaths in his family no leſs than fourteen. Under theſe bereavements, ſome of which were in the higheſt degree affecting, he diſplayed the moſt exemplary Chriſtian fortitude. By faith he eyed the hand of God and was ſubmiſſive. His perſonal ſorrows did not interrupt the duties of his public miniſtry. It appears to have been his practice to preach upon the occaſion of the deaths, which took place in his family, laboring to improve them for the benefit of his people. Two of his ſermons, on theſe occaſions, he publiſhed, in which may be ſeen the ſweet compoſure of mind and reſignation of ſpirit, which were common with him, in ſuch ſeaſons.*

He was favored with uncom-

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* The one upon the death of his daughter, Mrs. Conkling, a woman of diſtinguiſhed accompliſhments, and eminent piety, who died Feb. 1782. Some account of her character, life and death is annexed to the ſermon. The other upon the death of an only ſon named Samuel, who died of the ſmall pox Feb. 1787, aged 16 years. He was a youth of excellent parts, and true piety—had made conſiderable advances in his claſſical education, and the Doctor juſtly indulged raiſed hopes of him not only as to the ſupport of his name and family, but as his ſucceſſor in the miniſtry. Memoirs of his life and death are to be ſeen at the end of the ſermon.

mon health of body, and soundness of mind, to the last of his day. To this the strict rules of temperance, which he always observed, without doubt, very much contributed. The day he was eighty years old, he rode fourteen miles, preached, and returned home at evening. It was his prayer that he might not outlive his usefulness; and it was signally answered. He preached the sabbath but one before his death. His last illness was short, and tho' severe, left him in the full possession of his reason. This was manifested in the justness and propriety, of the exhortations and advices, which he administered to those who were about him. In his last hours he was favored with the sensible supports and consolations of that gospel which he had so long and with such glorious success preached to others. The more particular state of his mind, in this solemn extremity, may be seen in the following extract of the sermon preached upon the occasion of his death. "He said that his mind was in perfect peace, and seemed never to have enjoyed a more triumphant faith. He appeared to have impressions upon his mind concerning the glory of the Church as hastening on, which he wished to communicate, but could not for want of strength. He desired also to speak much to those about him, upon the subject of having an interest in Christ, the importance of which, as it then appeared to him, he said, was unutterable. He had no desires to recover, but to depart, and be with Christ. He viewed himself, he said, as now passing Jordan's flood, and within a step, as it were, of the promised land; and the tho't of returning again into the wilderness, was painful to him. When asked, at one time, concerning the state of his mind, he requested his friends, in order to obtain it, to read the 17th chapter of John, repeating several times the 24th ver. "Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." Toward the last, he repeatedly observed that he felt all earthly connexions to be dissolved; and his soul appeared to be drawn with such strength and pleasure, to the glorious world of light, that he could not bear to be interrupted by the assiduities of his friends, who were seeking to administer to his perishing dust—frequently putting them aside with one hand, whilst the other was raised to heaven, where his eyes and his soul were fixed. And in this happy frame he continued, till the progress of his disorder wholly deprived him of the power of speech." On Thursday, July 19, 1798, he obtained his release from the cares and sorrows of mortality, and entered, as we have the fullest reason to believe, into the joys of his Lord.

His funeral was attended, the next day, by the neighboring ministers, his own congregation, and a numerous concourse of people from the adjacent towns, with the most solemn decency and respect.

Thus lived, and thus died, this eminent servant of Christ. May the wide breach made upon Zion, in his removal, be mercifully repaired, others be raised up in his excellent Spirit; and the church to the latest generation be blest with a succession of ministers, thus faithful and diligent, powerful and successful.

Letter from a respectable Physician in Connecticut, to his sister in a distant State.

IT has often been the case, that after I have had an interview with my friends, I have exceedingly regretted that the great things of religion have made little or no part of our conversation. And although I have often resolved that I would better improve future opportunities, yet have too generally found that a multiplicity of other concerns, together with a criminal backwardness to introduce those glorious subjects, have made subsequent visits as unprofitable as the former.

As it is very uncertain whether we shall ever again meet in this world, and even if we should, it is to be feared that things of little importance might as heretofore too much supersede religious conversation; I now embrace a favorable opportunity to write to you, hoping it may be a means of stirring up both our minds to more diligence, watchfulness and prayer, especially at this time; in these days of the deception of the unclean Spirits, which have evidently gone forth into the whole earth, to gather the nations to the battle of that great day of God Almighty.

I believe that all understanding Christians are agreed, that the present is the time of which God has so abundantly warned his church in his word; the time in which he has told us there should be scoffers, murmurers and complainers walking after their own lusts; those perilous times, or perhaps the beginning of them, when there shall be proud blasphemers, despisers of those that are good; when men will not endure sound doctrines, but will privily bring in damnable heresies; and although they may have a form of Godliness, will deny the power; and when artful and powerful deceivers shall arise, so that if it were possible, they would deceive the very Elect.

And how important is it, that all who profess friendship to Christ should be on their guard; that they should watch and keep their garments, lest they also be found naked; that they should not believe every Spirit, but try the Spirits whether they be of God; that they should beware of dogs, of wolves in sheeps cloathing; that they should mark the men that make divisions, and avoid both their corrupt sentiments and practices. And especially how infinitely important does this appear, when we reflect that there is no neutral station; but all who are not found among the followers of the Lamb, clothed in fine linen, white and clean; all who are not called, and chosen, and faithful, will be found among those that make war with him.

Happy indeed would it be if none but professed enemies to the Christian religion were to be found in arms against heaven. Instead of this, it appears that some of the most hurtful adversaries to Christ and his church, are to be found among those that make high professions of friendship.

There is one position that I conceive will not be controverted; and that is, a man cannot be a friend to God, and at the same time disapprove of his law or government; we cannot be friendly to Christ while we oppose the doctrines and precepts of the gospel. But that these doctrines are opposed, and God's universal government disputed and objected to, by multitudes, and even by many pro-

fessors, is beyond contradiction. How many objections are there to the sovereignty of God; that he will have mercy on whom he will, and whom he will he hardeneth. How much fault with the doctrine of the decrees, or particular election; that God should from eternity designate the objects of his mercy, give a certain number to Christ, and determine to leave the rest to perish, and that he should not be influenced in this choice by any thing foreseen in the character of the Elect; but wholly from motives within himself; even so, for so it seemed good in his sight. How much is said against the doctrine of total depravity; that mankind without the new birth, are totally destitute of holiness; that they are only evil; and determined enemies to God. And how much pains is there taken to explain away the new birth, and make it mean nothing more than a little external reformation; something effected by the sinner, without any supernatural change of heart.

How much opposition to the doctrine that God is not pleased with any thing short of true love.—That nothing which the unregenerate do, or can do, has any influence in moving God to show them mercy; but that God looks upon all their duties (as they call them) abominable hypocrisy, and deserving everlasting wrath.—And how much is said against the doctrine, that it is the immediate and indispensible duty of every sinner to love God with his whole soul—that he can have no excuse for neglecting gospel repentance and faith a single moment—and that while he neglects this, let him do ever so much else, he is going away from God, rejecting the offers of life, and becoming more and more deserving of eternal destruction.

How much cavilling is there against the doctrine of absolute and entire dependence—that we have no claim on mercy, and that it is impossible for us to lay God under the least obligation to help us; but that we lie entirely at his sovereign mercy, and that he will save or destroy us as shall be most for his glory.

Now every one that has read the bible with attention must know that it is full of these doctrines, and that they are there much insisted on as essential to be not only believed but loved, and yet it is as well known that they are much spoken against.

It is difficult to find out what mankind would have. God at first put the human race under a law that is certainly unobjectionable; that requires nothing of us but what is most reasonable that we should perform—it requires that we love him with our whole strength, and yield perfect obedience to him—and is he not worthy of our love?—Is he not deserving of our obedience?—This law we have violated, and consequently fallen under the curse; and we cannot reasonably object to its execution—and the law can not be given up short of God's denying himself. And what can be done? what has been done? or rather what has not been done? God has so loved the world, as to give his only begotten Son to die, that whosoever believeth on him might not perish, but have eternal life. The gospel is proclaimed; and all invited to partake of its salvation. But what now?—how is the gospel provision treated by us?—what reception has Christ, and all his glorious offers met with from the world?—Why, they all make light of it—they with one consent make excuse—and unless some-

thing more is done, there is not one of the human race but what will suffer eternal damnation, rather than embrace the salvation of the gospel—now what can be done? what in heaven or earth, can help such miserable, obstinate wretches? Surely nothing but sovereign mercy.—Nothing but free grace.—Nothing short of everlasting electing love.

God has actually brought this into view; and what has been the consequence?—the consequence is, it has set the world in a rage. Every thing is said against it; and against those that preach it; and God is accused of partiality and injustice, and while Jesus Christ in view of the subject, breaks out into a holy rapture, and thanks his heavenly father on this account; and angels rejoice;—this world is filled with complaints. O the amazing ingratitude, stupidity and wickedness of the selfish heart.

It would be impossible to enumerate all the objections which are made to the doctrines which have been mentioned. It is often said, they destroy free agency; but we all feel that we act freely notwithstanding; without any force against our wills, and God certainly considers it in this light, and will treat us accordingly. It is said also, if these doctrines are believed, it will prevent all exertions to escape future wrath, and obtain heaven. And why is not the same objection urged against striving for the good things of this life?—they apply equally in this case. But who ever heard any object against sowing and planting, or employing a Physician in a dangerous sickness, on the ground, that it depended entirely on the immutable counsels of God whether he should have a crop or recover from his disease. The fact is, temporal food, and bodily health, are considered of too much importance to be neglected on such a frivolous excuse; and we always find that where there are any just apprehensions of the importance of fleeing from the wrath to come, we hear no more of this objection.

Some say, that they are at best, unprofitable doctrines; and therefore though true, ought not to be preached—.Now this is certainly charging God foolishly. God has revealed such things to us as he thought best; and is it not very extraordinary that we should undertake to say he has made a mistake; and taught us things in which we had no concern. But these, and many more, are objections that were never made by the humble penitent, and never will be; the repenting publican and the prodigal never thought of them. But they were invented entirely, through the pride and obstinacy of the carnal heart; and are persisted in from a total blindness to our real situation.

The fact is, we are sick, even to death; while we think that little or nothing ails us; as poor as the curse of God's law can make us; and yet feel important, and rich, and well able to take care of ourselves. Dead in trespasses and sins; and yet greatly disturbed with even the mention of sovereign mercy.

And it is clearly the case, that opposition to these great and glorious gospel doctrines, and indeed to the gospel itself, is the parting point, where most of the errors and numerous separations of the present day begin.

Hence we see such violent opposition to a regular support of gospel ministers, and multitudes obtruding themselves into the ministry, that have never been consecrated to that work according to the word of God.

Hence we hear so much against the doctrine of the saints perseverance. The ordinance of baptism is disregarded by many; the holy sabbath given up; family prayer discarded, and the worship of the sanctuary neglected. And hence Arminianism, Universalism, Infidelity and Atheism, together with all the unscriptural errors and practices of this ungodly world.

But I must conclude, earnestly praying, that God of his sovereign mercy, would guide us into all truth; make us faithful to do his will; give us all that grace and strength which we need; grant that we may manifest our love to him by keeping his commandments, and that he would glorify his grace in our salvation; that he would dispel the thickening cloud of error and confusion of the present day, and fill the earth with his glory through Jesus Christ.

Begging your prayers for me, I subscribe myself yours, &c.

MESS'RS. EDITORS,

THE following remarks and facts, illustrative, of, the danger of adopting false principles of religion, you will please to insert in your useful Magazine, if you judge it will be beneficial to your readers.

THE tendency of any doctrine goes far toward proving whether it be according to the gospel or not. God is a God of holiness and cannot encourage wickedness—the Bible is a holy book—and the salvation which it proposes is a holy salvation. All its doctrines tend to lay restraint on the passions of men. The doctrine of universal salvation tends to take off those restraints and to open the floodgates of iniquity. It therefore proves itself not of God.

There is a young man of my acquaintance who was once amiable and promising, regular in his life and conversation, and steady in attending on public worship. A few years ago he embraced the doctrine of universal salvation—since which he appears to be totally changed. He is no longer the amiable and steady young man that he formerly was. He has become ferocious in his manners—profane—contentious—so that his family and neighbours often feel the effects of his contentious spirit. He has thrown off all appearance of respect to religion, and lives in the total neglect of public religious worship. I have often endeavoured to convince him of his errors from scripture arguments, but in vain. In a late conversation, I argued with him on the tendency of the doctrines he had embraced. I referred him to his former course of life and to his present conduct, and asked whether he did not think his sentiments tended to make him relax the duties of religion, and pursue vicious courses, and whether he did not feel more easy to neglect duty and commit sin now, seeing he hoped in this way to go to Heaven at last, than he formerly did? He ingenuously confessed to me that he did—that he used to have, some trouble of conscience about these things, but now he had got in a great measure relieved. I then asked him, whether that could be a doctrine of Jesus which in its effects was so pernicious and tended to the destruction of moral virtue? He was greatly confounded—but still it was a doctrine so consonant to his feelings and wishes that he could not give it up and consent to receive a holy salvation. He is in the hands of a sovereign God, who is able to bring him off from this dangerous

and pernicious error—and in his hands we must leave him.

As principles like these will not do to live by, so they, will not do to die by. However they may flatter the secure sinner, and ease a guilty conscience in health and prosperity, they will be a poor support in a dying hour when the sinner feels himself just about to appear in the presence of a holy God.

I have been acquainted with another person, who died a few years since, who in health disbelieved the divinity of Christ and believed that all men will be saved. He was a person who was very fond of disputing. I saw him when in health and had frequent disputes with him on these subjects. I told him that tho he might be satisfied with his scheme in health, it would fail him in the near view of death. He had a few months before been very sick. I reminded him of his sickness, and asked him whether he was then satisfied with his principles and was willing to die by them. He said he was not but was much distressed in his mind, lest they should not prove true. I asked him whether it was safe trusting to a scheme, which would not support him in the time when he most needed support? He acknowledged it was not, but added he was not so well confirmed in his sentiments then as he had since been, but now he was willing to die by them. I told him it was altogether probable he would change his mind when he came to look death in the face—and that as he had made one trial and found no comfort in the principles he had embraced, he would act a wise part to renounce them, and endeavor to fix his hopes on a more firm basis. He still persisted in his error. Soon after this he was visited with sickness during which time I frequently saw him. His confidence was shaken. He said that tho he had felt confirmed in the doctrine of universal salvation, yet now he began to fear he was in an error. As his disease encreased his fears were more alarmed. He now did not find that evidence in support of his doctrine which he thought he did before—conscience was alarmed—the character of a holy God came into view—his confidence was gone and with it his hope of divine mercy. He frequently asked with apparent earnest solicitude "what can I do? I must relinquish the hope of all mankind being saved, and as I have never become holy, but depended on being saved in my sins, I can have no hope of the mercy of God. As for Jesus Christ I know him not and cannot believe his divinity—and therefore cannot embrace him as God-man mediator. I can hope only in God's mercy without regard to an atonement." He was told that God displayed his mercy in saving sinners, only through Jesus Christ as the great atoning sacrifice, and that out of Christ he was a consuming fire. He then said he could have no hope. "But O, said he, whither shall I fly, or what can I do?" He was indeed a most pitiable object—His eyes seemed to roll in anguish, terror took hold upon him, the view of a holy God filled him with distress, he kept calling on all about him for help, his strength failed, but his fears became greater and greater without any sensible alteration until he expired.

I shall only add, it is a miserable scheme of doctrine which encourages a sinful life and will yield no rational comfort in the solemn hour of death.

The above descriptions are not fictitious, but realities. I choose to conceal their names and my own, out of tenderness to the surviving friends, but am willing the facts be published in hope they may serve as a beacon to warn others of the danger of such erroneous sentiments.

Oh, that sinners might tremble at the thought of embracing such pernicious principles. Let them admit nothing into their scheme of religion which will not encourage a holy life and yield peace in the hour of death. There is no necessity of flying to such vain refuges if they are willing to lay aside their sins and become holy. And the scriptures of truth assure us that *without holiness no man shall see the Lord.*

Letters concerning conference meetings.

LETTER I.

From Præco to the Editors.

Connecticut, Oct. 18, 1800.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Rev. Brethren,

UNDER proper regulations, I have always been in favor of what we commonly term, conference meetings. However some may stigmatize them as enthusiastic, being righteous over much, or as night meetings, as tho' it were lawful and commendable to keep unseasonable hours for the purposes of carnal mirth, but wrong to keep even seasonable hours for the worship of God; yet I have ever viewed them as perfectly agreeable to the tenor of scripture and the spirit of Christianity. In ancient times, we read that "those who feared the Lord spake often one to another," &c. Where two or three shall meet together, in the name of Christ, the glorious Immanuel hath promised his presence. Those who are united in the same blessed God and Saviour, who are influenced by the same spirit, who have one common enemy to oppose and the same grand interest to pursue, and who firmly expect all to dwell in the same holy and happy society forever; must necessarily take peculiar delight in religious, social intercourse. Such meetings, when conducted in that manner which becometh the worshippers of the God of order, are happily calculated to increase divine knowledge, to quicken and animate, to support and comfort, and in a word, to ripen for glory. With these views, when in different stages of my ministry, it hath pleased the father of mercies, in some small measure, to revive his work among us, I have thought it my duty to encourage them and to attend them myself, when circumstances would permit.

I have for more than a year past attended them weekly, and both experienced and seen, I humbly trust, their beneficial effects. Of late, fearing it would be too much for the state of my health, and apprehending the attention which might be termed special was declining, I intimated that the meetings would probably soon be discontinued.

The two following letters were since handed me. The first is from a young woman a constant attendant who hopefully became a subject of religion a few years since. The other is from a single woman in a different part of the parish, where there hath been some special attention of late, who appears to have the cause of Zion at heart.

If you find room in your Mag-

azine and judge the publication of them may tend to encourage both miniſters and people to perſevere in improving every convenient opportunity of communicating and receiving religious knowledge, they are at your ſervice.

Rejoicing in the proſpect of the extenſive utility of your evangelical repoſitory, permit me to ſubſcribe myſelf, Rev. Gentlemen,

Your affectionate brother,

PRÆCO.

LETTER II.

From Serena to her Paſtor.

Monday evening Oct. 13, 1800.

I Hope Sir, there are none of the youth who attend your ſabbath evening lectures, that are entirely inſenſible of the privilege they enjoy, and of their obligations to you for the pains you take to inſtruct them in the *beſt things*—I truſt there are at leaſt a few who are not wholly deaf to your pious admonitions, and who feel, in ſome good degree, the force and propriety of them. But whatever return you may meet from *us*, ſure I am that your care and pains ſhall not fail of an ample reward.—And ſhould the ſeed, which you are now implanting in our minds, appear at preſent to produce no good fruit, yet perhaps hereafter it may ſpring and flouriſh, when your lips ſhall be ſealed in death and your body mouldering in the tomb.

Never can I ſufficiently render that tribute of gratitude I owe to the great author of all mercies, for the innumerable advantages I enjoy for obtaining religious inſtruction. Should I at laſt fall ſhort of the *One thing needful*, ſhould I not follow the example of the amiable, the pious Mary, who choſe that *good part*, how aggravated! O how unhappy! I beg your prayers, dear Sir, that I may not only be a hearer, but a *doer* of the word; that I may not be of that generation who are pure in their own eyes, yet are not cleanſed. There is ſo much oppoſition in my heart, that I find it much eaſier to ſpeak well of religion than to act at all times agreeable to its precepts. The power of the God of this world is at preſent very great. O that I may put my whole dependance upon him, who is the ſtrength of all thoſe who put their truſt in him! If I have allowed my pen too much liberty, be pleaſed, Sir, to pardon and believe me at all times,

Your ſincere and affectionate friend,

SERENA.

LETTER III.

From Serena to her Paſtor.

Oct. 16, 1800.

Honored and worthy Paſtor,

SINCE our glorious Immanuel condeſcended to viſit the people in this vicinity, there has been a great, an amazing alteration, eſpecially among thoſe who have attended the meetings. I muſt charitably hope, that a conſiderable number have reſigned themſelves up into the hands of a merciful God, and may be ſtiled the friends of Jeſus. And there are many more who ſeem in ſome degree to liſten to the things which belong to their everlaſting peace. The converſation is changed in almoſt every houſe. The tongue which was employed in vain trifling diſcourſe is now talking about meetings and religion. The hands which were employed in trifling plays and vain pleaſures, are now uſed in handling the book of life. The eyes that were looking round

on every object to find pleasure, are fixed upon the holy scriptures; the ball-chamber is passed by, and the chequer-board, which consumed so much precious time, is laid aside, together with all vain amusements. Christians have been alive in religion, and we may say with Jacob, "The Lord is in this place." And I believe the blessed Jesus is now knocking at the door of the hearts of many poor sinners among us, and I cannot but hope they will be called to the sheep-fold of Christ. Altho' such visits of grace are generally short, yet Christ still continues to hear and it seems is carrying on a glorious work.

I hope Sir you will not be discouraged about keeping up the meetings, since Christ spent three years with little success. He perfectly knew every soul that would be converted, yet he calls upon sinners till his head is filled with dew and his locks with the drops of the night. Methinks he cast a wishful look towards this place, and what we have experienced of the power of divine grace, it may be hoped, are as it were only a few drops before a plentiful shower. But, Sir, you may be weary of reading these lines. It is with regret I write, but I am frequently desired to request you, Sir, to continue the meetings. The people appear to have a great desire for it. They fear they shall turn back to former stupidity and vanity, which God only is able to pervent.

SPERINA.

Observations on the Maxim—"RIDICULE IS THE TEST OF TRUTH.

AS we live in an age when the Almighty is pouring out the greatness of his indignation upon the Papal kingdom, in accomplishing its predicted downfall, we have reason to fear that the human mind, ever inclined to extremes, having once broken its anti-christian shackels, will now vibrate into the opposite extreme of scepticism indiscriminately rejecting the whole of Christianity. The strong abhorance of the corruptions in false religion, while the strength of the indignation lasts, will tend to blind the mind and harden the heart, and serve as a pretext for rejecting the real gospel of Jesus Christ. The want of a proper distinction, between true Christianity and Anti-christianity, has probably been one principal ground of the satirical writings of Voltaire and other deistical writers. For when Voltaire examined the holy scriptures, and their excellent doctrines, he could not firmly resist their convincing influence upon his own conscience. The affrighting horrors of his last sickness, and his wretched death, are ominous of that state of misery, which awaits the ungodly beyond the grave.

But, it is to be feared, that many inconsiderate mortals, notwithstanding the miserable death of this great teacher of infidelity, will think it an honor to be ranked among his disciples. The utter rejection of the papal religion in many parts of Europe has had a strange effect upon the morals of many people in this country. Without distinguishing the true religion from its corruptions—Christianity from Anti-christianity, emboldened by the example of infidels who have been thus misled, they are ready to decry all religion—to despise the real gospel of Jesus Christ—to hate the real friends of piety—and to think it a mark of genius, to show their contempt of God—of the Lord Jesus Christ—of the Christian sabbath—of prayer—of virtue—of piety—of judgment

and of all thoſe future retributions, moral obligations and natural affections, which, when properly cheriſhed, are productive of the ſweeteſt enjoyments of life, and without which all the bands of order muſt inevitably be deſtroyed. But, ſhall man, a reaſonable creature judge of truth in this haſty manner? Shall he plunge headlong into every kind of vice, brutality and wickedneſs, if he can find an example in hiſtory to keep him in countenance? What are greatneſs of talents without goodneſs of heart, but an empty ſound —the fleeting bubble of a day? What conſiderate man would glory, to ſhine in the page of hiſtory, like the ſingular Voltaire, if like Voltaire he muſt miſerably die, in unutterable horror, the wretched victim of his own mad philoſophy. Shall man, born for eternity, blindly follow, wherever ſuch a genius rambles, regardleſs of the way, and of the difficulties and dangers, to which he is every moment expoſing himſelf? Yet, the very name of the tinſelled Voltaire as the atheiſtical leader of a ſect of infidels, has led many fooliſh youth to glory in their ſhame, and, without examination, to reject the word of God. But, where is the boaſted reaſon of the man, who follows the example of another man, without knowing why he follows him? True philoſophy inveſtigates; it ſeeks for truth, wherever it may be found; it builds only on that evidence, which the wreck of matter and the cruſh of worlds will never ſhake. Ridicule was never yet its grand baſis. The man, who ſaid it down as an axiom, "Ridicule is the teſt of truth," was either ignorant of truth, or ignorant of the human heart. In ſeveral years obſervation of the conduct of men, I never yet have ſeen the artillery of ridicule bro't into the field of literary conteſt, upon any weighty ſubject, in the way of argument, where the truth was not known to be fully eſtabliſhed from other evidence, till the ſide of the employer became doubtful—till he began to fear his cauſe to be deſperate—in ſhort, till diſpairing of gaining his point by juſt reaſoning, he fled to the uſe of this weapon, as his dernier reſort, in hopes of effecting by a witty turn of expreſſion what never could be defended by juſt reaſoning. It is more truly an axiom, The uſe of ridicule, in the way of argument, in reaſoning upon an important queſtion, not already clearly eſtabliſhed by other evidence, is the general teſt of a weak and defenceleſs ſide of the queſtion. For ridicule is never uſed, by any ſenſible man, in ſerious argumentation, in ſearch of truth, till all his treaſures of evidence are exhauſted. It is the only artillery, which can be uſed with advantage, in a deſperate cauſe. The reaſon is obvious. For it has a peculiar charm to take the mind off from cloſe thinking, and by unexpectedly pleaſing it, to make it forget all farther ſearch after the real truth. This is the grand reaſon, why ridicule has ſuch a ſudden influence upon mobs, and all the unſtable and unthinking part of mankind. Unexpectedly pleaſed, they fall in love with the pleaſer, and wholly forget the real truth, they are in ſearch after. It is for this peculiar tendency, which ridicule poſſeſſes, of unhinging the mind from cloſe thinking, and thus by unexpectedly pleaſing, preparing it to ſtray into the flattering paths of error, that it is ſo much uſed in doubtful and deſperate cauſes. It is for this reaſon, that all infidel books are filled with jeſting and buffoonery, in reaſoning upon

the most solemn and interesting subject which ever engaged the attention of man. Infidels know, plain arguments—real truth will never gain them a single profelyte. They know they must first unhinge the mind, by the charm of ridicule, and thus darken the understanding, or the truth of the bible, shining like the sun in the meridian of heaven, will forever resist their wicked attempts to harden men in sin. The villany of infidelity therefore glaringly appears, in the very means which infidels employ to deprave the hearts of men. Ridicule—ridicule—forever ridicule, in conversation, in books, in all companies, contains all the strength of their boasted philosophy. Is ridicule then truly philosophical? Or is it of the nature of infallible demonstration? No: it is far from being so. It hath in all ages of the world, when improved in any other sense, than as an auxiliary to acknowledged virtue, in bringing vice to shame and contempt, been found the froward enemy of true philosophy. What torrents of ridicule were poured upon the philosophy of Columbus, in attempting the discovery of America, from the vulgar, from splendid courts, and, even, from the thrones of mighty kings! Had Columbus and all succeeding philosophers yielded to ridicule, as the test of truth, America to this day, must have remained a vast, howling wilderness, the lonely abode of wandering savages. Swayed by this false test of truth, the enlarged mind of Newton must have been cramped, and his system of philosophy, to this day, must have remained unknown to man. So far therefore is ridicule from being the true foundation of real philosophy, that, it is, the philosopher, who only is able to bear it—who knows it to be nothing but a glittering cheat—who rises above it, like the immoveable rock in the ocean, regardless of the dashing of its tempestuous waves.—He knows the real evidence of demonstration is always to be looked for, from another source. The man therefore, who possessed of a comprehensive mind and extensive knowledge, appeals to ridicule as, the only test of truth, on the important subject of the existence of a God, or of the truth of a divine revelation, is wilfully blind to truth. He rises against all, that by the common sense of mankind, is called general, demonstrated truth. If his conscience be not seared as with an hot iron, at times, he cannot fail of being stung, with such painful moments of guilt and horror as that great wit, the Earl of Rochester once felt, for recurring to this delusive test of truth. The words are extracted from his memoirs, which contain his very humble confession, after an hopeful conversion to Christianity; and are as follows. "One day at an Athe-'istical meeting, at the house of a 'person of quality, I undertook 'to manage the cause, and was the 'principal disputant against God 'and piety; and for my performances, received the applause of 'the whole company. Upon which 'my mind was terribly struck, 'and I immediately replied thus to 'myself, Good God! That a man 'who walks upright, who sees the 'wonderful works of God, and 'has the use of his senses and reason, should use them to the defying of his Creator!"—After he became a serious man he often expressed, in the tenderest manner, to his friends, his abhorrance of the deceitful arts, of ridicule—"Wishing his son might never be a 'wit, (as he explained it, one of 'those wretched creatures, who

'pride themselves in ridiculing God 'and religion, denying his being 'or his providence :) but that he 'might become an honest man, and 'of a truly religious character, 'which only could be the support 'and blessing of his family."

ZEPHO.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on our Saviour's prayer in the garden. "O my Father, if it be possible, let this cup pass from me." The same petition is expressed a little differently; as, "That the hour might pass from him; and "That the Father would take away this cup."

IT is well known, that, in the figurative language of scripture, the term *cup*, often signifies the dispensations of providence, both in ways of affliction and mercy. The first is denoted by the *cup of trembling;* the other by the *cup of salvation.* Our divine Lord refers to grievous sufferings, which he *then* felt; or had in prospect. Many have supposed that the indignant and cruel treatment, which he was soon to meet with, from Judas and the rude company which would attend him; from the Jewish Sanhedrim, and the common people; from Pilate, and from the soldiers, who would execute his sentence, filled him with this overbearing distress; and caused his human nature almost to shrink back from his all-important undertaking. They consider his agony as arising from the dismal prospect before him, rather than from any present feeling. That if it were consistent with that plan of redemption, which was early concerted in the divine council, he might be saved from death, or from those aggravating circumstances, with which he foresaw it would be attended. Divines have generally supposed that our Saviour's *agony* was occasioned by some cause which he *only* could discern and feel; something which lay within and made his *soul* exceeding sorrowful. And yet, when they speak of his prayer, they consider it as alluding to sufferings, of which he had no present actual feeling; and that he prayed, (tho with submission to the Father's sovereign pleasure) that it might be removed from him, i. e. prevented; and he never have those afflictive feelings, which he expected those sufferings would occasion.

But are there not reasons to believe, that these are not the cup intended?

1. We are told that his agony *began* soon after he entered the garden. This seems to intimate that it was caused by some *new* impression; something, of which he could have no clear and full prospect, previous to this time; and therefore, when it actually came upon him, he was, almost, overcome with an amazing horror; such distressing consternation seized upon him, as had a wonderful effect upon his animal frame, forcing the blood, in copious measures, through the pores of his body. The expressions are remarkable, *he began to be sore amazed and very heavy.* The cup, which he prayed might be removed, was this distress, or that which occasioned this amazing agony; of this he had, indeed, some foretaste; which threw him into something of the same consternation, and forced from him a similar petition, as in John xii. 27. *Now is my soul troubled; and what shall I say? Father, save me from this hour.* He speaks like

one almoſt at his wits end; who knows not which way to turn, or what to ſay. But now the hour was come; and an hour of thick darkneſs fell upon him; which *began his ſore amazement;* and cauſed him to cry out in an agony of diſtreſs, *my ſoul is exceeding ſorrowful;* and as he apprehended, *even unto death.* He had as clear a view of that ſcene of ſufferings which would begin upon the approach of Judas, before, as at that inſtant; and often ſpake of thoſe evil things, which he was to ſuffer from the hands of wicked men. And tis hardly probable that a *little nearer* view of them ſhould, at once, awaken all his painful apprehenſions, and have ſuch a ſudden and overbearing effect upon him.

Another thought is this. That the evil things, which our Saviour met with from his perſecutors (tho very grievous) did, perhaps, not greatly exceed what others have endured with calm fortitude. Some of his diſciples *have counted it all joy,* when *they fell into divers temptations;* i. e. the moſt grievous ſufferings, for his name's ſake. They had, it is true, the comforting preſence of God, which was denied him, and drew from him a bitter complaint, when on the croſs. But wicked men have endured from the hand of juſtice, very heavy puniſhment, without ſuch amazement. The two thieves ſuffered with him the ſame kind of death; tho' not with all the ſame aggravating circumſtances; nor does it appear, that they were ſo overborne with the proſpect.

But in the next place, it is apprehended, that the cup, which occaſioned our Saviour's agony, and which he prayed might *paſs or be removed from him,* was a clear and heart-affecting ſenſe of divine wrath for ſin; and a cloſe conflict with the powers of darkneſs. Satan was now let looſe upon him. *This is your hour,* ſays Chriſt, to the multitude, which came to apprehend him, and *the power of darkneſs.* He had, a little before, told his diſciples, that *the prince of this world cometh;* without doubt, to aſſault him with his fiery darts. And, who can tell, into what agonizing diſtreſs that old ſerpent, the devil, could throw him, when freed from divine reſtraint!

But the ſtrokes which were laid upon him by the hand of divine juſtice, were ſtill more overbearing. The Father now aſſumed the character of ſupreme judge, calling for the *ſword to ſmite the man, who was his fellow. It pleaſed the Lord (now) to bruiſe him, and to put him to grief; and to lay upon him the iniquity of us all. He was* (now) *made ſin for us; was ſtricken, ſmitten of God, and afflicted. None knows the power of God's anger.* But we are ſure that he can impreſs the mind with ſuch a ſenſe of the evil nature and ill deſert of ſin, as to fill it with that *amazement and ſorrow,* which will drink up all the ſpirits. When therefore, our Saviour had this cup of divine wrath put into his hands, of which he could have no clear preconception, he was ſore amazed and felt nature ſinking under it. This bitter agony, which far ſurpaſſed any thing ever experienced; or, that could be endured by a mere man, conſtrained him to cry earneſtly to the Father, for ſome relief: That the cup might ſoon be removed, or ſome ſtrength afforded, which would enable him to drink what ſtill remained. This interpretation ſeems to be confirmed by that in Heb. v. 7. *Who, in the days of his fleſh, when*

he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death; and was heard in that he feared. This refers to that agonizing prayer, which our Saviour put up in the garden, and repeated three times. God *heard him*, i. e. granted him his requeſt, in that he feared. But if the thing he feared, and which he prayed might paſs from him, was that cup of affliction, which would be put into his hand by wicked men, it does not appear that he was heard. For all thoſe ſufferings did come upon him, and in the ſame manner in which he expected them. The Evangeliſt, Luke, tells us in what manner he was heard—chap. xxii. ver. 43. *There appeared an angel unto him from heaven, ſtrengthening him.* He feared, that if this cup of overwhelming ſorrow was not removed, or if no ſpecial aſſiſtance was afforded him, his ſtrength would fail; he muſt ſink under the weight of divine wrath, which appeared to him intollerable. But tho the rod of God was not removed, nor his ſenſe of divine wrath leſſened; yet the ſtrength which he thus received from heaven, afforded him very ſeaſonable ſupport, and relieved him from his painful and overbearing apprehenſions of immediate diſtreſs.

It appears to me highly rational to believe, that the Father's forſaking the ſon of his love; (of which he complains, even as his greateſt affliction when on the croſs) his withholding all ſenſible divine ſupport and conſolation; and giving him a heart-affecting and overbearing ſenſe of his juſt wrath for ſin, ſo engaged his attention, that he hardly thought of the cruel treatment which he ſhould ſoon receive from men. That this was the cup which occaſioned his agony, and threw him into a profuſe bleeding ſweat, ſo that his garments appeared as if died red; and into ſuch an amazing horror and conſternation, that he ſcarcely *knew what to ſay.* In this ſtate and with reference to the diſtreſs, which he then felt, he prayed; and his agony ſtill continuing and increaſing, prayed *more earneſtly*, for ſome relief. That, if it were poſſible, i. e. any how conſiſtent with the deſign of his coming into the world, and to that hour, the cup of which he was then drinking might be removed; or, ſome ſpecial ſupport afforded him. If this is a juſt view of our Saviour's agony and prayer, it will tend to ſhow the ill-nature of infidel cants and reflections, as "That Chriſt diſcovered leſs fortitude, than many, who, in every age and country, have met with as dreadful trials, and with greater calmneſs; and that this illy agrees with the pretence, that his ſufferings were of great neceſſity and efficacy for the ſalvation of ſinners. That it intimates his willingneſs and even deſire to give up the cauſe, in which he was engaged, even tho the conſequence ſhould be fatal to a world of ſinners."

CHRISTIANUS.

A letter from a Chriſtian friend to one who had great anxiety of mind for a time, but who ſoon became thoughtleſs.

DEAR SIR,

THE laſt time I ſaw you, your attention was taken up with the ſtate of your ſoul. You thought the amuſements, which are ſo pleaſing to young and vain minds very unbecoming candidates for eternity. Senſual pleaſures, worldly honors and wealth were of little value in

your eſtimation. You was in ſearch of religious inſtruction and peace of mind. How engaged was you to read and hear the word of God and religious diſcourſe! How punctually did you attend to the duty of ſecret prayer! What guilt you thought you incurred in rejecting Chriſt by unbelief! As opportunity preſented, you enquired of God's people, what muſt I do to be ſaved? You looked upon a good heart as the *pearl of great price* and *the one thing needful.* You would then have given all your poſſeſſions and every enjoyment of life to be reconciled to God and entitled to his favor through the promiſes of the goſpel. Being without Chriſt and without God in the world, you viewed yourſelf in a dangerous and ruined condition.

Seeing the ſtate of your mind and your ſolicitude concerning your ſalvation, I entertained a hope that your ſerioufneſs and enquiries would iſſue in your entire ſubmiſſion to the will of God, and that hereafter you would live in newneſs of life. For God moſt commonly impreſſes the minds of ſinners with a ſenſe of their danger and the importance of vital religion, before he gives them grace cordially to embrace the Savior. Obſerving your ſerious impreſſions I was led to hope that they would terminate in your ſaving converſion.

You muſt therefore ſupppoſe my diſappointment and ſorrow to be great, when I lately heard that your ſerioufneſs proved to be like the morning cloud and early dew. I underſtand that you are no longer concerned for yourſelf, and yet have obtained no hope and give no evidence that you are a ſubject of the new-birth. You mingle with the thoughtleſs and are thoughtleſs yourſelf. You are not ſo careful to attend upon religious duties, nor ſo eager to obtain religious inſtruction. You do not look upon ſin ſo ill-deſerving, nor feel your condition to be ſo dangerous. You now ſhun the company of ſerious people, which you lately ſought; and think religion to be of little importance.

Your friend, when giving me this account of you, could not refrain from weeping in fear of the conſequences: And be aſſured, dear Sir, that my heart was deeply affected in hearing the relation, and I cannot but tremble for you, as I tenderly regard your happineſs.

My hopes of your ſaving converſion to the truth are now dead or very faint. God's ſpirit does not always ſtrive with men. When a perſon has been under great awakenings and deep conviction, and he becomes as ſtupid and thoughtleſs as ever, he has much reaſon to fear that God will let him alone, and ſuffer him to go down to deſtruction. I fear, Sir, that this will be your unhappy caſe. For you have reſiſted the Spirit and he has has forſaken you: And from God's ordinary method of dealing with ſinners, you cannot be very ſanguine in your hopes of his return. You have but little very reaſon to expect it.

You having been ſo much alarmed at your ſtate and felt the importance of a reconciliation to God, and again become thoughtleſs and ſecure; permit me, as a friend, to enquire the reaſons of your preſent ſecurity and indifference to religion. It cannot ariſe from rational hopes of ſalvation, for ſuch hopes are always followed with the fruits of righteouſneſs: And with watchfulneſs and diligent attention to our ſpiritual concerns. A ſhort time ſince, you thought yourſelf a great ſinner: Are you leſs ſinful now than then? You conſidered

yourſelf as incurring awful guilt by the ſin of unbelief: But is not unbelief as wrath-deſerving now as then? You had no peace of mind and was in the greateſt fear and diſtreſs on account of the danger you was expoſed to: But is not your ſtate as dangerous now as then? And have you not therefore as much reaſon to fear and tremble? You looked upon your condition as dangerous and ruined becauſe of *your* ſinfulneſs and *God's* holineſs: But are you not as ſinful as ever, and is not God unchangeable in his holineſs? If ſo, you feel eaſy and ſafe when expoſed to the endleſs wrath of heaven. Is religion leſs important now, than when you felt it to be *all* important? Does not the law of God and the goſpel of Chriſt denounce the ſame evil againſt the wicked as they ever have done? You have then the ſame reaſon to fear and be alarmed, as when under your greateſt awakenings. Your danger is no leſs, becauſe unſeen and unrealized. I truſt that you want no arguments to convince you that God is holy, or that you are ſinful: And I preſume that you allow the happineſs of the righteous to conſiſt in the enjoyment of God. How then, my friend, can you be happy? For what is more oppoſite than the holineſs of God's nature and the ſinfulneſs of your own. Marvel not, that I ſay unto thee, thou muſt be born again.

The views you had of the ſtate you was in, were in ſome meaſure according to truth; but while you are at eaſe in a ſtate of impenitence, your views and feelings are as far from the truth as poſſible. You are in the ſame danger of eternal miſery as ever. And I wiſh you to realize it. Although you have diſmiſſed the concerns of your ſoul and the things of religion, yet they are no leſs important than when you paid them attention. I fear that you have grieved the Spirit of God, ſo that he has departed from you, no more to return. You have great reaſon to be alarmed at your caſe. Ariſe, and call upon thy God that thou periſh not.

Since you have ſuch unequivocal evidence of my regard to your happineſs, you cannot ſuppoſe that I would recommend or urge upon you any thing, but what I know and feel to be important. Without the ſpirit of Chriſt I conſider you as loſt forever. Therefore ſuffer me to exhort you, by all that is ſacred in religion, by all that is dear to yourſelf, and by all that is ſolemn and intereſting in eternity, to make your peace with heaven thro' the blood of reconciliation: And I pray God to have mercy upon your ſoul, and make your wiſe unto eternal life.

Your's affectionately,
SHAPHAN.

Religious Intelligence.

Extract of a letter from one of the Connecticut Miſſionaries in Vermont, dated Auguſt 14, 1801.

"In a tour of eight weeks I have rode nearly 800 miles, and have aimed where I did not fail of giving notice, to preach daily, ſometimes three times on the ſabbath, and in moſt places attend a conference, and in places where there is an awakening to pay private viſits. There is a ſpecial call for laborers in this part of the vineyard. The cloud evidently moves this way. It is to be acknowledged eſpecially as to ſeveral places, that the Miſſionaries of this year have to enter into the labors of the Miſſionaries of laſt year. There

has been since last year apparently a gradual work of grace, which has this season greatly revived and spread. The work has been, so far as I have been able to judge, remarkably free from wildness and enthusiasm. There are instances of persons who have been strongly opposed to the great doctrines of grace and salvation, who appear to be greatly changed, and strongly advocate the faith which once they endeavored to destroy. I had need however to guard, lest I lead your mind to view the work greater than it is. The number in any one town under deep conviction is not great, but there is in several towns a solemnity somewhat general. The number of hopeful converts does not I believe, in many if any towns exceed 30. It is difficult to get accurately the number. The towns where there has been most attention in this field of missionary labors, are Poultney, Essex, Georgia, Swanton, Waterbury, Westfield, New-Haven and Middlebury. There are some hopeful beginnings of a work of grace in several other towns, indeed there seems some hopeful appearance that the work spreads. There is a good degree of seriousness in Addison, Bridport, Westford, Underhill &c. There are several places on the east side of the Green mountains where God appears to be at work. In most of the places that have been mentioned, God has, for wise and holy ends, made use of Missionaries as instruments in this work; I trust in answer to the prayers of the godly for their success, and to reward and animate the good people of Connecticut, who have contributed to promote this benevolent design. I have thought, while on my mission, when I have been called to converse with those who appear to have been made monuments of saving power, how refreshing such a revival must be to those who have had their hearts so much on this great design. If but a small number should be converted what a reward to the godly! what gems in a crown of glory!

"The people in general, whatever may have been said to the contrary, entertain a high sense of gratitude to the state of Connecticut, and particularly to the Missionary Society, for their benevolent attention to the interests of religion here. In the towns in general they have expressed their gratitude to the Society, and in some towns they have requested me, by a Committee, to return the thanks of the town."

Extract of a letter from Rev. David Bacon, dated Detroit August 25, 1801.

"I still continue to preach at this place, though only in the forenoon of each sabbath. As my meetings were thin here in the afternoon, and as I had a call from the people at the River Roup, a settlement about six miles from this place, I have undertaken to preach there in the afternoon; and I think there is a prospect of my being made useful there. I find the people in general here are more attentive to the word preached than is common at the Eastward.

"Since my last, Nanga and several other Chiefs have paid me a visit. He said they were very glad to see me; and observed, that notwithstanding all he could say to to them, some of them were so foolish as to believe that I never would return. But he said that now they began to get their eyes open, and to have some sense. He

ſaid that the chief who had been moſt oppoſed to my coming among them, had now acknowledged to him that he believed I was an honeſt man, and meant to do them good. I then proceeded to give them an account of the Miſſionary Society, and what they had in view with reſpect to the Indians. I informed them, that the expenſe and difficulty of inſtructing them by an interpreter were ſo great that it was thought beſt I ſhould remain here at Detroit, until I could preach to them in their own language; and that it was uncertain where I ſhould then go, as it would be my duty to make a beginning where there was a proſpect of doing the moſt good. I told them that we had two kinds of people among us; how differently they felt towards the Indians, and what different treatment they muſt expect to meet with from them. I obſerved to them that our good people never did wiſh to hurt them, or get away their property from them without paying them for it; but were always diſpoſed to do them good; and that they were now exerting themſelves to ſend Miſſionaries among them, to make them happy in this world and in the world to come. I mentioned to them the deſtructive conſequences of drunkeneſs, and how ſorry I was to ſee them give way to it. I made uſe of a number of arguments to diſſuade them from it, and pointed out the means they muſt make uſe of in order to avoid it. Nanga acknowledged the truth of all I had advanced, and obſerved that he did not know how it would be with the reſt, but (putting his hand to his ears, and then ſpreading them out) he ſaid that his ears ſhould always be open to my inſtructions. They then agreed to have a council and hear my ſpeeches the next time they came to Detroit.

"Since this interview with the chiefs, Mr. Denkey, one of the Moravian Miniſters, has been to ſee me, informing me that his brethren had ſent on another Miſſionary to ſupply his place among the Delawares, requeſting him to begin his miſſion with the Chippeways as had been propoſed. He obſerved that it was his deſire, and the deſire of his brethren, that he ſhould begin with the Chippeways who lived neareſt to their village in Fairfield; but that as this would require him to take thoſe at the River St. Clair, he would not do it without my conſent, and wiſhed to know whether I was willing. All things conſidered, I did not heſitate to give my conſent; and aſſured him that I would uſe my influence with the Indians in his behalf.

"We make but ſlow progreſs in the Indian language. I find it hard work to commit their words to memory; and when I have learned them, I find it extremely difficult to conſtruct a ſentence according to the idioms of their language. It ſeems to be full of irregularities. But if life and health are ſpared, I hope and expect we ſhall be able to ſurmount every difficulty. The Chief's frequently call to ſee us, and appear extremely pleaſed to hear us talk their language, and do what they can to help us."

MISSIONARIES.

THE Miſſionaries, now in the ſervice of the Miſſionary Society of Connecticut, are the Rev. *David Bacon* at Detroit: the Rev. *Joſeph Badger* in New-Connecticut; the Rev. Meſſ'rs. *Seth Williſton* and *David Higgins* and Mr.

Hezekiah May in the weſtern counties of New-York; and the Rev. Meſs'rs. *Job Swift*, *Jedidiah Buſhnell* and *Jeremiah Hallock* in Vermont. Another Miſſionary will ſoon go to New-Connecticut; in December one will go to Black river and parts adjacent; and probably another to Vermont to ſupply the place of one or two of thoſe now there, who will then return.

POETRY.

COMMUNICATED AS ORIGINAL.

Atheiſm Expoſed.

A Poem on Pſalm 139, 14th verſe.

"*I am fearfully and wonderfully made.*"

PROUD Atheiſt, could a giddy dance
of atoms, lawleſs hurl'd,
Produce ſo ſingular, ſo fair, ſo harmoniz'd a world?
Why do not Arab's driving ſands, the ſport of every ſtorm,
A palace here, the child of chance, or there a temple form?
Preſumptuous wretch! thy ſelf ſurvey, that leſſer fabrick ſcan,
Tell me from whence the immortal duſt, the reptile, man!
Where waſt thou when the embrio earth, from chaos, burſt its way?
When ſtars exulting ſang the birth, and hail'd the new born day?
Or tell me whence the wondrous ſpeck, the miniature of man,
Nurs'd in the womb, with faſhion'd limbs to ſwell with life began?
What fingers traced the tender nerves, the wondrous fibres ſpun?
Who cloth'd in fleſh the hardning bones and wove the ſilken ſkin?
How chanc'd the head, or tender heart, life's more immediate throne,
Where fatal every touch, to dwell encloſed in ſolid bone?
Who taught the ſtomach to digeſt the ſilver flood of Chyle;
Or in the jaundic'd gall compreſs'd the ſaffron ſurfac'd bile?
Who taught the wandring tide of blood to leave the vital urn;
Viſit each limb, in purple ſtreams, and faithfully return?
How delicate the winding ear, to image every ſound;
The eye to catch the pleaſing view, and tell the ſcene around?
How know the nerves, to hear the will, the obed'ent limbs to wield;
The tongue ten thouſand taſtes diſcern, ten thouſand accents yield?
How know the lungs to heave and pant; who taught the fringed lid
To gard the faithful eye, and bruſh the ſolid ball unbid?
Who bid the babe, new launch'd in life, the milkey draught arreſt,
And with its eager fingers preſs the nectar ſtreaming breaſt?
Who with a love too big for words the mother's boſom warms,
Along the ragged paths of life to bear it in her arms?
A GOD! A GOD! Creation ſhouts, A GOD each inſect cries;
He moulded in his palm the earth, and hung it on the ſkies.
Now let us make a form divine, and ſtamp A GOD on clay,
To govern natures humble birth, and bear an earthly ſway.
He ſpake. With ſtrength and beauty clad, young health in every vein,
With thought enthron'd upon his brow, walk'd forth majeſtic man.
Around he turns his wandring eyes, all natures works ſurveys,
Admires himſelf, the earth, the ſkies, and tries his tongue in praiſe:
Ye hills and dales, ye meads and woods, and all this ſhining frame,
Fair creatures, tell me, if you can, from what or whence, I came:
By whom ye croſs the flowery fields, or thro' the foreſt ſtray,
By whom I feel unknown delights, and drink the golden day?
What parents power, all great, all good, do thoſe around me own?
Tell me, fair creatures, tell me, how t' adore this vaſt unknown;
Who gave the wondrous tongue to ſound, the wondrous eye to ſee,
Who gave th' amazing thought to ſoar, th' amazing ſoul to be.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] DECEMBER, 1801. [No. 6.

A Letter on the divine inſpiration of the holy ſcriptures.

SIR,

"*ALL ſcripture is given by inſpiration of God.*" This is a cardinal truth—the main pillar on which the knowledge of every thing important to man is built. To queſtion this is an attempt to ſet the world afloat without pilot or compaſs. By ſcripture is meant the holy bible in all its parts, without the exception of a ſingle paragraph or word.* The ſentence, "All ſcripture is given by inſpiration of God," is a quotation from the writings of the apoſtle Paul. He had particular reſpect to the ſcriptures of the old-teſtament; for the new-teſtament was but in part written. It however applies as well to the one teſtament as to the other. Perhaps the apoſtle wrote *this* by the ſpirit of prophecy, and intended to include them both. Both are written by the ſame inſpiration, and equally bear the ſtamp of divine authenticity. This will appear as we proceed.

The inſpiration of God here intended, is a divine, infallible ſuperintendence of every portion that is written, ſo that God is the author of the whole. There is however ſome difference with reſpect to the agency of the Holy Spirit in the inſpiration of the various parts of which it is compoſed. Some part of it was written by an immediate revelation of the things contained to the inſpired writers, of which they had been entirely ignorant before. Of other parts the writers had more or leſs acquaintance of the things recorded, either by ordinary information, or their own perſonal knowledge. The hiſtory of the creation of the world, and moſt of the events before the flood claim to have been matter of pure revelation. Moſes, who has giv-

* This is not to be underſtood, that every ſpeaker in the holy ſcriptures, ſpake as moved by the Holy Ghoſt; or that every word or ſpeech narrated in them, is true. The ſerpent ſaid to Eve, "Ye ſhall not ſurely die:" and Job's friends did not always ſpeak the thing which was right concerning God. The erroneous opinions of even good men, as well as their faults in practice, are often related in ſcripture. All we underſtand to be intended is, that the penmen of the bible, in every word of it, were guided by unerring inſpiration. EDITORS.

en us an account of theſe things, muſt have been ignorant of the time taken up in the work of creation, and of the order and manner of God's proceedings in it, until it was immediately revealed. God ſaw it beſt that mankind ſhould be informed of the beginning of the world, and that they ſhould have a ſhort compendious hiſtory of its firſt ages, which could not have been given but by revelation. Many parts of the ſcriptures are prophecies of things which were to take place in times then future. This is true both of the old and new-teſtaments. Thus the bondage of the people of Iſrael, and their deliverance out of Egypt, their conqueſt of Canaan, their Babylonian captivity, and their preſent diſperſion were foretold. Almoſt every thing which reſpected the birth, life, death and reſurrection of Chriſt, was recorded before there could have been any probability, in the view of any man, that ſuch a character would make his appearance, at that or any other time, in our world. There are alſo numerous predictions reſpecting the concerns of individuals and nations, and eſpecially of the church. Theſe make up a large portion of the holy ſcriptures. And as theſe could not have been foreſeen by the penetration of the writers, they muſt have had their knowledge of them by expreſs revelation. Beſides; the numerous commands of God are given to us as matters of revelation. The writers profeſs to have received them in this way from God. The laws and directions given to Moſes reſpecting his conducting the children of Iſrael from Egypt to the borders of the land of promiſe, the ten commandments, the whole of the levitical inſtitutions, which were, in a great part, a prophecy of Chriſt, and of the goſpel ſalvation, and all the meſſages of the prophets, claim to be matter of immediate revelation. Theſe commands, inſtitutions, and directions, make up another large portion of the ſcriptures. Further; all that is ſaid in the ſcriptures concerning the exerciſe of divine mercy to this ſinful world, the redemption by which the way of mercy was opened, the methods by which men may become partakers of it, all the directions concerning it,—its doctrines and all Chriſtian inſtitutions and inſtructions, and the declarations made reſpecting a future world, and the intereſts and circumſtances of it, and of the day of general judgment which precedes the retributions of eternity, all are ſuch, that if they are true, they are matters immediately revealed to the penmen of the ſcriptures; for they could not have obtained the knowledge of them in any other way. This alſo forms another great part of the ſcriptures.

Some other parts of the bible are hiſtories of events, which were more or leſs known to the writers. Such were the miracles wrought by Moſes in the land of Egypt, at the Red Sea, and in the wilderneſs,—the deſtruction of the Egyptians, and the deliverance and journeyings of the Iſraelites. The general hiſtories of the people of Iſrael in after generations might have been known, in ſome meaſure, by the writers, by information and records, or they might in many inſtances have been eye-witneſſes of the facts which they recorded. This alſo was the caſe with the evangeliſts, and the writer of the acts of the apoſtles. The inſpiration of this portion of the ſcriptures has been doubted by ſome who profeſs to believe the

truth of the scriptures in general, on the ground that in this case inspiration was not needed. But though an immediate revelation of things well known was unnecessary, yet it was necessary that there should have been a divine, infallible superintendence, as much over this, as over any part of that book. It was necessary, because the historians would otherwise be liable to mistakes, thro' misinformation and erroneous apprehensions, to which all imperfect beings may be subject. It was also necessary, that those and only those things should be recorded, which might render the scriptures perfect, and entirely fitted for the uses for which they are intended. A very small part of the history of persons and things is related. Every thing unnecessary is suppressed. There is nothing redundant—nothing wanting. Some things which were written, the writers could not have tho't important, as the history of Ruth. But God saw it was necessary, to give the lineage of Christ, and especially as in this instance it was of Gentile extraction. It was therefore necessary that God should make the selection. The superintendence of God, in these things, consists in his revealing to the writers what things they should record, and taking care that no errors, false colorings, or other imperfections should enter into their histories. And this is fitly called the inspiration of God, tho' in some cases not an immediate revelation of facts. By the inspiration of God is therefore meant, either the immediate revelation of his Spirit, or his inspiring men to select and relate such facts, with infallible rectitude, as he saw were for the benefit of his people. In this way the old-testament was indited. And in the same way the writers of the new-testament were under the guidance of the Holy Ghost. Christ promised his disciples the Holy Ghost, who should reveal to them all necessary truth, and bring all things to their remembrance, whatsoever he had said unto them.

It will be demanded, what evidence we have that the scriptures are given by such inspiration? There are numerous evidences; some of which will now be mentioned. The scriptures exhibit a God whose character is incomparably more excellent than any inhabitant of this world could have invented; for it is now, tho' revealed, beyond our comprehension. It is a consistent character, and every where supported, by all the writers, and perfectly compares with the events of providence. It differs widely from the character which all the heathen philosophers gave of him whom they called the father of gods and men. It is in every respect infinitely superior to theirs. They could not conceive of a being without a beginning, and their gods, all have a genealogy up from son to father. The scripture God is without beginning of days, self-existent and independent. Their God was only a great man. They represent him with all the evil passions of a man, capricious, deceitful, false, lascivious and malignant, subject to every vice which belongs to the most infamous characters among men, and yet possessing also the excellencies of men. They had no idea of a perfect character, and depraved beings could not originate such an idea. But the bible draws a character new to the world, and altogether perfect in unbounded excellency.

The character given of Jesus Christ is another evidence of the in-

ſpiration of the bible. It is ſingular. It exhibits a perfect moral character, entirely ſupported, under all the various and moſt trying circumſtances incident to human life. A thouſand human writers have exerted all their talents and inventions to exhibit a perfect human character; but all have failed for want of a model. They appear exceedingly low, erroneous and deficient when read and compared with the bible hiſtory of Chriſt. It was written by four different men, of no erudition, each of whom has infinitely exceeded all the other writers of our world.—They were certainly inſpired.

The laws, precepts and morals of the ſcriptures are uniformly ſupported in perfect harmony, by all the different writers, they are faultleſs and compleat—worthy of being given by ſuch a being as God, expreſſive of his infinite intelligence, purity, goodneſs, righteouſneſs and univerſal perfection.—They infinitely tranſcend every thing of the kind ever publiſhed in our world for their extent and excellence.—The goſpel in all its parts,—the view the bible gives of a future world,—the motives it preſents to impreſs duty,—its developement of the human heart in all circumſtances,—all are truly wonderful, and wholly unequalled by any thing that ever was ſeen or imagined by mankind. They bring an infinite weight of evidence that it is derived from the inſpiration of God.

It has been already noticed that a large portion of the ſcriptures conſiſts of prophecies. God only could know what he deſigned to bring to paſs. Hundreds, if not thouſands of theſe prophecies have been already fulfilled, and all in their due order, and they are now in a train of accompliſhment before our eyes. The ſtate of the Jews, of the ſucceſſive monarchies of the eaſtern world, of the Grecian churches, of Antichriſt, and to theſe much more might be added; all demonſtrate that the ſcriptures were inſpired of God.

The miracles which are recorded as having taken place in confirmation of revelations from God, ſtill continue to give evidence of it. If they were wrought at the time, they certainly were evidence. The nature of the miracles related was ſuch as could not admit of deception. Let us ſingle out the miracles of Moſes in Egypt, at the Red Sea and in the wilderneſs as a ſample of the reſt. Theſe are ſome of the moſt ancient miracles. The people of Iſrael could not have been deceived in reſpect to theſe by the low tricks of legerdemain. Had they not been true, the people of Iſrael could never have been made univerſally to believe them. And it was impoſſible in a few generations after they had arrived at Canaan to have invented them, and made the whole nation believe that they were true, and that they had always underſtood the ſame things from their fathers, and from the records of their nation. It would be now impoſſible to palm ſuch things upon Americans, reſpecting the coming of our fore-fathers from Europe. They muſt have been true:—And beſides, the occaſions on which theſe, and all the other miracles related in the ſcriptures, are ſaid to have been wrought, are worthy of them. They were to atteſt a revelation from God, of infinite concern to our world. It is reaſonable to ſuppoſe that in ſuch a concern, the Moſt High would give the moſt ſtriking and inconteſtible evidence that it was a revelation from him. This of it-

ſelf goes far towards rendering all thoſe miracles credible. Other evidences of the divine inſpiration of the holy ſcriptures might be given. Among them are the repreſentations of the relations ſubſiſting among intelligent beings, and the duties which reſult from them.—The reaſonableneſs and importance of all the doctrines and duties ſtated, and the peculiar evidence of true believers from the communications of the Holy Spirit: but thoſe which have been briefly noticed are concluſive, and I cannot but be confident that my friend will eſteem them ſo. But before I cloſe this letter, which has already imperceptibly become very long, you will permit me to make ſeveral other obſervations with reference to yourſelf, and to the account which you give me of ſeveral of your neighbours. It ſeems that ſome of them are unwilling to ſubmit implicitly to the teſtimony of the ſcriptures reſpecting things which they cannot comprehend. Others deny the preſent obligation of the old teſtament, and ſome the ſpirituality of the new. And a few openly queſtion the authenticity of the whole; while others ſpiritualiſe it into nonſenſe and myſtery, as unintelligible as the jargon of magicians and ſorcerers, and give it any meaning, or no meaning, as their fancy, impiety, enthuſiaſm or blaſphemy directs. Theſe are all much alike ſo far as it reſpects their opinions on the divine origin of the ſacred ſcriptures. All tend to one point—to the rejection of the whole.

Since all Scripture is given by inſpiration of God, you ſee that all parts of it come to us authenticated by the ſame authority.—One thing is to be relied upon with the ſame confidence as another. That which will ſhake the grounds of belief in any one inſtance, will in every one. If we queſtion one idea, one piece of hiſtory, one command, promiſe, threatening, or any one repreſentation, we may as well queſtion another, and another and the whole. If we would be conſiſtent, we muſt believe either that the whole of it is true, or that no part of it is the word of God. When men ſay, we do not know but that it may be all true; but this part is probable, and that improbable,—this is true, but of that we do not know what to believe,—we do not believe nor diſbelieve it, they have then taken the ground which entirely ſubverts the whole. Every thing which diſſatisfies their reaſonings, or diſpleaſes their paſſions or inclinations, will be paſſed over as improbable. Unleſs we place implicit confidence in the ſcriptures, whether the thing written might ſeem probable or improbable to us,—unleſs we believe it upon the bare teſtimony of the bible, all confidence is gone in the only direction to the way of ſalvation, which is afforded for our world. The teſtimony of God is then ſubjected to the deciſions of our own purblind, partial reaſonings, which are always ſwayed by our prejudices and inclinations, and are too narrow to comprehend the intereſts of the univerſe. When theſe ſcriptures are thus ſubjected to our caprice, we have in fact become infidels, and the bible will be believed or diſbelieved as we pleaſe, and conſtrued or miſconſtrued to favor our luſts, and ſupport our favorite opinions. Every degree of deviation from the belief of the plain meaning of the bible as it ſtands, according to the natural import of every part of it, comparing it together as its own interpreter, is a ſtep towards infidelity. When men profeſs not to

know what to believe about certain things in the bible, as for inſtance the ſlaughter of the Philiſtines by Sampſon, becauſe it would ſeem improbable, their foundation is gone, the teſtimony of God weighs very light with them, and they have unworthy ideas of the ſcriptures. What they believe, they believe becauſe it is probable, and not becauſe it is the word of God. —You have perhaps heard ſome excuſe their unbelief in particular things, by ſaying that they do not doubt but that the penmen of the ſcriptures were honeſt men, and wrote according to their information and belief of things, and that they may be depended on in the main, tho' in ſome leſs things they might miſtake. Such deny that all ſcripture is given by inſpiration of God. They rely on human integrity, not on divine veracity. You have read ſome authors, who have taken this ground to convince infidels. They have in this met them half way, and done miſchief to the cauſe. Since all ſcripture is given by inſpiration of God, we are under infinite obligation to give equal and entire credit to every individual thing it contains. If it be an affront to a man, your equal, to accuſe him of falſe repreſentations, what muſt it be to queſtion the moſt High.

Since all ſcripture is given by inſpiration of God it follows, that all the directions given in it are of indiſpenſible obligation upon us. Every thing omitted, or done contrary to the inſtructions of the ſcriptures is a direct refuſal to ſubmit to the authority of God.

The evidence we have of the divine authenticity of the ſcriptures, renders it certain that all the precious promiſes, and awful threatenings of the bible will be accompliſhed. There is no room for doubt. It is important that we believe them, and take heed to ourſelves accordingly.

It will alſo follow, that all the doctrines contained in the ſcriptures are true, whether we can, or cannot ſee the reaſonableneſs and conſiſtency of them. They are written: That is ſufficient, they muſt be received.

Finally, ſince all ſcripture is given by inſpiration of God, you cannot but unite with me in acknowledging that we have abundant reaſon to bleſs God, that he has given us an infallible ſtandard of truth and duty. We are not neceſſitated to examine every new theory of religion that is obtruded upon the world—are not left to the mercy of the winds and waves, to be carried about with every wind of doctrine. We have a ſure word of teſtimony, unto which we do well to give heed, as to a light that ſhineth in a dark place. It is idle, it is impious to leave this, and be forever examining all the wild theories which teem from the heated imaginations, diſtracted heads and corrupted hearts of infidels and fanatics.—Let us honeſtly ſtudy, believe, meditate on, and obey thoſe ſcriptures which are given by inſpiration of God, or we ſhall be ever learning, and never come to the knowledge of the truth. That by a ſtedfaſt adherence to this infallible guide you may rejoice in God, and inherit the promiſes, is the ardent wiſh of yours, &c.

MIKROS.

Mess'rs Editors,

IF you judge the following tends to public edification, pleaſe to give it a place in the Magazine.

THOUGH the word juſtification, is uſed in ſeveral

senses, yet in the sacred scriptures, and particularly, in the gospel, the justification of a sinner before God, doth always mean his being discharged from the punishment he deserved as a transgressor to suffer, and his being restored to the privileges, which, by his sin, he had forfeited. There are but two ways in which a person can be justified before God, viz. By his own personal righteousness, or for the sake of the righteousness of another, as a surety yielded in his stead. That no mere man, since the fall, can, or ever did so keep and obey the divine law, as to be justified on account of a personal righteousness of his own, will be acknowledged, even by many, who nevertheless, do practically contradict it. How many of those who openly and before men profess this truth, yet do secretly in heart, before the heart-searching God, practically contradict it? In seeking to build up a righteousness of their own, which they dare not indeed wholly depend upon for their justification before God, yet they hope that that, together with the righteousness of Christ, will suffice for that infinitely important purpose. It is much the drift of the gospel to teach and persuade us, that no person of all the human race, is, or can be justified before God, on account of any personal righteousness of his own, or by the deeds of the law.

The other way of a sinner's justification before God, is on account of the righteousness of another, as his surety yielded in his stead; and that yielded by Jesus Christ, as the only surety and Saviour of sinners, satisfies law and justice, and is therefore that only which can be sufficient for a person's justification in the sight of God.

Some there are who conclude and please themselves with the notion, that there is now under the gospel, such an abatement in the law, that if a person is but sincere, he is justified before God, on account of his sincere, though but imperfect righteousness; but this is in effect, to seek and expect justification in the way of the law, and by the deeds of the law; and such as do so conclude, must, I think, entertain very wrong notions of the holy and unchangeable law of God, as if it was too strict before, or as if by the coming and mediation of Christ, the law was altered in its commands and demands, under the gospel constitution. If God did justify the sinner, releasing him from deserved punishment, and restoring him to forfeited privileges, on account, or for the sake of the sinner's own personal righteousness, which is utterly deficient in view of the law, however sincere he may be, how would God, in so doing, be just? as the apostle assures us that he is; Rom. iii. 26. "To declare at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus."

It is not for the sake of any person's defective and imperfect righteousness that God doth justify any one; but for the righteousness' sake alone of Christ, the sinner's surety, whose righteousness is so every way adequate to all the claims and demands of the law and justice of God, so that even his holiness, truth and justice did not descry any, even the least deficiency or imperfection in it; it is only for the sake of that law-fulfilling and justice-satisfying righteousness of Christ, as a surety, whom God hath appointed, and who voluntarily obeyed; and whom the believing sinner doth by faith re-

ceive, that God doth juſtify any one of the human fallen race. So that believing in Jeſus Chriſt, doth very much conſiſt in a perſon's denying all dependance upon any righteouſneſs of his own, for his juſtification before God; and depending therefor ſolely upon the righteouſneſs of Chriſt, as the ſinner's ſurety and only Saviour. He is ſaid to be the ſurety of a better teſtament, Heb. vii. 22. Not better becauſe of the abatement in the law (beforementioned) or becauſe the ſinner may now be juſtified, (if ſincere) on account of his imperfect righteouſneſs; but on account of the manner, in which the benefit or privilege may now (under the goſpel) be attained by ſinners. Under the law, the condition of a perſon's juſtification, was his yielding, in his own perſon, obedience or righteouſneſs ſufficient for that purpoſe. The language of that covenant was, do and live; the language of the new covenant or goſpel is, believe and live.—Believe on the Lord Jeſus Chriſt, who has yielded a moſt full and complete obedience and righteouſneſs, and God is juſt in juſtifying thee on account of that perfect righteouſneſs, even for the ſake of that ſuretyſhip righteouſneſs of Chriſt, who has made ſuch a complete atonement for ſin, and ſatisfaction to divine juſtice, that on its account, God is juſt in juſtifying every one who believeth in Jeſus Chriſt; juſt to himſelf, juſt to his truths and holy law, in ſo doing. There was none of that abatement (pretended) made to Chriſt the ſurety; no, he fulfilled the law in every iota and tittle of it; he perfectly ſatisfied divine juſtice, and it is only on account of his perfect righteouſneſs, that any one of the guilty human race, is, or can be juſtified before God. Hence Chriſt is ſaid to be the end of the law for righteouſneſs, to every one who believeth in him, Rom. x. 4. and no where elſe can a righteouſneſs be found, ſufficient for this infinitely important purpoſe, viz. The ſinner's juſtification before God; but in Chriſt, the ſurety and only Saviour of ſinners; he hath brought in a complete and everlaſting righteouſneſs, and that only is ſufficient for the ſinner's juſtification. Iſaiah xlv. 24, 25. "Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength; even to him ſhall men come, and all that are incenſed againſt him ſhall be aſhamed: In the Lord ſhall the ſeed of Iſrael be juſtified and ſhall glory." None of all the human, fallen race of mankind may glory in their own imperfect righteouſneſs, as being in any degree ſufficient for their juſtification and ſalvation; thoſe infinitely important bleſſings and favours, are beſtowed ſolely on account of the all-perfect righteouſneſs of Chriſt.—That the ſinner is juſtified in the ſight of God, on account of any righteouſneſs but that which is all-perfect, leads to unanſwerable difficulties and fatal errors. The juſtification of a ſinner, in the ſight of God, on account of the all-perfect righteouſneſs of Chriſt, is the foundation of the Chriſtian's faith and hope, when he ſees the great imperfection of his own righteouſneſs, and his ſoul is caſt down within him, in a realizing view of his own great guiltineſs, and nonconformity to the holy and good law of God. How animating and comfortable muſt it be to him, and the very foundation of his faith, hope and joy, to conſider that Jeſus Chriſt, his ſurety (in whom he truſts) hath by his obedience fully ſatisfied the law and juſtice of God? So that in his juſtification

and salvation, God's holiness, justice and truth, are jointly united with the honors of his mercy and grace; and that therein all the divine attributes do sweetly accord and harmonize; that God is just as well as merciful, in justifying him that believeth in Jesus Christ.

And here I would briefly observe, that the apostles Paul and James, use the word justification (or the thing itself) in two different senses. The apostle Paul, in treating of the justification of a sinner before God, shews us abundantly, that it can be only on account of the perfect righteousness of Christ, without the deeds of the law. Rom. iii. 20—31. and in many other places. The apostle James, particularly in the 2d chapter of his epistle, from the 14th to the 26th verse, speaks of a person's justifying, or proving the truth and sincerity of his faith and Christian profession before men; and shews, in order to it, the necessity of good works, and that it is but in vain, for a person to say that he hath faith, or to profess that he is a true disciple and follower of Christ, who at the same time neglects those good works which are properly evidential thereof, and appears to indulge himself in those which are contrary to such a profession. And when we consider the matter in this view (which I think is right) we may see, that there is no contradiction nor inconsistency at all between those two apostles.

And here, let all persons be warned against abusing this doctrine, as if it led to sinful licentiousness; or as though sinners being justified freely of God's grace, through the righteousness of Christ, this doctrine any way allows them to live and indulge themselves in transgressions of the divine law. The apostle Paul, in several places, shews that this is a very heinous and dangerous abuse of God's grace, through the Redeemer; particularly in the 3d chapter to the Romans, where, after shewing in several verses, the only way of a sinner's justification before God, he concludes the chapter with plainly obviating the objection against this doctrine, with saying, as in the last verse,—"Do we then make void the law through faith? God forbid: yea, we establish the law." Though the law ceases to be a covenant of life to believers in Christ; yet it ceaseth not to be a rule of life to them; and their justification of God's free, and infinite grace, through the righteousness of Christ, ought to be, and will be, a most powerful and persuasive motive, to their strivings and endeavours, to live in obedience to his holy and good rules and precepts in the gospel; though they will not depend upon even their best obedience, but solely upon what Christ has done and suffered, as the ground of their justification before God. It is in Christ, as their surety, and the only Mediator of the new covenant, that they see they can possibly have a sufficiency of righteousness and strength, and on him they depend for righteousness and strength for their justification before God, and to carry them through the whole course of their Christian race and warfare in this world; and to bring them finally to heavenly glory and happiness.

PHILALETHES.

For the Connecticut Evangelical Magazine.

Mess'rs. Editors,

AMONG other objections to the doctrines of *divine sove-*

reignty and *election*, this is brought as one; that *God is no respecter of persons*—that he does no more for one than for another previous to their repentance: But whenever they repent, and turn to God, his compassion is excited, and he shows them favor. To support this objection, the words of Peter are quoted, as recorded in Acts x. 34, 35. "Then Peter opened his 'mouth, and said, of a truth I 'perceive that God is no respect-'er of persons: but in every na-'tion, he that feareth him, and 'worketh righteousness, is accept-'ed with him."

To show the false construction, which, I conceive, has been put upon this passage, and exhibit its true meaning, I would offer the following observations.

Peter, although he had been with Christ through all his ministry, seen his miracles, received his instructions, and a commission to go forth and preach his gospel, had not yet obtained just ideas of Christ's visible kingdom in this world. He considered the offers of salvation as confined to the Jewish nation, being the descendants of Abraham, from whose seed God had promised the Saviour should arise. But God, as a holy sovereign, having mercy on whom he will have mercy, brought Peter to see and acknowledge his mistake. Though the gospel had been preached only to the Jews, yet God had determined to send it to the Gentiles, and thus convince the apostles, that he is no respecter of persons. To prepare the way for this, God sent an angel to Cornelius, a devout man, who was ignorant of the plan of salvation by Jesus Christ, directing him to go to Peter for instruction. God also taught Peter, in a vision, to receive Cornelius, although he was a Gentile, with whom the Jews did not associate. By this, Peter saw that the offers of salvation were not confined to the Jews only, but were to be made to all nations, and that God is a sovereign in the dispensation of his favors. Hence he declares as in the passage above stated, that "God is no respecter of persons," &c.

Here let us enquire, in what *sense* God may be said to be *no respecter of persons?* It cannot mean that God treats all mankind alike, as some assert; for facts abundantly prove the reverse. We see that some are favored with firm, robust, and healthy constitutions, and scarcely know what it is to feel sickness, or pain; while others know as little what it is to enjoy health, or ease. And this difference takes place without any distinction, as to moral character. Some have an abundance of this world's goods, while others, of the same moral character, have scarcely enough to support nature, and would gladly receive even the crumbs, which fall from the tables of the rich. Many labor, and toil hard thro' life, and can scarcely obtain a comfortable support, being constantly subject to losses and disappointments; while to others, every thing seems to turn to advantage, and wealth rolls in upon them like a flood. Some are raised to honor and preferment, and receive the adulation of the surrounding multitude; while others, equally worthy, and perhaps much more so, remain unnoticed, and die in obscurity. Indeed, it is abundantly evident, that there is a great disparity in the situation, circumstances, and treatment of mankind, by the Deity, separate from any consideration of their moral characters. For, among the healthy, rich, and honorable, are the hum-

ble Christian, who loves God, obeys his commands, and delights in the paths of piety; and the proud and haughty, the profane and vicious, the profligate and abandoned, who neither fear God, nor regard man, but delight in the service of Satan. So likewise among those, who are always feeble and infirm, and who are destitute, even of the necessaries of life, are the truly pious, who delight in divine things; and the vile and infamous, the pests of society. Facts teach us, that in these respects, God does not treat all mankind alike.

There are also facts recorded in scripture, which prove that all mankind do not receive the same treatment from God. Noah and his family, some of whom were wicked persons, were very differently treated from the rest of the antediluvian world. God also showed more love and favor to Jacob, than to Esau his brother. He says, before either of them had an existence, "Jacob have I loved, and Esau have I hated." God showed more favor to Joseph than to the rest of his brethren—more to Moses, Joshua, David, Solomon, and many of the prophets, than to others of the same nation. He has also much more highly favored some *nations* than others. To some he has afforded great prosperity, to others the reverse. To some he has given a revelation of himself and character, the knowledge of a Saviour, and the plan of salvation; while others are left in darkness and barbarism, with very little more than the light of nature to teach them the being of a God, his attributes and perfections. That God is no respecter of persons, does not, therefore, imply that he loves and treats all alike; for fact proves the reverse.

Neither does it imply that he *does no more* for one than for another. He did more for Abraham than he did for his brethren. They were all an idolatrous nation, and were very ignorant of the character of the true God. But God saw fit to take Abraham from among his idolatrous brethren the Chaldees, regenerate his heart, bring him into the land of Canaan, which he gave to him for a possession, with a promise that from his seed the Saviour should arise. He did vastly more for the Israelites than for any other nation in their time. He preserved them from famine; delivered them from bondage; cleft a passage for them through the Red Sea; destroyed their pursuers; fed them, in a miraculous manner, with bread from heaven, and with water from a rock; defended them from their enemies; carried them to the fertile land of Canaan, and gave it to them for a possession. He gave them the best laws, and institutions, and was called *their God* in a peculiar sense.

God does more for one nation than for another, at the present day. He does more for this nation, than for the heathen. He gives us his word, teaches us his character and our duty, and points us to a glorious immortality, by a crucified Saviour.

So also among individuals, God does more for one than for another. He endues one with greater abilities than another, and places him in a more eligible situation. To some he gives ten talents, to others five, and to others one. He awakens some to attend to the means of grace with anxious concern for their souls, and brings them to realize the importance of religion; while others are left to remain stupid and secure. He re-

generates the hearts of some, and fits them for heaven; while others are left to persist in sin, and go down to ruin. In various ways, God does more for some, than he does for others. It is, therefore evident, that God's being no respecter of persons, does not imply that he *does for all alike.*

Neither does it imply that he does *not* choose one and leave another; for we learn from scripture, that he *does* choose one and leave another. He chose Abel and left Cain. He chose Abraham, and left others of his nation and kindred. He chose Jacob, and left Esau. He chose Paul, a self-righteous pharisee, and a persecutor, and left many others of the same character. And thus it is now. He comes into a family, awakens, convicts, and regenerates some, and leaves others. He pours out his spirit on one town, and brings many into his kingdom; while others are left to remain in stupidity. God causeth it to "rain "upon one city, and causeth it "not to rain on another." "He "hath mercy on whom he will "have mercy, and whom he will "he hardeneth."—"Who maketh "thee to differ? and what hast thou "that thou didst not receive?"

But what is meant in the text, by God's being no respecter of persons, must be this; He does not respect, or approve of one, rather than another, on account of any situation in life. He takes the high and low, rich and poor, bond and free, according to his sovereign will and pleasure. Therefore he says; "I will have mercy "on whom I will have mercy."

Peter had before viewed God as having a peculiar respect for the Jewish nation, and supposed that none could be interested in Christ's atonement but the Jews. But by the conversion of Cornelius, who was a Gentile, and the circumstances which attended it, he was brought to renounce his former prejudices concerning the difference between Jews and Gentiles, and to see that God is no respecter of persons—that he accepts no man, nor bestows favor on any, merely because he is of such a nation or family; nor that he so determines his regards, as to confine his favors to the Jewish nation, or to the natural seed of Abraham alone. But all, who *truly fear God*, and work righteousness, "who "are the called according to his "purpose," whether they be rich or poor, bond or free, learned or unlearned, he will accept. There is nothing in the character of any *natural man*, which he respects, or on account of which he bestows favor; for all are wholly sinful, *every imagination of the thoughts of the heart being only evil continually.* All his favors are dispensed according to his eternal will and purpose. "He doeth according to "his will in the army of heaven, "and among the inhabitants of the "earth." Yea, "his counsel shall "stand, and he will do all his pleas-"ure." And we have no other reason to give, for his choosing one, and leaving another, than this; "Even so Father, for so it "seemed good in thy sight." And this is sufficient.

From a view of this subject, we are taught, that God never injures one of his creatures, though he leave many to perish in their sins. He requires no more of any one, than he is *naturally* able to perform. Those, who have but one talent, are required to occupy but one. But the truth is; all mankind are sinners, and justly condemned. No one would have been injured, had salvation never been purchased,

or offered. It is matter of infinite gratitude, that God will have mercy on any. And since no one has a *right* to salvation; but all justly deserve punishment, he has a right to have mercy on whom he will. If God take one, and leave another—if he take a poor despised heathen, who has not been favored with the word of God, and leave others to perish under the light of the gospel, he has a perfect right so to do; for "he is no respecter of persons."

We are also taught, that those are under a mistake, who are opposed to divine sovereignty, in regeneration. Mankind being all sinners, and justly deserving the divine displeasure, have no claim to any favor. And being all God's creatures, he has a right to show favor to whom he pleases. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" So God hath a right to act as a sovereign in the work of regeneration, taking whom he will, since no one would ever come to Christ, except the Father who hath sent him draw him. Therefore the doctrine of election is the only door of hope for the fallen race of man. For if God had never chosen any to salvation, but mankind had been left to the dictates of their own hearts, there would never one have been saved; but all would have perished, notwithstanding all that Christ has done and suffered.

DELTA.

Reflections on the 10th Chapter of Paul's Epistle to the Hebrews, particularly the 38th verse.

NUMBER I.

THIS chapter seems a connecting link in the chain of scripture, between the old and the new-testament. It casts peculiar light upon both dispensations of the covenant of grace; discovers a perfect consistency, mutual subservience and uniformity of design. The great end of both being the glory of God, in the redemption of sinners by Jesus Christ, the several things necessary to the attainment of this end, are in both contained, though with different degrees of clearness and perspicuity.

The character of God, and of the sinner, are here opened to view—all the duties, which as creatures and as sinners, we owe to God as our creator and moral governor, are pointed out; and these too enforced by all the weight of precept and example, and under the infinite sanction of divine authority.

The chapter is introduced with a view of the weakness and insufficiency of the law sacrifices. They had no merit or efficacy but as they typified and respected the meritorious sacrifice of Christ. They were only shadows of good things to come. For, though they were often repeated, even year by year, they could not purge the conscience of the worshippers, nor make the comers thereunto perfect. It was impossible in the reason and nature of things, that the blood of bulls and of goats should take away sin—but in the blood of Jesus there is infinite merit—compleat satisfaction for sin. When therefore this sacrifice was actually made, the types were all accomplished by their antitype—the end of all the law sacrifices fully answered, and neither necessity nor propriety remained for their continuance. No addition could be made to the atonement of Christ, for by "one offering he hath perfected forever them that are sanctified." To this

one great sacrifice, this infinite atonement of Christ, the Apostle points our views, and directs our faith, as the only foundation of human hope, the all-sufficient source of every spiritual blessing. The covenant of grace, in which exceedingly great and precious promises are made, is ratified and sealed by the blood of Christ, and witnessed to every true believer by God's spirit, both in his word and by his work upon his heart.

The Apostle then, resting with perfect assurance upon this permanent foundation, infers its practical and important uses to believers. With great animation and engagedness he exhorts his Christian brethren to realize the blessed comfort of their hope—to enjoy the rich and distinguishing privileges of their justified state, by drawing near to God with holy boldness and full assurance of faith, in that new and living way which he hath consecrated for us. He exhorts them to hold fast the profession of their faith, with an unwavering confidence in the faithfulness of God—to cherish in themselves and in each other that spirit of love, of mutual and disinterested good will, which the gospel inspires, and to abound in those good works, those peaceable fruits of righteousness, which it is designed to produce. He then holds up to them, in a very solemn manner, the evil nature and dreadful consequences of the opposite temper and conduct—the aggravated sin of unbelief—the contempt of gospel grace, and the dear bought salvation of Jesus Christ—that it is most surely connected with inevitable and eternal destruction.

As motives of encouragement and comfort, of constancy and perseverance in the Christian faith, he puts them in mind of the happy and blessed effects of their religion which they had already experienced—that inward strength and comfort by which they were supported under the most trying outward circumstances; while suffering all the reproaches and persecutions, with which an unbelieving and malicious world could afflict them. Such was their comfort in the enjoyment of God, and the hope of his glory, that they were willing to sacrifice all their worldly ease, interest and comfort to the gospel of Christ, and the promotion of his cause. They were not only patient and resigned under the injurious treatment of their enemies, "but," says the Apostle, "ye took *joyfully* the spoiling of your goods, knowing in yourselves that ye have in heaven, a better and an enduring substance." From their past experience of the grace of God, he draws an argument of encouragement to inspire them with patience, and with trust and confidence in the faithfulness and all-sufficiency of God—that he would continue to support them under all their future trials, and grant them strength according to their day. He reminds them, that their conflicts tho' sharp, would be short—they should soon be crowned with victory, and their faithfulness rewarded with eternal glory. "For yet a little while, and he that shall come, will come, and will not tarry." And then to sum it all up in a word, and bring the whole weight of his exhortation to a point, impressed by the united influence of hope and fear—holding up their duty and interest on the one hand, and disobedience with its evil consequences on the other, he says, "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him!" The manner of this expression adds very great solemnity and

weight to the passage. It differs from the phraseology of the former part of the chapter, and is not the address of one mortal worm to another, even with the advantage of revelation, or the gift of inspiration. It is spoken in the name of God, and as such carries its authority in its very form. As if God, had in his own person sealed and attested the truth of all that the Apostle had previously declared by the inspiration of his spirit. It is as if the great God had with an audible voice from heaven, immediately addressed this solemn declaration to mankind, "Now the just shall live by faith, but if any man draw back, *my soul* shall have no pleasure in him."

If we have the faith which is here spoken of, we shall receive it as thus delivered and thus addressed. It is only with this solemn and believing impression, that we can hear the voice of God, speaking to us in his word.

Here is held up before us a contrast of character and state, and whatever quality is affirmed of the one, is denied of the other. The one lives by faith—the other draws back, and is destitute of faith. The one is the object of the divine complacency—in the other, God's soul hath no pleasure. If the expression contain a promise of life eternal to the believer—it also denounces eternal death against the unbeliever. The disapprobation of God, is death to the soul—but his favor is life. "To be carnally minded is death, but to be spiritually minded is life and peace."

Much important instruction is contained in this short passage of sacred writ. It opens an extensive field for useful meditation, and religious improvement. Almost every word in the sentence is emphatical and weighty. The more closely we examine it, the more we shall find it contains.—The character of God—the character of the saint and of the sinner—the moral affections, conduct and state of each—the hopes of the one and the fears of the other—their common obligations, the divine promise to the Christian, with the time, manner of enjoyment, and particular kind of good promised, are all here contained in close connection, either expressed or clearly implied. The inquisitive mind will here find satisfaction in all these respects. Supposing the following questions be put—*Who are the persons, to whom this happiness is promised in the sacred text?*

They are described by their moral character—they are at heart conformed to the eternal rule of righteousness, and actuated with love to universal being—they are, *the just. What is the subject of the promise,* or *the good annexed to the character?* It is life. *But what kind of life? Is it animal life, the enjoyment of sensual pleasures, and worldly delights?* or, *is it the improvement of their natural understandings in the pursuits of science, and the attainments of knowledge and natural philosophy?* Neither of these; but something infinitely superior to both. It is that life which consists in the knowledge of God and of Jesus Christ, exercised in love, submission, hope, trust and desire. *When,* or *at what time, may this life be experienced—this happiness enjoyed? Is it a present or a future good?* The answer is NOW, in the present state of things—in our present state of probation; amid all the surrounding evils to which we are exposed; and under all the outward trials and distresses, crosses and disappointments which we may suffer. "*Now*

the juſt ſhall live by faith," &c. He that believeth *hath* eternal life. "The life which I *now* live in the fleſh" ſaid this holy Apoſtle, "is by faith on the Son of God."

But what is the ſecurity of the juſt, for the enjoyment of this life?

The covenant promiſe and faithfulneſs of God. "Now the juſt *ſhall* live by faith."

The enquiry may be puſhed a ſtep further, and a ready ſolution be found.

Are all others excluded from the approbation and enjoyment of God? Are there not ſome who do not acknowledge Chriſt, who yet from their exemplary conduct—their moral lives—their kind, obliging and inoffenſive carriage; and eſpecially from their eminent uſefulneſs to mankind, may expect the divine approbation?

The anſwer is, *If* any man *draw back*, &c. let his pretenſions or his virtues be what they may; however beloved, revered and careſſed by mankind, ſo that his praiſe is the theme of every tongue, and his worth extolled to the ſkies;—yet if deſtitute of this faith, by which the juſt do and ſhall live—if he have not that holineſs which characterizes the ſaints, he is an abhorrence to God, and infinitely offenſive in the pure eyes of his glory, "my ſoul ſhall have no pleaſure in him." The holy nature of God cannot approve of ſuch a character. It is infinitely impoſſible. God ſeeth not as man ſeeth—he looketh on the heart. He is no reſpecter of perſons, but judgeth according to truth. Without faith it is impoſſible to pleaſe God. Whatſoever is not of faith is ſin.

ASAPH.

(To be continued.)

Prayer, a weapon peculiar to thoſe, who fight under Chriſt, the Captain of our Salvation.

NUMBER I.

MESS'RS EDITORS,

IT appeared to be the object of the Miſſionary ſermon, preached at Hartford, on the day of the laſt General Election, to ſtir up Chriſtians to the duty of extraordinary prayer. The preacher if I miſtake not, held up this idea, *That there was, perhaps, no way, in which the friends of the Redeemer might do more to advance the intereſt of his kingdom than by prayer.*

It then appeared to me that the thought was juſt, and very important. But the more I have mediated upon the ſubject, the more important it appears, that all the followers of the Lamb ſhould become wreſtlers in prayer.

The thought has ſtruck my mind with force, That prayer is a weapon *peculiar* to thoſe, who fight under Chriſt, the captain of our ſalvation. It is a weapon which *they, and none but they ever uſe.* The enemies of Chriſt can uſe the bow and the arrow, the ſword and the ſpear as well as his friends. The enemies of Chriſt uſe the preſs, and even the pulpit, as well as thoſe devoted to his intereſt. And they even make uſe of ſome weapons to advance their cauſe, which Chriſtians dare not bring into the ſervice of their maſter. But here is one piece of armour, which none but Chriſtian ſoldiers ever did, or ever will bring into the field; and by this they will come off conquerors, and more than conquerors—It is prayer.

A little attention to thoſe conteſts, which have ſubſiſted between the people of God and their enemies, will ſerve to give us a ſtriking view of the great advantage, which the former have obtained over the

latter, by reaſon of their having liberty of acceſs to the throne of grace. This gave Jacob the advantage of his brother Eſau. When Jacob was returning from Padan-aram, Eſau ſet out to meet him in a hoſtile manner, at the head of 400 men. It was a trying time with Jacob. He did not wiſh to fight his brother. If he had wiſhed it, he could not; for he had nothing but a defenceleſs company of women, children and flocks. In this trying time, Jacob remembered the God of his father Abraham, and the God of his father Iſaac; and he remembered that he was a prayer-hearing God—to him he went and poured out his heart, and entreated his bleſſing. The night before he met his brother, he never ſhut his eyes to ſleep; but ſpent the whole time in the moſt fervent prayer. His importunity held out to the very laſt; even at the breaking of the day, he ſaid to the almighty Angel, with whom he wreſtled, *I will not let thee go, except thou bleſs me.* And the ſequel ſhows us that he did not wreſtle in vain. He, who turneth all hearts whitherſoever he will, diſarmed Eſau of his rage, ſo that the next morning they met like two twin brothers; ſee Gen. 32d and 33d chapters. Whoever reads the account and believes the truth of it, will ſee, that prayer was the weapon, with which Jacob overcame his brother. In this conteſt, this weapon was uſed only on one ſide. Eſau was a profane man; his portion was in this life. Such men do not pray: "Ye cannot ſerve God and Mammon." Eſau had the moſt men on his ſide; but Jacob had God on his ſide. While the one was marſhalling his troop, the other was praying to his God—and prayer got the victory.

In the 17th chapter of Exodus, there is an account of a battle between Iſrael and Amalek, an attention to which will throw light upon the ſubject before us. "Then came Amalek and fought with Iſrael in Rephidim. And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek; to-morrow I will ſtand on the top of the hill, with the rod of God in mine hand. So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron and Hur went up to the top of the hill. *And it came to paſs when Moſes held up his hand, that Iſrael prevailed: And when he let down his hand, Amalek prevailed,* &c. The holding up of the hand is expreſſive of prayer: Lam. iii. 41. "Let us lift up our heart *with our hands* unto God in the heavens." Now obſerve in the caſe before us, there were *two* ways in which Iſrael fought againſt Amalek, and *but one* in which they fought againſt Iſrael. They both had armies, and, no doubt, generals to lead them; but Amalek had no Moſes to pray. By attending to the whole paſſage, we learn that the battle iſſued in favor of Iſrael but not until God had given them decided proof, that they muſt not expect to overcome, by ſuperior force, but by humbly ſupplicating aid from the Lord of hoſts. The Amalekites could fight with *carnal weapons* as well as the people of God; but they had *no prayer* on their ſide. In other reſpects, it ſeems, they had the advantage; for when Moſes let down his hand, they prevailed; but as ſoon as his holy hand was again lifted up to God in the heavens, they were diſcomfited. They could not ſtand before prayer, tho' they could force their way againſt the naked ſword. From this important

piece of ſcripture hiſtory, we learn that prayer is a weapon peculiar to the Iſrael of God. How careful then they ought to be to keep this part of their armour in uſe and to keep it bright. Even Moſes had fainting turns; his hands grew weary and he let them fall. What a mercy it was, that Aaron and Hur were with him to ſtay up his hands —Had it not been for this, Iſrael, inſtead of Amalek, would have been diſcomfited. "Wo unto him, that is alone when he falleth; for he hath not another to help him up."

It was by prayer, that Joſhua gained a victory over the five kings, on that day when the ſun ſtood ſtill. And there was no day like that before it, nor after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Iſrael; Joſh. x. 14. We are not to underſtand that this was the firſt and laſt day, in which the Lord ever heard prayer (a God hearing prayer is his memorial throughout all generations) but this was the only day, in which the ſun ever ſtood ſtill in anſwer to the prayer of a man. And this is a great monument, erected in the hiſtory of the church to ſhow the efficacy of prayer.

Prayer was made great uſe of by David. Tho' he was a man of war and fought much with the ſword; yet he fought more with prayer. Read the book of Pſalms and you will be convinced of this. He ſays, Pſalm cix. 3, 4. They compaſſed me about alſo with words of hatred; and fought againſt me without a cauſe. For my love, they are my adverſaries; *but I give myſelf unto prayer.*

This was his reſort in all his troubles. He truſted in God. He did not depend on his own foreſight, courage nor ſtrength; but availed himſelf of the wiſdom and power of Jehovah. And prayer was the ſtated way, which he took to draw forth thoſe ſupplies which he from time to time needed. "In all thy ways acknowledge him and he ſhall direct thy paths." It was in this way, that David had the advantage of Goliah and Saul. In other reſpects, he was not a match for them. Goliah was ſtronger and better armed than he, and Saul had the power of the kingdom on his ſide; but David had the power of the eternal king on his ſide; for he was eminently *a man of prayer.*

It was by prayer, that king Aſa, gained ſuch a victory over that great army, under the command of Zerah the Ethiopian. And Aſa cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord, our God; for we reſt on thee, and in thy name we go againſt this multitude: O Lord, our God, let not man prevail againſt thee.* Zerah had the moſt formidable army, but he did not make ſuch a prayer. It is probable, that in all his numerous army, which conſiſted of more than a thouſand thouſand, there was not one praying man. Doubtleſs they prayed to their dumb idols; but nothing can be more ineffectual than ſuch prayer. In the controverſy between Elijah and the prophets of Baal, prayer was reſorted to on both ſides; but Baal's prophets were not heard, tho' they cried aloud. There is but one prayer-hearing God. David addreſſing himſelf to the Moſt High, ſaith, *O thou that hearеſt prayer!* It is as much as to ſay, that Jehovah is a prayer-hearing God, and that he is the only God, who does hear prayer. Therefore all prayer offered to

* 2 Chron. xiv. Chap.

other gods is, in reality, no prayer; but words scattered in the wind. And there is but one way, in which prayer can be offered up to the living and true God, so as to be accepted. *Without faith, it is impossible to please God. The sacrifice of the wicked is abomination to the Lord; but the prayer of the upright is his delight.* The *external* of prayer is not peculiar to the people of God. Pharisees and hypocrites have prayed much in their way; but it is the prayer of the righteous alone, which availeth much. No other prayer avails any thing; so that prayer, considered as prevalent is peculiar to the people of the saints of the most high God.

That prayer gives the people of God a superiority over their enemies is clear, from reading the 20th chapter of the 2. Chron. When Moab and the children of Ammon came against Jehoshaphat with a great multitude he acknowledged before the Lord his inferiority to the enemy, and his entire dependance upon him for help. "O our God, wilt thou not judge them? For we have no might against this great company that cometh against us: neither know we what to do, but our eyes are upon thee." Hear the answer, which the Lord sent by his prophet to this praying king; "Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them, for the Lord will be with you." It was even so. Prayer and faith had done all—God made the enemies of his praying people destroy one another. What a blessing it was to Judah to have at the head of the kingdom such a praying man as Jehoshaphat. He was to them, under Heaven, a greater defence than walls of brass. Who can believe the bible, and not feel the importance of having pious rulers? It would give great delight to all the pious part of a state or kingdom to have reason to believe, that their rulers were daily supplicating the king of kings for wisdom and direction, and for his blessing on the nation.

Judah was blessed with more than one praying king: And more than once did the kingdom obtain a great deliverance, in answer to the prayers of its Prince, in union with others, who delighted to call on God. Sennacherib threatened to destroy Jerusalem, in the reign of the pious Hezekiah. His army was great; his success had been great, and he was perfectly confident, that enfeebled Jerusalem could not withstand the force he brought against it. Hezekiah felt his own weakness, and the weakness of his people; he was also acquainted with the strength, the valour and the success of the king of Assyria: But he knew there was a king in heaven more mighty than he. He felt for himself and his people; but he felt more sensibly for the insulted Majesty of heaven, whom this idolatrous king had ranked with the gods of the heathen. "And for this cause, Hezekiah the king, and the prophet Isaiah the son of Amoz, *prayed and cried to Heaven.* And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria; so he returned with shame of face to his own land." What a mighty weapon is prayer! If John Knox was a Hezekiah* in prayer, it is no wonder, that Queen Mary should say,

* Hezekiah's eminency in prayer will also appear by reading 2 Kings, chap. xx.

"She had rather have an army of ten thousand men against her than the prayers of John Knox."

It appears from reading the book of Nehemiah, that the advantage, which he had over Sanballat and his companions, who endeavored to hinder the Jews from rebuilding Jerusalem and from setting up the worship of God there, was greatly owing to his fervent prayers. Before he set out for Jerusalem, *he sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven.** After he had built the wall, he kept a solemn and public fast at Jerusalem; at which time he made a most excellent and well adapted prayer.† It is evident also, that he kept at the throne of grace, while the work was going on;—"Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them."‡ Here, brethren, is a pattern for all of us. This holy man *began, carried on and ended* his work, with prayer to God. This did not keep him from using other means. He was remarkably laborious and vigilant. He put his own hand to the work: he did every thing to excite others to diligence. No threats, no flatteries could start him from his post, until the work, upon which he had his heart so much set, was finished.—When he was solicited to go into the temple to avoid the attacks of his enemies, he nobly answered, "Should such a man as I flee? and who is there that being as I am, would go into the temple to save his life? I will not go in."§ It was that daily intercourse, which he had with God in prayer, which gave him this zeal and presence of mind. It was owing to this, that he was so superior to the power, malice and intrigues of his enemies, and the enemies of the peace of Jerusalem. Such a man was remarkably fitted for the great work of building up the walls of Jerusalem.

——"O rise some other such!"

The book of Esther will help to establish this point, That prayer is a weapon peculiar to those, who fight under Immanuel. Haman sought the destruction of Mordecai and of all the Jews throughout the Persian empire; and for a while every thing seemed to favour his wishes. He had obtained a decree for their entire destruction, in that kingdom, where it was a fixed maxim of the government, that no decree once passed, should, on any account, be reversed. He now felt sure of his prey, like the ravenous wolf, which has the tender, defenceless lamb already in his paws. In such a critical moment, what could Mordecai and the feeble Jews do? Blessed be God! some of them knew the way to the throne of grace. They knew a King, who could alter the laws even of the Medes and Persians. They agreed to keep a fast of three days, which time was no doubt devoted to confession of their sins, and supplication for God's unmerited mercies; particularly for the special interposition of his Providence to rescue their devoted nation from the jaws of a devouring monster. Prayer was almost the only weapon, with which they

* Nehem. i. 4. † Nehem. chap. ix. ‡ Nehem. iv. 9.—see also 4th and 5th verses—see also chap. vi. 9. "Now therefore, O God, strengthen my hands."

§ The whole book of Nehemiah is calculated to stir up a spirit of prayer, to strengthen the weak, to animate the languid, and to lead the desponding Christian to hope in God. For this purpose let it once more be read.

could oppose their enemy; and with this they triumphed gloriously. Haman was hung on the high gallows, which he had prepared for Mordecai; and the day, in which the Jews were to be destroyed, was a gloomy day to their enemies. How wonderful are the ways of the Most High! What honor does he put upon his praying servants!

Daniel and the three children were eminent for devotion. By prayer, they baffled all the efforts and wiles of their enemies. It seems, their enemies discovered that holy weapon, through which they were invulnerable, and they sought to wrest it out of their hands.* But in vain do tyrants make laws to prohibit the children of God from praying. They may put them into a fiery furnace—they may put them into a lion's den, but they cannot stop them from praying. As a boiling spring must boil over; so a gracious soul must flow out in prayer and supplication with thanksgiving to God. The enemies of religion put the *feet* of Paul and Silas in the stocks; but the *gracious affections of their hearts* they could not confine—even at midnight, they prayed and sang praises to God. Prayer is something, which the world cannot give nor take away. "Blessed is the man, whom thou choosest, and causest to approach unto thee."

(To be continued.)

Observations on the parable of Dives and Lazarus; especially on this passage, I pray thee therefore, Father, that thou wouldst send him to my father's house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. *Luke* xvi. 27, 28.

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* Daniel iii. 12. and vi. 4,—9.

THE parable of which these words are a part, is replete with interesting and solemn instruction. It brings the two worlds, heaven and hell, with their respective joys and sorrows into the most clear and affecting view. It teacheth the immortality of the soul, and the future happiness, or misery of men, according to their moral character. That the soul will exist after its separation from the body, in a state of incalculable bliss or woe; and that death translates it instantaneously into one or other of these states. *The beggar died, and was carried by angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lift up his eyes being in torments.* The parable also teacheth us, that the state of mankind in the invisible world is unalterably fixed. There is no possibility of exchanging it for another. The language of Abraham to his apostate son was, *Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.* It gives us also a striking representation of the astonishing changes which a few moments may make in the state both of saints and sinners; and how wonderfully different it may be in different worlds. The saints are instantaneously translated, from the depths of poverty, pain and wretchedness, into the paradise of God, into all the dignities and beatitudes of the father's house. From the cross and the faggot, from beggary and contempt, at the gates of the rich, they are exalted to crowns and joys in heaven. But the wicked go from their gilded domes, their downey beds, scarlet, fine linen and sumptuous fare to the pit of destruction, are wrapped with

flames, and lift up their eyes in torments. The saints who had their evil things in this life will be comforted in the next; and the wicked whose eyes stood out with fatness, and who had more than heart could wish, will be tormented.

But that which it is now more especially designed to notice, as of most serious and singular moment, is the prayer of the rich man, in the quenchless flame, that his brethren might be warned not to come into the same place of torment, and be eternal companions with him in his dark abode. He found his torments to be unutterable, and that he could obtain no relief or mitigation of them; not a drop of water to cool his burning tongue. He was therefore anxious to prevent the increase of them. He was compassed with tormentors already and trembled at the increase of their numbers. He knew his brethren had been most intimately connected with him in his sins, that by his infidelity and horrid example, he had been leading them to destruction, and done them immense injury; and that they above all other persons could witness against him, expose him to shame and eternally torment him. These are the only reasons to be assigned for his desire to prevent their coming into that place of torment. There is no benevolence, or holy love in hell. Were men holy they would be saints, and dwell in heaven, and not with devouring fire. Men have no natural affection in hell. Some in this world arrive at such a degree of wickedness as to have none;* much less will they have any in hell. The divine oracles teach us, that *from him that hath not, shall be taken away even that which he hath*; or *even that which he seemed to have.*† That is from such as have no grace, no faith or love, from them shall be taken away all those gifts, all that humanity, natural affection, and whatever had the appearance of good in them. All restraints will be withdrawn from them, and they will, like the infernal spirits, be abandoned to all evil. They will be implacable haters of God, his glory and kingdom. There will be no principle within them, by which they can be induced to seek the holiness and happiness of men. The request of the miserable Dives therefore respecting his brethren, was wholly selfish. It originated in his fears that they would increase his torments. A consciousness of his neglect of the duties he owed those near relatives, and of the injuries which his wicked examples had done them, harrowed up his very soul, and was a dreadful source of his agonies. It increased the gnawings of the undying worm, and administered fewel to the devouring flame. Apprehensions that they might soon arrive, to testify against him all his wickedness, and with that implacable hatred and revenge which a sense of the immense injuries he had done them might inspire, to reproach, execrate and torment him, filled him with the most dreadful alarm. The divine Saviour, before whom hell is naked and destruction hath no covering, knew how perfectly to represent the case; and, for the warning of near relatives, friends, and accomplices in sin, has given them these intimations, that they will be the greatest tormentors of each other in the future state. This, it is apprehended, is clearly the doctrine of this interesting passage.

* Rom. i. 31. 2 Tim. iii. 3.

† Matth. xiii. 12. Luke viii. 18.

There are various conſiderations which may ſerve to corroborate this point. The near relation in which brethren and ſiſters, and other relatives and friends ſtand to each other, the peculiar endearments which ſubſiſt between them, the ſpecial advantages and opportunities which they have to do each other good, and mutually to promote one another's ſpiritual welfare; in conjunction with the commands of God, enjoining upon them all relative duties, muſt, beyond all calculation, enhance their guilt in neglecting them, and of being, by their errors and wickedneſs inſtrumental of each other's perdition. God will render to them according to their deeds. They will have a moſt affecting knowledge of the magnitude of their offences, and of the injuries which they have done to each other. A conſciouſneſs of theſe will continually preſs them with the moſt intolerable ſhame and anguiſh. The preſence of thoſe whom they have thus injured and deſtroyed, will keep alive and more deeply impreſs this conſciouſneſs. It will inceſſantly and eternally increaſe and give edge to their ſelf-reproach and ſelf-condemnation. Such friends who have deſtroyed each other, will be everlaſting monitors of each other's wickedneſs. Thus they will blow up the flame and increaſe the torment.

Further, none can ſo diſcloſe all the wickedneſs of one another, as thoſe moſt acquainted with each other, and moſt intimately connected and leagued together in courſes of ſin. They can moſt clearly and fully bring it into view, moſt poſitively witneſs againſt it, in all its ingratitude, baſeneſs and aggravations. They, above all others, will therefore be able to publiſh their crimes, and forever to paint them in the moſt degrading and hateful point of view, and to be putting a ſword into the hands of all the powers of darkneſs, to wound and torment them. They can, above all others, not only harrow up each other's conſciences, but furniſh all the infernal legions with materials for the ſame infernal work, and rouſe them to action.

Beſides, the mutual injuries which they will now know, that they have done each other, how they have deceived, blinded and hardened each other in ſin, how they have tempted, beguiled and like infernal ſpirits, urged one another on to the burning pit, will eternally blow them up to the higheſt poſſible degree of hatred, revenge and rage againſt each other. The company, and even ſight of each other, like that of the moſt inveterate and implacable enemies will inflame their mutual rage and miſeries. Their mutual hatred and tormenting of each other will for ever keep alive, and increaſe the torments of their infernal priſon.

Some profitable remarks may be made on theſe repreſentations.

1. That the pooreſt and moſt miſerable ſaints are bleſſed. They are not only pardoned, adopted and made heirs of all things; but they ſhall ſoon exchange their beggarly garments for robes of righteouſneſs and joy; their indigence and hunger, for feaſting and fulneſs; their ſores, ſickneſſes and pains, for health, eaſe and pleaſures for ever more. O indigent, afflicted chriſtian, take courage, lift up thine head and ſing, hallelujah! A ſpark of grace, even with poverty, reproach and pain, is better than all the gold, ſcarlet and ſumptuous fare of the wicked. Be patient, contented, and bleſs God for his grace, and you ſhall

be comforted: and your joy shall no man take from you.

2. That there is no just ground to fret at the prosperity of the wicked, or in the least degree to envy them, in their most glorious state. After all, *it shall be ill with them.* They have their portion in this life. It is unsatisfying and momentary. *When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.** *This night their souls may be required of them.* Then whose will be their scarlet, fine linen and sumptuous fare. *To whom will they flee for help? And where will they leave their glory?*

3. That hell must be a place unutterably dreadful, as there all are tormented with the burning flame; as there is no relief; not a drop of water to cool a scorched tongue; as the state of all is unalterably fixed; and thence is no possibility of escape. How must it be rendered still more tremendous, in that there not only satan and all his infernal legions will be tormentors, but even brethren, sisters, all friends and associates, who have lived and died in sin will also unite in the dreadful employment? Yea, will be among the most enraged, and terrible tormentors of one another? So much the more as they have lived together in delicacy and pleasure; so much the more as they have been leagued together in jovial clubs, mocking at sin; reproaching good people; concerting plans to destroy their influence; setting up a laugh against the scriptures, blaspheming the Saviour, and animating each other in sin, so much the more torment and sorrow will the Lord give them. So much the more will they give one another. *Wo unto you that laugh now: for ye shall mourn and weep.*

4. How cautious should brethren, sisters and other near relatives be of injuring each other, by vicious lives and bad examples, least all their mutual endearments, their influence with each other, and the whole tenor of their living should terminate in endless sorrows? Where persons are united in the tendereſt ties of nature, they have great influence with each other, and their bad examples will have the most deadly tendency. A sensual, wanton, gambling, wicked brother, or sister, may ruin a whole family. Wicked husbands may destroy their wives, entail the curse of the Almighty upon their posterity, unto the third and fourth generation, and be instrumental of their mutually and eternally execrating and tormenting one another.

5. It is a natural reflection, that it immediately concerns all near relatives and companions in sin, who live at ease, in wealth and pleasure, most seriously to contemplate what the end of these things will be. Yes, that they behold the miserable Dives lifting up his eyes in torments:—Hear his unpitied groans, and unavailing prayers: Contemplate his fixed, unalterable condition, and know, *that except they repent, they shall all likewise perish.*

BOANERGES.

An account of a work of divine grace, in a revival of religion in the town of NEW-MARLBOROUGH *(Mass.) in the year* 1799; *communicated to the Editors by the Rev.* JACOB CATLIN.

GENTLEMEN,

AMONG the wonderful and glorious works of God,

* Psalm xcii. 7.

that of divine grace, in the converſion of ſinners, holds the firſt rank. In compliance with the wiſh of many, I have concluded, very briefly to give a general ſtatement of the late work of divine grace among the people of this pariſh.

In the ſummer and fall of the year 1783, which was previous to my miniſtry and acquaintance in this town, there was a very conſiderable revival of religion; the happy fruit of which was, that nearly fifty were added to the church. This was the firſt ſpecial and viſible work of divine grace, after the ſettlement of the town, a term of about forty years.

In conſequence of this revival, lectures and conferences were frequently attended, for ſeveral years. This was the pleaſing ſtate of things, until, and after my ſettlement in the goſpel miniſtry, which was in the ſummer of 1787.

Attention to things divine had, by this time, however, greatly declined, and a growing inattention, among the body of the people, was manifeſt, for about ten years.—During this interval of ſpecial divine influence, ſad were the ſcenes of controverſy in town, reſpecting the location of a new meeting houſe; and in the church, reſpecting diſcipline and practice.

When all theſe evils had ſubſided, and infidelity, which had been formidable, in troubleſome times, in a great meaſure diſappeared; there was diſcoverable, in ſerious profeſſors, an uncommon concern for the welfare of Zion. Near the beginning of the year 1797, it was privately contemplated by ſerious members of the church, to ſet up a religious conference, to be attended, at leaſt, once a month. The plan was propoſed to the church; and it was recommended to individuals to uſe influence to perſuade their connections and neighbours to attend. The conference was ſmall in the beginning, but conſtantly increaſed, during that and the following year. In the winter of 1798, we had, in different neighbourhoods, two, and often three crouded conferences in a week, eagerly attentive to the diſcuſſion of bible doctrines, and the explanation of difficult paſſages of ſcripture. This, together with prayer and ſinging, was the whole buſineſs of our conferences; and ſome people attended, even for years, merely as to a ſchool for improvement in knowledge. But it is apprehended, that there was an uncommon ſpirit of prayer among a few, for the outpouring of the ſpirit of God. Not more than five or ſix hopeful converſions had been manifeſted in the pariſh for ten years; and the chief of theſe were within the firſt year, after the ſerious reſolution of attending conferences.

But in the month of October 1799, after all means had ſeemed to become unſucceſsful, and proſpects had become very gloomy, it pleaſed God to manifeſt his glorious power, in arreſting the attention of multitudes, not merely to dry ſpeculations, but to the vaſt concerns of their own ſouls.—Though it is to be acknowledged, that, under the greateſt preſſure of conviction, we generally diſcovered the moſt ſolemn attention to the doctrines of *total depravity, election, regeneration, atonement and pardon by the blood of Chriſt*, &c.

The agitation of people's minds was not very viſible, under their convictions; nor did we diſcover any thing which borders on enthuſiaſm, in thoſe who obtained a comfortable hope of reconciliation to God, through Jeſus Chriſt. We

think, that the appearances of perſons who were ſubjects of divine influence, were not oſtentatious, but ſerious. Difficulties we had to encounter, as is commonly the caſe, on ſimilar occaſions. About this time, originated the greateſt exertions to propagate the doctrines of *univerſaliſm*. The proſpect of ſucceſs in theſe exertions was for a ſeaſon, very threatning. There were many beſides, who viewed awakenings in an unfavorable light; and were induced from appearances, to neglect the houſe of God, and even to ſpeak reproachfully of what we conſidered as the work of the Lord.

Under theſe circumſtances, it is eaſy to conceive, that our aſſemblies on the Lord's day were not increaſed, though our conferences were greatly crouded. All our hope, therefore, that the church and ſociety would be ſupported, depended on a belief of the doctrine of divine ſovereignty. This doctrine became very precious in thoſe days of trial; and to this we found many ſtubborn enemies converted.

As viſible and hopeful fruits of this glorious viſitation of divine grace, about fifty-five have been added to the church; and ſeveral more have been added in conſequence of a revival of their hopes of an earlier date. Sixty-ſix is the number added, ſince the beginning of the late revival.

It is remarkable, that by examination for admiſſion to the church, it has appeared, in many inſtances, that ſerious impreſſions began, one, two, or three years before any viſible appearance of awakening; and, that theſe impreſſions were concealed, in ſome inſtances, even from boſom friends, until after a hope was entertained of ſaving converſion to God.

It is now more than a year and a half, ſince there has been a viſible abatement of ſerious impreſſions; and an increaſe of that ſtupidity and vanity, for which mankind are notorious. But, in a review of paſt ſcenes, and paſt events, it is hoped, that ſome among us feel the importance of walking in the path of the juſt.—Conferences are yet attended frequently; but not by large numbers. It is hoped, that Chriſtians among us will feel their peculiar obligation and *encouragement*, to perſevere in the improvement of this, and all other means of inſtruction, and it appears to be the ardent prayer of ſome, that God would return unto us in loving kindneſs, and not take away his holy ſpirit from us.

JACOB CATLIN.

New-Marlborough, March 4, 1801.

Memoirs of Mrs. REBECCA MILLS, conſort of the Rev. SAMUEL MILLS of Cheſter, in SAYBROOK, CONNECTICUT; and Extracts from her writings.

MRS. MILLS was the daughter of Col. John Belden of Wethersfield, Connecticut. She was born A. D. 1764. From her infancy ſhe diſcovered a tender and lovely diſpoſition, which endeared her earlieſt years to her valuable acquaintance. She was very reſpectful to her parents—her grand parents alſo, who lived to advanced age, found the tender aſſiſting hand in this grand daughter. Her youth was adorned with becoming ſobriety. She was very aſſiduous to obtain a good education, and to promote the learning and good conduct, of a younger brother and ſiſter.

Her father once moved with his family into a retired ſituation:

this proved a great trial for a season to this daughter, as she was, by this removal, deprived of the society of a large circle of acquaintance, whom she highly valued. But while she lived in this retired place, she found as she conceived, that solid peace "which the world cannot give, nor take away."

While here, she spoke of having her eyes opened, on a certain morning, when walking out into the field, to behold the glory of God. All his works seemed to her to praise him, and her soul was drawn forth in admiration and love. From this time, she was led to a particular love and attention to the great affairs of religion.* She soon viewed it her duty, to name the name of Christ, and to come to his table.

On the Lord's day previous to her partaking of the holy supper, she heard a discourse concerning the new-birth.—She examined with close attention, and hoped she found some good evidence in herself, that she had experienced this blessed change. She continued ever after a faithful attendant on public worship, and the Lord's supper.

Her father soon returned to his former seat at Wethersfield; but died not long after, with the consumption—her mother followed him within two years after the death of her husband.

Now was this affectionate and bereaved daughter sorely pressed with heavy sorrows! She being the eldest of a numerous family—three sisters and a brother being in their childhood. In this difficult situation, she conducted with surprising discretion—doing the duty of a parent as well as sister—she kept the family together in peace and tenderness—promoted the unfinished education of the young sisters and brother, and labored to allure them in the paths of virtue and pure religion. She conducted as one tenderly concerned both for their temporal, and everlasting welfare.

And when God in his providence, appeared to call her to enter into the marriage relation, she parted from her little charge, as a most tender and affectionate mother would from her children.†

Her regard for religion induced her to contemplate the station of a minister's wife, as highly important. This appears not only from her after conduct while she lived; but from the following extract from her writings, dated Jan. 1, 1799.

"O God, thou who hast all 'power in thine hand—bless this 'new year—this new situation to 'my soul.—It is an important sta-'tion thou hast placed me in—'make me faithful in every duty—'may I so live as I shall wish I had 'done, when I come to die: As 'my day is so let my strength be. 'Bless my partner, and make him 'a help-meet to my soul, in the 'way heaven-ward.—Make me a 'blessing to him, while life shall 'last. O my heavenly Father, 'make me faithful and my last 'days my best days, most devoted 'to thee, and when I have done 'with time, may I be fitted and 'prepared for, and received into

* The writer of these memoirs, has not been able to obtain a particular account of her exercises while under conviction, or before she received comfort—but so far as he can learn, she had been for a considerable length of time, under serious thoughtfulness and concern for her soul. She was upwards of 20 years old, when her views of religion were altered as related above.

† She was married to Mr. Mills Feb. 1798, being about 33 years of age.

'thy holy habitation, which I ask 'for Christ's sake."

Mrs. Mills gained the high esteem and charity of her pious acquaintance, and of the people where she lived.—Her husband in her truly found, "*a wife from the Lord.*" She behaved towards his motherless children, with great tenderness and affection ‡

That she wrote much by way of diary is highly probable, as it was found after her death, that she had ordered a sister, to burn up a large bundle of her manuscripts. Only a few scraps of her private writings, are left behind. But a spirit of piety runs through all her letters to her brothers and sisters; some extracts from which the compiler purposes to subjoin to these memoirs.

Her humility and self-abasement appear in a note, Feb. '99. The text from which she had heard a discourse was, Matth. v. 16. "Let your light so shine," &c. "How was I weighed in the balance, and found wanting! How 'little have I done for God, and 'the world of mankind? How 'poorly has my light shone!—'Come short in every duty—yet 'God hath kindly lengthened out 'my life, and given me further opportunity."

In a note, dated Oct. 25th '98, "This night do I desire to devote 'myself to God without reserve, 'to be as willing to be ruled by 'his mighty power, as to be saved 'by his mercy. O dear Redeemer, appear for me, and shed abroad thy love in my heart, that 'I may love thee with my whole 'soul; take me into thine arms of 'love and bless me, forgive my 'sins, blot out all my transgressions, from the book of thy remembrance."

Among her manuscripts was found the following covenant with her maker, dated July 12, 1789.

"Incomprehensible being, who 'searchest the hearts, and triest the 'reins of the children of men.—'Thou knowest my heart; my 'thoughts are all unveiled to thee. 'Thou knowest, O my God, the 'greatest desire of my soul is to 'be entirely thine. The spirit is 'willing and ready to obey, but 'the flesh is weak. O heavenly 'Jesus, be thou my support, my 'guardian to direct me aright.—'Heavenly Father, in thy presence I religiously devote myself 'to thy service, and entirely submit myself to thy will, knowing thy all-searching eye is upon 'me. I renounce the vanities and 'amusements of the world, and 'choose thee as my happiness, my 'felicity and everlasting portion. 'O thou supporter of the weak, 'by whose power alone I shall be 'able to stand, establish this resolution in my soul. Put thy fear 'into my heart, that I may never 'depart from thee. Let not the 'world with all its flatteries, draw 'me from thee. Keep me in the 'hour of temptation, deliver me 'from every evil. O my God, I 'secretly rest in thee, through the 'blood of thy Son, that thou 'wouldest strengthen me with this 'resolution.

'Becca Belden."

The following is an extract from another covenant. "I do hereby 'disclaim all other ways of salvation, and betake myself to thee 'as my only Mediator and Saviour—I gladly accept of thee as 'my Prophet, Priest and King, to 'plead my cause with the Father, 'by thy meritorious death, and 'powerful intercession. I re-

‡ She was his second wife. His former at her decease left 8 children, the most of them small.

'nounce all my own righteouſneſs, 'and come unto thee naked, hun-'gry and thirſty, caſting all my 'cares at thy feet—imploring thy 'aid to direct me aright.—O Lord 'Jeſus, by thy grace I do hereby 'renounce all the enemies of the 'holy Trinity;—the world, the 'fleſh, and the devil.—I do ſur-'render myſelf to thee, Father, 'Son and Spirit, one God, to be 'thine, and thine only. Seeing 'above all things, thou requireſt 'the heart, I do now make a ſur-'rendry of mine, to thee. O Lord 'take it, and form it for thyſelf—'make it entirely new—holy, pure, 'free from ſin—put thy fear into 'it, that it may never depart from 'thee, for I have found it corrupt, 'wicked and deceitful, and dare 'no longer pretend to manage it.—'O my God, I ſweetly reſt my 'ſoul on thee."

It is evident from ſome remaining ſcraps, that ſhe was a very faithful and profitable hearer, of a preached goſpel, and a devout attendant on the Lord's ſupper.

June 12. "Had another oppor-'tunity to ſit at the holy feſtival, to 'commemorate our dying Lord. 'But how frozen was my heart! I 'ſought him, but I could not find 'him, as I wiſhed—returned not 'ſatisfied—begun to doubt wheth-'er I had a right there—took up 'Mr. Wadſworth's guide for the 'doubting, and cordial for the 'ſaint—read the eleventh caſe—"Didſt thou ever know a dead 'man hungry, or thirſty, or com-'plain for want of food?" Theſe 'words comforted my heart."

July 13. "O my heavenly 'Father, I have again been per-'mitted to viſit thy holy courts, 'to wait on thee according to thine 'appointment.—Thy word has 'been ſweetly diſpenſed there—'and glorious things have been ſpo-'ken of thee, O city of God—'praiſed be thy holy name my 'God, for thy mercies this day. 'I have reliſhed thy word this day, 'and it has been ſweet to my ſoul '—Let this day ever be remem-'bered by me. Bleſs it unto my 'ſoul O my God."

March 30th, 1794. "Brought 'again to the houſe of God this 'holy morning: O how good to 'wait on the Lord! Sweet has the 'word been this day to my ſoul."

There are ſeveral of her notes beſides, which the compiler has omitted. They all breathe forth the ſame ſpirit of piety and devotion.

Let us now attend her, in her laſt ſickneſs and death.

Mrs. Mills the ſummer before her marriage, fell into a very low ſtate of health, and her caſe threatened a confirmed decline. Tho' ſhe in ſome meaſure recovered, ſhe ever after remained in a feeble habit. Her laſt illneſs began more perceptibly. In June 1801, ſhe declined gradually, until about 3 weeks before her death, when the progreſs of her diſorder became more rapid.

She endured her illneſs with much patience; not a murmur dropped from her lips, through the whole ſcene of her diſtreſs.

But in her lengthened indiſpoſition, while ſhe daily viewed death approaching, ſhe labored under diſtreſſing doubts and fears, left all her hopes had been gounded on a ſandy foundation. Pious acquaintance and Chriſtians of different denominations, who viſited her, conſiderded her as a child of God, and admired her charity; but while ſhe entertained a good opinion of others, ſhe had a low eſteem of herſelf. She had ſuch a deep and affecting ſenſe of her own guiltineſs and unworthineſs,

she sometimes feared she should leave the world in despair. But towards the close of her life, she had some momentary relief, from particular passages of scripture; but her comfort would soon vanish, and leave her again in a state of very painful anxiety and keen distress of mind.

The morning that she departed, being August 19, 1801, was after several days and nights of great bodily distress;—extorting from her breast, continual groans. At seven in the morning she desired to be set up in her bed. She was raised accordingly, and supported by her husband. As soon as she was in this position, she ceased to groan, conversed a few words rationally, and then fell into a very ardent, pathetic prayer, for herself—in which she prayed as one that *must be heard*. She repeated her petition for herself,—prayed for the family—for the world of mankind; then desired to be laid down. This being done, she earnestly prayed with a distinct voice, 'Do thou, Lord Jesus, receive me to thyself!' When seeming to be about repeating the same words, she died away without a groan or struggle. The breathless clay forthwith resumed its tranquil appearance, and reminded the beholder of these lines:

"Ah! lovely appearance of death.

"How bleft is our sister bereft,
"Of all that could burden her mind:
"How easy the soul that has left,
"This wearisome body behind."

"*The memory of the just is blessed.*"

She has left behind a bereaved husband, and a promising son, about sixteen months old, whom she desired might be suitably educated, and devoted to the gospel ministry.

Here follow some extracts from her letters, which were in the hands of her brothers and sisters, at her death.

To one of her sisters she writes thus:—'Ever dear, dear sister, 'Your letter gave me inexpressible 'pleasure———And especially to 'hear that you was making the 'great enquiry——concerned for 'your soul—mourning for sin.— 'How great, how good is God! 'To remember mercies in the 'midst of affliction—call some to 'himself, while others go astray. 'You ask my advice, concerning 'some remaining doubts, in taking 'that solemn covenant upon your-'self. I am not capable of in-'structing you, for I have much to 'learn. But this I can advise you, 'to have recourse to the word of 'God; try yourself there. In 'this sacred volume, there is a 'balsam for every wound. It was 'for the *sick soul* that Christ ap-'peared. "He did not come to 'call the righteous, but sinners to 'repentance." If you see yourself 'thus poor and helpless—your un-'done state within yourself, and 'that there is help in no other but 'Christ; the promises are yours. 'We cannot merit any thing of 'ourselves. If you feel that you 'would freely give up all for 'Christ; then the word of God 'speaks sweetly for you; Christ 'died for you.

'Does your husband go with 'you? How charming to see a 'whole family walking the heav-'enly road! How it sweetens 'every care, and greatly adds to 'the happiness of this life, but joy 'inexpressible in the life to come! 'Do tell him the great duty in-'cumbent on him, as the head of 'a family, not to neglect family 'prayer——nor that great duty

'of giving up his child in baptiſm. 'O my friends, with this child, 'you have a precious ſoul com- 'mitted to your care—ſee to it that 'you do your duty, and walk be- 'fore it with pious examples.— 'May God grant the ſweet influ- 'ences of his Holy Spirit upon 'you, ſcatter every doubt, and 'give you free acceſs to him, thro' 'the merits of his Son."

In another letter to a ſiſter, dated Cheſter December 22, 1800, ſhe writes thus, " I hope you are 'enjoying all the ſweets of health: 'If ſo, you have great opportunity 'for reading, meditation and pray- 'er. In the morning of life, im- 'prove thoſe precious moments.— 'Not with vain books, which will 'not profit—but the bible, that 'beſt of books. Let it be early 'treaſured in you mind—It will 'guide and direct you in every 'ſcene of life. Beſides, there are 'many and a great variety of very 'excellent books, in which we 'may improve the mind, if we 'have a heart diſpoſed for it. If 'we ſit ſtill, we ſhall periſh. But 'there is every encouragement for 'us to preſs forward. God has 'promiſed to " be found of them 'that ſeek him."

'His favor and love are of 'more value than ten thouſand 'worlds. Should we not leave 'all for him? This world is a dark 'world without Chriſt. O may 'he be our light and life. I wiſh 'you every happineſs for time and 'eternity." B. M.

In a letter to a younger brother, June 1799, ſhe writes, " O my 'brother! more than brother, my 'child! How are you? What are 'you doing? How do you ſpend 'your time?—Perhaps you may 'think me impertinent;—but I 'feel intereſted in every concern 'of your life;—and long to have 'you lead a heavenly life, and ſo 'live, as you will wiſh you had 'done, when you come to die.

'Riſe early; devote your morn- 'ing hours to your God, and to 'his holy word—there are ſweet 'counſels and directions, that will 'lead and guide you at all times, 'in every duty—liſten to its *ſtill* '*ſmall voice*. Do not let the bu- 'ſy world draw your feet aſide. 'But O may you be kept from 'the many temptations that ſur- 'round you, and be found in the 'way of your duty—huſbanding 'your time to the beſt advantage— 'knowing that we are proba- 'tioners for a ſhort ſpace. Happy 'they, that are found with their 'lamps trimmed and burning, wait- 'ing for the coming of their Lord. 'My dear brother, be found in 'that happy number."

In another letter to a ſiſter, ſhe writes "Many thanks for your kind 'favor, preſented by the hand of 'ſiſter B——. Your juſt ſenti- 'ments in religion rendered it tru- 'ly agreeable. O my N——, 'may you profeſs it in ſincerity 'and truth. Find God a father 'to you at all times, the Holy 'Ghoſt your ſanctifier and preſerv- 'er. In enjoying God, you poſ- 'ſeſs all things that are truly valu- 'able, for time and a never ending 'eternity. Now you have a talent 'put into your hand, improve it— 'you are not hurried in buſineſs— 'a great opportunity to read your 'bible, the beſt of guides—attend 'it while young, it will direct you 'in every ſcene of life."

God grant that the amiable temper, and pious examples which this perſon has exhibited, may be imitated by all her ſurviving friends and acquaintance, and by all into whoſe hands theſe memoirs may come!

JOSEPHUS.

Admonitions from the Death-Bed.

(Continued from p. 153.)

NUMBER IV.

AN aged Lady, who had paſſed her ninetieth year, appeared in the morning to be comfortable, except the common infirmities of age; nor were there any ſymptoms in her caſe, of ſpeedy death. Sitting at a window, ſhe obſerved her miniſter paſſing in the ſtreet and deſired he might be called in. On his entering, ſhe told him that for ſeveral weeks ſhe had been much troubled with the apprehenſions of death, which muſt be near to a perſon of her age.—Suppoſing ſhe had loſt the evidences of her Chriſtian ſincerity and intereſt in Chriſt, he began to bring into view ſuch marks of trial as would moſt ſenſibly excite the feelings of her heart, and thus aſſiſt her to regain that peaceful hope which ſhe had enjoyed for many years, and which he believed to be ſafely grounded in the goſpel. Perceiving his deſign, ſhe told him ſhe had no ſpecial doubt of her own ſincerity; that though an unworthy ſinner, ſhe could ſay, "Whom have I in heaven but thee;" and that ſhe was not afraid to be dead: Alſo that ſhe was not much afraid of the pains of dying; but that her fear was, leſt through pain or ſome other cauſe ſhe might do ſomething that would diſhonor Chriſt and religion. A fear of this appeared to have taken deep hold of her mind. Various things were ſaid to inſpire her with confidence, that he who had given her grace to live, would alſo give her grace to die as a Chriſtian. She then deſired him to pray with her, and particularly to intreat that God would ſo order the circumſtances of her death, that ſhe might do nothing to diſhonor him or religion. Her deſire was complied with, and her requeſt particularly urged at the throne of grace. Immediately after this duty, he left her ſeated in a chair, without any apprehenſions of his own, or in her friends around her, that ſhe was ſoon to die.

Being a little wearied with the converſation, immediately on his departure, ſhe retired to an adjoining bed. She was no ſooner laid on the bed, than ſhe expreſſed a feeling of ſtrong pain from the crown of her head to the ſole of her feet, and was inſtantly dead.

The event was ſingular. Whence came her anxiety on the ſubject, when there was no particular indication of approaching death, from the ſtate of her health? Whence her concern to die as a Chriſtian, and her ſpirit of prayer for divine ſupport in that trying hour? All the circumſtances, as they took place one after another, in the ſight of men, appeared to be caſual; but viewed in their connection after the ſolemn event, appear to have been the ſpecial ordering of a good God, who heareth prayer, and in whoſe ſight the death of his ſaints is precious. The Lord gave to this his child the ſpirit of prayer, that he might anſwer it to the praiſe of his grace. She feared not to be dead, and he ſo ordered the circumſtances of her departure, that no diſhonor could come on her Chriſtian profeſſion, even from the frailties and weakneſs of a tender female conſtitution. It is beſt that God ſhould order the circumſtances of death for his people. It is not uncommon for Chriſtians, who have a confirmed hope in the grace of God, to be anxiouſly concerned about the circumſtances of their death. Let them, from the many inſtances of divine care which we

see, learn to trust this matter in the hands of a wise and good Redeemer. If they will make it their chief concern and daily prayer, that God may be glorified in their death, he will be faithful to see that their prayer is graciously answered.

PRESBUTEROS.

Thoughts on the danger of being instrumental of hardening others in sin, and of aiding them in the destruction of their souls.

IN tracing the evil consequences of sin, the unrighteous ought not to stop at the destruction of their own souls; for it is often the case, that they are instrumental of bringing ruin on many others, whose souls are of as much worth as their own. Viewing their connection and influence in society, the loss of their own souls may be but a very small part of the evil resulting from *their ungodly lives*. The unfaithful minister, in consequence of his concealing the truth, and prophesying smooth things to the people of his charge, may go to destruction with the blood of hundreds of souls found in his skirts. The wicked parent, in consequence of his irreligious life, may lie down in everlasting sorrow, accompanied by his children, and his children's children.

Though every sinner will be taken away in his own iniquity, yet his ruin may be the natural fruit of the example or the instructions of some other person. Formed, as we are, for society, we necessarily have influence on each other. We are practically inviting each other to pursue the broad way which leadeth to destruction, or to walk in the straight and narrow way which leadeth to life eternal. As far as our influence extends in society, so far we are leading others to that which is good, or to that which is evil. We are undoubtedly instrumental of forming each other's characters for *eternity*. This is a most solemn thought! Considering our relation to our families—to our neighbours and to all our acquaintance, the loss of our own souls may be as nothing, compared with the evil which may come upon others, as a fruit or consequence of our wickedness; and yet *they* be taken away in their own iniquity.

Every person who indulges himself in the practice of sin, whose conduct evidences that he has no fear of God before his eyes, may be considered as being infinitely mischievous to the souls of his acquaintance. It is true, God may interpose, by his power, and prevent the mischief. But what if he does?—What if God by his almighty grace, prevent others from being ruined by his wicked example? Surely no thanks will be due to this ungodly person, nor will his criminality be lessened. We are to look upon *that* as being the natural tendency of sin, which would *appear* to be its tendency, if God did not interpose and prevent its mischief. Considering the corruptness of the human heart, it is no less dangerous to set bad examples before our families, and before our neighbours, than it is to drop fire where there is a quantity of combustibles. In both cases, evil will follow without some special interposition. Depraved men are *wise to do evil*. They may easily be influenced to forget God, to trample upon Christ, and to break his laws. All this is *natural* to them. Only let divine restraints be taken off, and nothing will be too bad for them to be taught.

That head of a family, who lives

in the neglect of family-prayer, does the same as to tell his children, that *they* may dispense with prayer. He gives the same instruction to his neighbours and to all who are acquainted with his practice. His example, as far as it is known, influences others to forget God, and to live without God. He exhibits evidence of not being afraid of aiding his family and others in the destruction of their souls.—That person who neglects public worship, and who pays little or no respect to God's holy sabbath, spending it in carnal rest, or in performing unnecessary labor, does no better than to tell his family and his neighbours, that public worship is of no great consequence, and that a strict observance of the sabbath may be dispensed with. His example is calculated to have a most pernicious influence on their souls. Placed, as he is, at the head of a family, he is a blind leader of the blind. That he ought to have influence in his family, all will admit; but while he is so regardless of the word and institutions of God, his influence operates directly *against God*. He tramples the religion of Christ under his feet, and teaches others to do the same.

They, who have been convinced of the worth of souls, feel that their example, as others are respected, is of great consequence. When they have any proper feelings on this subject, they are constrained to look diligently lest any one, through their means, should *fail of the grace of God*. God has given the benevolent some sight of their own lost state, and they know how to pity *others*. They are afraid of being instrumental of hardening them in sin. They are afraid that the blood of the souls of their partners in life, their children and their neighbours may be found in their skirts. Convinced that God makes use of means to *harden* men, as well as to *arouse* and *awaken* them, they know that whenever they yield to sin, they countenance and support it in the view of others, and if God do not prevent, this will certainly be a *mean* of *hardening* them.

In the application of a subject of this nature, men cannot be too critical, because it concerns their daily practice, and in matters too, in which their future peace, and the future well-being of those who are capable of being influenced by them, are deeply interested.

H.

Religious Intelligence.

Extract of a letter from a pious woman in New-Connecticut, to her parents in this state, dated Austinburg, September, 1801.

"Honored Parents,

"I IMPROVE a favorable opportunity to inform you how we get along in this wilderness.—We arrived the 21st of July, and found the inhabitants of our settlement in general well. They all appeared to welcome us here, and to rejoice that the Lord had made our way prosperous. Bloomfield Church was the last that we passed, and we hardly found a Christian or any appearance of religion till we came to this settlement. The first sabbath after our arrival, we attended meeting; and to see our little assembly, which consisted of about fifty persons, meet with so much solemnity, was matter of so much joy, that I almost forgot the privileges I had left behind. Mr.

Robbins'* letter was read, which brought to mind our worthy paſtor, and deeply affected the hearts of all, even thoſe who were ſtrangers to him; ſo that it was with difficulty the laſt prayer was made. We have very good meetings. There are ſeveral people who aſſiſt in the ſervice, who appear to have the gift as well as the grace of prayer. At our meetings a ſermon is read, and we have good ſinging. Our aſſembly is ſolemn; Chriſt appears to meet with us, and we almoſt forget we are in the wilderneſs. It is true we do not hear what God is doing in other places as we uſed to do; yet we have the conſolations of religion in relying on his word, that he is carrying on all his deſigns. I wiſh our friends would continue to pray for us that we may be proſpered; that we may have pious inhabitants come in, and that God would plant a church here and water it with heavenly dew;—that one branch of Chriſt's Church might ariſe here and ſhine, and that the gates of hell may never prevail againſt it.

"The Rev. Mr. Badger, the Miſſionary, preached here Auguſt 9th, the firſt ſermon that was ever preached in this place. His text was Acts viii. 5, 6, 8. He was very much admired, and appears deeply intereſted for the welfare of the people in theſe new ſettlements. On Tueſday he preached a lecture and catechized and inſtructed the children. On Thurſday he preached again from Colloſſians ii. 6, a ſermon particularly adapted to thoſe of his hearers who were Chriſtian profeſſors. He reminded them of the privileges they had enjoyed before their removal into the wilderneſs; pointed out to them the danger of their preſent ſituation, and exhorted them to ſpeak often one to another. After meeting he converſed with our leading men reſpecting eſtabliſhing a church, and drew up the form of a covenant for the purpoſe. Since then the people have had ſeveral conferences on the ſubject, and have agreed to have a church eſtabliſhed on Mr. Badger's return from the Indians. I muſt cloſe my letter with aſking the prayers of our Chriſtian friends, for we are indeed a little feeble band."

* Many of the ſettlers of Auſtinburg removed from Norfolk, in this ſtate. Mr. Robbins, paſtor of the church in Norfolk, laſt ſummer addreſſed a paſtoral letter to them, which is the one alluded to above.

Extract of a letter from one of the Connecticut Miſſionaries in VERMONT, *dated* WAITSFIELD, *October* 6, 1801.

"The open door for Miſſionary labors in this ſtate far exceeds my expectations. The country is large and rapidly ſettling. There are ſome eminent Chriſtians in every place, and in many towns there are awakenings. At Eſſex, Weſtford and Swanton, the appearance is like many towns in Connecticut, the beginning of the year 1799; and the work is perfectly the ſame. God has greatly ſmiled on the labors of Miſſionaries, in theſe parts, and I truſt that neither the Miſſionary Society, nor the good people who contribute and pray, labor in vain. There is more buſineſs than ten Miſſionaries can do on this ſide the mountain, north of Hew-Haven. "And the ſound of a going is heard in the top of the mulberry trees."

MISSIONARIES.

Nov. 5. The Rev. *Ezekiel J. Chapman*, entered on a miſſion to New-Connecticut.

ORDINATIONS.

Ordination of the Rev. Ezekiel J. Chapman.

At a Meeting of the Association of Tolland County, convened, by adjournment, in the first Society of Hebron, October 27th, 1801.—Present,—Rev. Mess'rs John Willard, Amos Bassett, Royal Tyler, Nathan Gillet, Diodate Brockway *and* Ephraim T. Woodruff.

The Rev. *Nathan Williams*, D. D. Moderator of the Association being absent, the Rev. *John Willard* was chosen Moderator.

A Letter from the Committee of Missions, appointed by the Trustees of the Missionary Society of Connecticut, addressed to the Association was read, in the words following, to wit,

At a Meeting of the Committee of Missions, appointed by the Trustees of the Missionary Society of Connecticut, holden at Hartford, October 13th, 1801.

Voted, That application be made to the Association of Tolland County to ordain to the work of the gospel ministry, with a particular reference to his laboring as an Evangelist in the new settlements, Mr. *Ezekiel J. Chapman*, a licentiate from their body; and that for this purpose the following letter be transmitted to said Association.

To the Association of Tolland County, to be convened at Hebron the 27th of inst. October.

Whereas the Trustees of the Missionary Society of Connecticut at their session the 2d of September last, passed a vote in the words following, to wit,

"Voted, that if the Committee "of Missions, during the recess of "the Board, should appoint a Can- "didate for the Ministry, a Mis- "sionary to New-Connecticut, the "said Committee request the As- "sociation where said Candidate "was licensed, to ordain him to "the work of the gospel Ministry, "particularly as an Evangelist, "previous to his entering on his "mission; and that the Rev. "Mess'rs. *Levi Hart*, D. D. and "*Cyprian Strong* be requested to "attend, as a delegation from this "board, and assist in the ordina- "tion of said Candidate, if upon "examination he should be judged "qualified for the work."

And whereas the Committee of Missions have appointed Mr. *Ezekiel J. Chapman*, a Candidate for the Ministry, licensed by you, to go on a mission to New-Connecticut, the said Committee, in pursuance of the above vote of the Trustees, hereby request you to ordain the said Mr. *Chapman*, if upon examination you should think him qualified for the work of the ministry; and that you admit the Rev. Mess'rs *Levi Hart*, D. D. and *Cyprian Strong* to sit in council with you and assist in the ordination, as a delegation from the Board of Trustees. The Committee also request, that, in case you should proceed to ordain Mr. *Chapman*, you transmit to the Trustees a certified copy of the minutes of your proceedings on the subject, that they may be lodged among their files.

In the name and in behalf of the Committee of Missions,

ABEL FLINT, *Secretary.*

Whereupon Voted, that the Association resolve themselves into an ordination Council, for the purpose specified in the above letter from the Committee of Missions; and that the Rev. Mess'rs *Levi Hart*,

D. D. and *Cyprian Strong*, who are present, be invited to sit in council with the Association, pursuant to the request of the Committee of Missions.

The Rev. Mess'rs *Abel Flint* and *Amasa Porter*, being present, were also invited to join the Association as an ordaining Council.

The Rev. *Amos Bassett*, Scribe of the Association, requesting to be excused from officiating as Scribe on the present occasion, the Rev. *Abel Flint* was appointed Scribe of the Council.

The Council was then opened with prayer by the Moderator.—The Council proceeded to examine Mr. *Chapman*, respecting his knowledge of the doctrines of Christianity,—his belief in those doctrines,—his ability to teach them to others,—his experimental acquaintance with the truth,—his views in entering on the work of the ministry,—his qualifications for a missionary, and his motives for entering into that service, and gaining full satisfaction on these points,—Voted unanimously to consecrate him to the work of the ministry, with peculiar reference to his laboring as a Missionary in the new Settlements in the United States of America; and that the solemnity of his ordination be attended at the Meeting house in this place to-morrow at half past ten o'clock, A. M.

Voted, that the several parts of the ordination service be performed by the following persons,—the Rev. *Royal Tyler* to make the introductory prayer; the Rev. *Levi Hart*, D. D. to preach the Sermon; the Rev. *Cyprian Strong* to make the consecrating prayer; during which the Rev. Mess'rs *John Willard*, *Levi Hart*, *Cyprian Strong* and *Amos Bassett* to lay on hands;—the Rev. *John Willard* to give the Charge; the Rev. *Amos Bassett* to give the Right Hand of Fellowship; and the Rev. *Amasa Porter*, to make the concluding prayer.

Passed in Council,
Attest,
ABEL FLINT, *Scribe.*

On Wednesday October 28th, 1801, The Rev. *Ezekiel J. Chapman*, in pursuance of the above vote, was solemnly consecrated to the work of the ministry.

After the minutes of the Council were read, the following questions were put:

Question 1. To the Rev. *Cyprian Strong*. Mr. Strong, do you, Sir, in the name of the Committee of Missions, now publicly renew their appointment of Mr. *Ezekiel J. Chapman*, as a Missionary to the new settlements, and their request that he be consecrated to the work of the gospel ministry as an Evangelist?

Answer. I do.

Q. 2. To Mr. *Chapman*. Mr. Chapman, do you now publicly accept of your appointment as a Missionary to the new settlements, and do you consent to receive ordination with that view?

A. I do.

Q. 3. To the Moderator. Mr. Moderator, do you, Sir, in the name of this Council, approve of Mr. *Ezekiel J. Chapman*, as qualified for the work of the gospel ministry, and for the Missionary service?

A. I do.

Q. 4. To the Moderator. Shall the ordination solemnity now proceed?

A. It shall.

The customary religious services were then performed. Doctor Hart preached from Acts xxvi. 16—18.

Ordination of the Rev. Samuel Leonard.

ON Wednesday the 21st of October, the Rev. *Samuel Leonard*, was ordained to the work of an Evangelist, at Richmond, Massachusetts, with a view to Missionary labors. The Rev. *John Morse*, of Green-river (N. Y.) made the introductory prayer; the Rev. *Alvan Hyde* of Lee, preached the sermon, from 1 Tim. iv. 16; the Rev. *Thomas Allen* of Pittsfield, made the consecrating prayer; the Rev. Dr. *West* of Stockbridge gave the charge; the Rev. *David Porter* of Spencertown (N. Y.) gave the right hand of fellowship; and the Rev. *David Perry* of Richmond, made the concluding prayer. Mr. *Leonard* is appointed by the Missionary Society in the County of Berkshire to go on a mission of two months into the northern counties of Vermont, and has entered upon his mission.

Ordination of the Rev. Alvan Underwood.

On Wednesday May 27th, the Rev. *Alvan Underwood*, was ordained to the work of the gospel ministry in the second Society in Woodstock. The Rev. *Daniel Dow*, of Thompson, made the introductory prayer; the Rev. *Walter Lyon*, of Pomfret, preached from Matt. xxviii. 20, latter part; the Rev. *Eliphalet Lyman*, of Woodstock, made the consecrating prayer; the Rev. *Andrew Judson*, of Ashford, gave the charge; the Rev. *William Graves* of Woodstock gave the right hand of fellowship; and the Rev. *Abiel Williams*, of Dudley, made the concluding prayer.

ANECDOTE,

Extracted from a scarce and valuable publication.

THERE was an Italian Bishop who had strugled through great difficutlies without repining, and who met with much opposition in the discharge of his Episcopal functions without betraying the least impatience. An intimate friend of his, who highly admired those virtues which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? 'Yes,' replied the old man, 'I can teach you my secret, and with great facility—it consists in nothing more than making a right use of my eyes.' His friend begged him to explain himself. 'Most willingly,' returned the Bishop. 'In whatsoever state I am, I first of all look up to heaven, and I remember my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be intered; I then look abroad into the world, and observe what multitudes there are, who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain.'

POETRY.

COMMUNICATED AS ORIGINAL.

Meſs'rs. EDITORS,

IF you think the following little pieces, or any of them, deſerving of a place in your very valuable publication, they are at your ſervice.

PHILANDER.

Lynch, (Virginia) Oct. 30, 1801.

HYMN I.

The Chriſtian's review of his former ſtate.

1. LONG in the paths of ſin I trode,
And wander'd far away from God;
By mercies and by threats unmov'd,
Tho' conſcience oft my deeds reprov'd.

2. Chain'd down to earth, a willing ſlave,
To her vain toys my heart I gave;
A thouſand diſappointments found,
Yet ſtill purſu'd the weary round.

3. The goſpel oft I heard proclaim'd,
And Chriſt a precious Saviour nam'd;
His glory was conceal'd from me,
Becauſe my need I did not ſee.

4. I heard of God's moſt righteous law,
But nothing of its beauty ſaw:
Its curſe alarm'd my ſoul in vain;
I ſoon return'd to ſin again.

5. To think of death I could not bear,
Becauſe it fill'd my ſoul with fear:
Immers'd in ſchemes of earthly bliſs,
'Gainſt heav'n itſelf I clos'd my eyes.

6. Thus ſinking faſt to endleſs woe,
My dang'rous ſtate I did not know;
Dreaming that all would yet be well,
I ſlumber'd on the brink of hell.

7. How great the pow'r, how rich the grace,
Which ſnatch'd me from that dreadful place!
No leſs than grace and pow'r divine
Could break the death-like ſleep of ſin.

8. Thy hand, O God, which form'd the light,
And pour'd it forth thro' ancient night,
Thy hand alone could make me ſee
And know aright myſelf and Thee.

HYMN II.

The Lord's-day Morning.

1. LORD, to thy houſe I now repair,
The houſe of public praiſe and pray'r;
Let this vain world be left behind,
Nor trifling cares diſtract my mind.

2. O meet me in thy courts to day,
Teach me acceptably to pray;
And when I join the ſacred ſong,
Let pure devotion move my tongue.

3. Th' attentive ear to me impart,
The humble, underſtanding heart;
Thy heav'nly counſels make me know,
And teach my ſoul to prize them too.

4. Strengthen my trembling faith, O Lord,
Shine by thy Spirit on thy word;
Its ſacred influence make me feel,
And all my unbelief diſpel.

5. This dulneſs from my heart remove,
Reanimate my drooping love;
Let my beſt treaſure be on high,
And ev'ry ſinful paſſion die.

6. Then in the midſt of deep diſtreſs,
When pain and ſorrow me oppreſs,
I'll call thy promiſes to mind,
And there ſweet conſolation find.

HYMN III.

The croſs of Chriſt.

1. BLEST Jeſus! when thy croſs I view,
That myſt'ry to the heav'nly hoſt,
I gaze with grief and rapture too,
And all my ſoul's in wonder loſt.

2. What ſtrange compaſſion fill'd thy breaſt,
That brought thee from thy throne on high
To woes that cannot be expreſt,
To be deſpis'd, to groan, and die!

3. Was it for man, rebellious man,
Sunk by his crimes below the grave,
Who, juſtly doom'd to endleſs pain,
Found none to pity or to ſave;

4. For man didſt thou forſake the ſky,
To bleed upon th' accurſed tree:
And didſt thou taſte of death to buy
Immortal life and bliſs for me!

5. Had I a voice to praiſe thy name
Loud as the trump that wakes the dead;
Had I the raptur'd ſeraph's flame,
My debt of love could ne'er be paid.

6 Yet, Lord, a ſinner's heart receive,
This burden'd, contrite heart of mine,
(Thou know'ſt I've nought beſide to give,)
And let it be forever thine.

HYMN IV.

The dying Christian.

1. THO' on the bed of death I lie
Oppreſt with pain and care,
Yet in the Lord I put my truſt,
And find ſweet comfort there.

2. What tho' I ſink in ſorrow low,
I never will complain;
My God will raiſe my ſpirit up,
Nor let my hope be vain.

3. Sore trials now my Father ſends
To prove my faith and love;
His grace ſupports and fits my ſoul
For reſt and joy above.

4. There is a glorious world to come,
I view it from afar,
Where ſin and ſorrow are no more,
Nor peace is mixt with fear.

5. The grave ſhall not confine me long;
This feeble fleſh ſhall riſe;
Then ſhall I fly with raptures new
To dwell where Jeſus is.

6. There free from interpoſing clouds
Shall I behold his face;
And endleſs ages be too ſhort
To ſing redeeming grace.

HYMN V.

On Time.

1. TIME flies apace,
In ceaſeleſs race
Man hurries to the tomb;
In bliſs or woe,
Ere long to know
His everlaſting doom.

2. Then let thy heart,
Whoe'er thou art,
To wiſdom's voice incline;
"Uſe well this hour
While in thy pow'r,
The next may not be thine."

PHILANDER.

On the late Revivals of Religion.

1. HOW dreadful was our wretched ſtate,
Ere Jeſus did appear?
Heedleſs of our impending fate,
We thought no danger near.

2. We took the road of ſin and death,
Deſpis'd a Saviour's love,
Nor fear nor hope, nor grace, nor wrath
Our harden'd hearts could move.

3. Thy people, Lord, did only weep;
Sorrow had drench'd their eyes,
Had laid their faith and hope aſleep;
Their days were ſpent in ſighs.

4. But God in mercy heard their groans,
How gracious are his ways!
Rebuk'd theſe unbelieving moans,
And turn'd their ſighs to praiſe.

5. See ſovereign mercy wake the dead;
And crouds of ſinners riſe!
The Holy Spirit on them ſhed,
Immortal life ſupplies.

6. They fix their ſtreaming eyes on God;
Repentance in their ſouls,
And love, praiſe, wonder form a flood,
Which o'er their ſpirits rolls.

7. This is thy work, Almighty Lord,
And thine be all the praiſe.
Thine holy name ſhall be ador'd,
Thro' everlaſting days.

MIKROS.

Donations to the Miſſionary Society.

From a friend of Miſſions,	10 Dollars.
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THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] JANUARY, 1802. [No. 7.

The REVIEW of times paſt, and contemplations on future proſpects, humbly attempted for general inſtruction, and to excite pious and uſeful meditations, &c.: Or, the Editors' New-Year's Gift, to their generous readers.

[Contin. from Vol. I. p. 250.]

REASON was given to man that he might contemplate; and that by contemplation, he might become wiſe, uſeful and happy. The ſubjects of contemplation, which invite his conſideration are numerous, entertaining and important. He may, with great advantage, contemplate himſelf, his Creator, his word and wondrous works. He may ſo conſider his own ways as to make haſte and delay not to keep the commandments of his God. The end of days and years are proper ſeaſons for review and ſerious conſideration. The events of years, proſpects for time to come, our own particular ſtate, our progreſs in knowledge, in virtue or vice, our preparation for the end of time and the commencement of an eternal ſtate, are all ſubjects of ſpecial contemplation upon a New-Year's day. We will therefore upon this, as a continuation of the Review which we preſented to our readers the laſt New-Year, invite them to a contemplation of theſe very intereſting ſubjects. We ſhall begin with ſome of the events of the laſt year, in Europe, and with moral obſervations which they will ſuggeſt. We will then contemplate ſuch as reſpect America, and ourſelves more immediately.

At the cloſe of the laſt year, the pacification of Luneville had left France, Spain and the Batavian republic at full liberty to employ their whole ſtrength in ſupport of the French conqueſts in Egypt, and againſt Great-Britain. At the ſame time the northern coalition was completely formed, and the ſeveral princes which had combined were ſtrongly engaged to carry its deſigns into execution. Britain, therefore, ſaw all the great powers, and almoſt the whole maritime force of Europe combined againſt her. The aſpects of providence with reſpect to her were indeed gloomy and alarming. She was under the neceſſity of ſubmitting either to ſuch terms of peace, as her haughty enemy ſhould pleaſe

to dictate, or to continue the war, until his disposition should be more amicable and conciliatory. She magnanimously determined on the latter. The armies of France were numerous and powerful. They were stimulated to action by the thirst of glory and an implacable spirit of revenge. The greatest exertions were made to reinforce her armies in Egypt, and to be prepared for a descent on Great-Britain. At the same time, the northern powers were with expedition, firmness and unanimity, preparing for their own defence and to carry into immediate effect the designs of the coalition. Britain, with a vigor and dispatch which such a crisis demanded, prepared to defend herself at home, and to annoy the enemy abroad. Early in the spring a powerful armament was sent into the Baltic. Two great events, under the divine superintendence, soon took place, which changed the whole aspect of affairs in the north.

On the 23d of March, 1801, Paul, emperor of all the Russias, the leader, most engaged and powerful prince in the coalition, was no more. Alexander, a prince of a better mind, and different politics, ascended the Imperial throne. A few days after, April 2d, Lord Nelson, in a most dreadful action of four hours, destroyed the fleet of Denmark, lying before Copenhagen, and having made himself master of the harbour, the capital of the nation lay at his mercy. These great and unexpected events broke the northern coalition. The Danes, to save their capital, agreed upon an armistice which has not been broken. By treaty, the difficulties subsisting between Great-Britain and Russia, were soon after amicably adjusted.*

* June 17th, 1801.

Nearly at the same time, when these events took place in Europe, Lord Keith, with a powerful fleet and a large body of troops, appeared near Alexandria in Egypt. Early in the month of March, general Abercrombie landed the army under his command in Egypt. The French, having collected their troops from Cairo and other parts of the country, on the 21st of March, made a well-directed, furious and persevering attack upon the British army. After a long and hard fought battle, in which great generalship, exertion and heroism had been displayed by the respective armies, and great losses in officers and men had been sustained by both, victory declared in favor of the English. The consequences were fatal to the interests of France in Egypt. Great exertions were made by the French people to reinforce their armies in that country, but the great superiority of the British navy rendered it impracticable. By the same means, the English were enabled to reinforce their army from all quarters, and, it seems, finally have captivated and brought off the whole French army. Such is the naval force of Britain that she has been able to defeat her enemies in the Baltic, to send a powerful armament into Egypt, and at the same time to blockade the principal ports of France, Spain and Holland; and to prevent any attempts of the enemy upon her own coasts. These events have finally terminated in preliminaries of peace, between the British and French nations. By these a foundation is, probably, laid for the pacification of all Europe, by a definitive treaty. This will be another great and most desireable event.

While these things have been accomplishing, and preparing the

way for a general pacification, conſiderable progreſs has been made in carrying into execution the articles of the treaty of Luneville and France, Germany and Italy appear to have been progreſſing toward a ſtate of reſt.

Another event which claims ſpecial notice, and was probably an article of that treaty, is the reeſtabliſhment of Popery in France, Italy, and ſome other parts, even with a numerous train of Jeſuits, an order ſo miſchievous, ſo repugnant to the liberty and happineſs of mankind, as, many years ſince, to have been ſuppreſſed in all the Roman Catholic countries. As the pope nevertheleſs is diveſted of temporal dominion, and his revenues in a manner annihilated, he muſt be conſidered as in a manner fallen. His power is circumſcribed, his influence is exceedingly diminiſhed, and his very exiſtence is dependent on the precarious will and convenience of the firſt conſul of France, or of other deſpots, who may ſucceed him, in the government of France and Italy.

While popery is ſo weakened and fallen, the Turkiſh empire ſeems to be exceedingly rent and broken, by numerous internal factions and rebellions, and rapidly haſtening to a total diſſolution. Theſe are ſome of the principal events of the laſt year, which merit our notice, in Europe and other foreign parts.

Theſe events, viewed in their connection with the extenſive and bloody war which they have terminated, with the views with which it was undertaken and the manner in which it has ended, will afford many intereſting obſervations. They afford the moſt demonſtrative evidence, *That the Moſt High ruleth in the kingdoms of men, and giveth them to whomſoever he will:* That in the courſe of his providence, for their correction, and the accompliſhment of his own wiſe and holy purpoſes, he often *ſetteth up over them the baſeſt of men:* That, in a moſt wonderful manner, *he diſappointeth the devices of the crafty and carrieth the counſel of the froward headlong*.* Never, perhaps, was this in any inſtance more ſtrikingly exemplified than in the progreſs and termination of the late European war. Not a ſingle deſign has been anſwered, for which any of the belligerent powers profeſſedly began it. The emperor of Germany and the king of Pruſſia embarked in it to aſſiſt and ſave the king of France, and to humble his rebellious ſubjects. From the high tone with which the duke of Brunſwick began his operations, it appeared that he expected ſoon to be at Paris, and ſet the king and royal family at liberty; and that if any oppoſition ſhould be made, he ſhould triumphantly mark his route with blood and carnage. But inſtead of this expected triumph, the combined armies were obliged to retire with great loſs and ſhame. The king of Pruſſia, to ſave himſelf, ſoon withdrew from the war. The oppoſition which had been made, inflamed the French people, and inſtead of giving any relief to the king and royal family, precipitated their deſtruction. The emperor of Germany, with all the aſſiſtance of his allies, has been unable to defend himſelf, and has been obliged to ſubmit to the humiliating terms of a great diminution of his empire. England and Spain embarked in the war to ſupport monarchy in France, and to preſerve the balance of Europe; but they effected neither. Spain

* Job v. 12, 13.

was obliged to make peace with France and even to unite with her in the war, againſt other nations, to prevent her own ruin, by the power and intrigue of the French people. Great-Britain, though ſhe hath exhibited great proweſs and performed wonders on the ſeas, hath gained nothing ſufficient to indemnify her for the war. She has had hard labor and been put to an immenſe expenſe to defend her dominions, and maintain her extenſive commerce. France commenced the war for the deſtruction of kings and deſpotiſm, and to reſtore to the French people the rights of men, and equal liberty. But after all her brilliant victories and ſucceſs upon the land, the war has terminated in an uſurper and deſpot; who has the lives, property and liberties of the nation more entirely at his diſpoſal, than any monarch, who has ever ſat upon the throne of France. Tho' ſhe hath extended her territory, yet millions of her inhabitants have been ſacrificed, ſome of her moſt ancient and renowned cities have been deſtroyed, her navy and commerce ruined, and the nation involved in an enormous debt. With reſpect to thoſe bloody men who were the principal leaders of the firſt revolutions, God hath, in a manner no leſs wonderful, diſappointed their deſigns, and righteouſly rewarded them according to their works. They ſought their own aggrandizement, and the accompliſhment of their own ſelfiſh and party ſchemes, and ſucceſſively loſt their heads, in their unprincipled career. While like wicked Haman they were climbing for glory, they came to that ruin which they had projected for others. Thus *God taketh the wiſe in their own craftineſs.*

Further, it was the deſign of the firſt revolutioniſts to aboliſh the ſabbath, all public worſhip, and the Chriſtian religion, in the French nation. But even in this their deſigns have been equally fruſtrated. It is now found neceſſary, after the boaſted age of reaſon, after all the light of philoſophiſm and illuminatiſm, that France ſhould have a religion. Its re-eſtabliſhment, by the firſt conſul, is indeed remarkable; and that he ſhould hold the right of the former monarchs of France, of preſenting perſons to all eccleſiaſtical livings; and that the pope is to do his pleaſure in approving and conſecrating them to office. The aid of religion is neceſſary for the order and happineſs of a people, even under a deſpotic government. Much leſs can any people be free, and happy under milder forms of government, without Chriſtian morals. Further, a review of the war naturally leads us to reflect on the terribleneſs of the divine chaſtiſements, and what reaſon all men and kingdoms have to fear before God. He corrects like himſelf, and is known by the judgments which he executeth. When he aſſumes the rod, *whets his glittering ſword and his hand takes hold on judgment, he will render vengeance to his enemies and reward them that hate him**. He does not barely correct individuals, particular cities and nations, but a world of ſinners. How have Europe and the four quarters of the earth, in the late war, trembled at his rebuke? How have the nations melted like wax before him? How have cities and kingdoms been ſhaken and overthrown? How have millions been ſwept from the earth? How have they died in a moment, in the very glory of life? What a

* Deuteronomy xxxii. 41.

large proportion of the earth hath been filled with blood and carnage, distress and mourning? Hath not God made his *arrows drunk with blood, and hath not his sword devoured flesh?* Has not this been a righteous retaliation of the wickedness of the kings, courts, and people of Europe? Of the Roman Catholics and Turks? Has it not been a faithful accomplishment of the divine threatenings? They have wonderfully apostatized from God, been leaders in infidelity and debauchery, countenanced philosophism, deceit and corruption; and exalted themselves above God. How righteous has he therefore been in causing their wickedness to shake their thrones, depopulate and impoverish their kingdoms, and to make their subjects miserable? How righteous and how conformable to the threatenings of his word, that he should give to the Roman Catholics and the Turks, those implacable enemies, blood to drink? God hath not only shown his great power, justice, and hatred of sin, but his truth and veracity, and the uniformity of his providence in punishing the great apostacies of mankind. He punished the wickedness of the old world with an universal deluge: Of Sodom and Gomorrah with a total overthrow, by a storm of fire and brimstone from heaven: Of the Canaanites by a general extirpation: Of his own covenant people by the Babylonian and Roman captivities and dispersions: Of the Christian church by the Turks, Goths, Vandals and other babarous nations. The great apostacy of Europe he hath punished with the late horrible war. Thus he fills the earth with his glory, and causes the wrath of man to praise him. Thus he warns all the nations of mankind that if they will do the works of apostates, they shall also be partakers of their plagues. He teacheth by his providence as well as word that obedience is the only way of safety, and that righteousness exalteth a nation.

But how should we rejoice, that God for a moment is suspending his awful chastisements? That this dreadful war is terminated? That peace, with her olive branch, once more gives rest to Europe? O how do we rejoice for the sake of human nature, that the flow of human blood is stopped? That the doors of doleful prisons are opened to the captives, and that the distresses of millions are relieved? That thousands are returning from captivity and the horrors of war, to the bosoms of their respective countries, and to the embraces of parents and friends? What matter of joy, that millions to whom there was no safety when they went out or when they came in, when they lay down or when they rose up, may now repose themselves in peace? But how should we rejoice more especially for the sake of our fellow-christians, our brethren in Christ Jesus, that their distresses are relieved and their condition meliorated? That they may enjoy sabbaths and ordinances in peace, and serve the Lord without fear and distraction? That the means of communication with each other, for the purposes of information, mutual quickening and joy, and for concerting the great interests of their common Saviour will be more facile, safe and expeditious? That this will afford happy advantages for the spread of the gospel, for extending the knowledge, kingdom and glory of the Redeemer to the most distant parts of the earth? In these we will rejoice. O sweet benign peace, great nurse of science,

commerce, wealth, religion and public happineſs, with what joy do we hail thee to our tumultuous world? To Europe, and eſpecially to the land of our forefather's ſepulchres? With what cordiality do we congratulate the millions of Europe, and eſpecially our brethren in Chriſt Jeſus, on this auſpicious event? How does it enliven the joys of this New-Year? Our animated thankſgivings ſhall aſcend with theirs to his throne, who maketh wars to ceaſe unto the end of the earth, and maketh peace in his high places. From paſt experience may they learn the madneſs of war, cultivate the arts of peace, obediently and thankfully improve its inеſtimable bleſſings.

From a contemplation of foreign events let us return home, and review thoſe of our own country. The events of the year in America have been peculiarly expreſſive of the divine patience and beneficence. The very providential arrival of the American ſquadron in the Mediterranean, while the ſhips of the Tripolitans lay at Gibraltar, the blockade and total defeat of that armament without the firing of a gun, the preſervation of hundreds of our countrymen from the moſt dreadful captivity and ſervitude, and the retaining of ſo much American property as was ſecured by that event, merit our notice and praiſe. The ratification of the treaty with France, the peace we have enjoyed the paſt year with foreign kingdoms, and with the wild men of the American foreſts, and that there have been no inſurrections among ourſelves, challenge our religious acknowledgments. That general health and plenty have pervaded our villages, cities and ſtates; and eſpecially, that our churches have had reſt and been edified, and that in ſome places the word and ordinances have been attended with unuſual ſucceſs, are further manifeſtations of the divine beneficence. The flouriſhing ſtate of our ſchools, and eſpecially of the college in this State, the application and good order of the ſtudents and the increaſe of their numbers are worthy of notice*. How numerous, great and extenſive have been the public bleſſings of the paſt year? With what propriety may America adopt the language of the pſalmiſt? *Praiſe the Lord, O Jeruſalem; praiſe thy God O Zion, For he hath ſtrengthened the bars of thy gates: He hath bleſſed thy children within thee. He maketh peace in thy borders and filleth thee with the fineſt of the wheat.*†

But to make theſe contemplations ſtill more intereſting let every one review the paſt year with reſpect to himſelf. I, let each one ſay, have lived another year, crowned with mercy and loving-kindneſs. I have enjoyed all this national good, with countleſs perſonal and domeſtic bleſſings! What have I rendered, and what am I rendering to the Lord for all theſe benefits? Has all this good led me to repentance? Has it filled my heart with gratitude and my lips with praiſe? Or do I live in ingratitude, *and after my hardneſs and impenitent heart treaſure up unto myſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God?*‡

Let the profeſſor ſay, I have ſworn allegiance to my Lord, his vows are upon me, and I cannot go back! Have I lived the life of a Chriſtian the year paſt? Have I

* A large beautiful college has been erected the laſt year; and in five years the number of ſtudents has increaſed about one hundred.

† Pſalm cxlvii. 12, 13, 14.

‡ Rom. ii. 4, 5.

paid unto the Lord my vows? What have I done more than others? Have I grown in grace and in knowledge, in faith, in patience, in contentment hope and joy? Have I visited the fatherless and the widows, in their affliction, and kept myself unspotted from the world? Have I wrought righteousness, dispersed abroad and given to the poor? Have I loved the church of God, and exerted myself for the furtherance of the gospel? Have I made some advancement indeed, in the habits of piety and righteousness? And are my desires and resolutions to be the Lord's more ardent, constant and fixed? Can I review the year with a humble hope, and the pleasing satisfaction that these have been the happy labors and fruits of it? Or am I, O unhappy soul, like the professors of Sardis dead while I have a name to live? Am I not among the foolish virgins who, when they that are ready shall enter in, and the door shall be shut, shall stand without and find no admittance to the wedding?

Let the impenitent sinner say I have spent another year in sin. My long suffering Creator has kept me another year from the dark grave and the quenchless flame, while many other wicked persons are gone into them. He hath loaded me with his benefits, but I have abused all his goodness, and have apparently been living to fill up the measure of my sin. The score of my guilt is far greater than when I began the last year; my wicked habits are more strong and fixed, I am more like the Ethiopian who cannot change his skin, and like the leopard whose spots can never be washed away, than I ever was at any period of my life before. I never before appeared so like a vessel fitted to destruction. This year it may be said to me, *thou shalt die.* And art not thou alarmed, O my soul! Shall I continue in sin until I lie down in sorrow? O let me escape for my life! Let me fly, without a moment's delay, as the man-slayer to the city of his refuge, and as the dove to her windows, to lay hold on the hope set before me!

But what are the prospects before us? Look forward and you will see, in the present year, many barren trees cut down, the hopes of many hypocrites perishing, and like the giving up of the ghost. Many who fare sumptuously every day will die, be buried, and lift up their eyes in torments. Many of God's chosen ones will rest from their labors and be carried, like the pious beggar into Abraham's bosom. Yes, among one or other of these numbers, may, probably, be seen some of the Editors, and many of their readers. Shall we then be idle? Does it not behove us to work while the day lasteth?

So far as we can understand the signs of the times, the days which are to come will be days of trouble. Iniquity remarkably abounds, and the love of many waxeth cold. New, strange and licentious doctrines almost every where are broached; and God will visit for these things. The man of sin, though supported by consuls and kings, must totally fall; the Turkish empire must be broken, and the long arrears of blood must be paid. Though there may be a short calm, the storm will be gathering, and the earth will yet be more terribly shaken. While therefore we behold the tumult of the people, the violence and changes which are in the earth, and the mutability of all human things, let us the more rejoice that there is a throne and kingdom which cannot be shaken; a city wherein dwel-

leth righteouſneſs. With what ſolicitude and perſeverance ſhould we ſeek an inheritance and ſettlement in that bleſſed country, that in our appointed time we may fly away and enjoy everlaſting reſt!

Reflections of the Editors on the commencement of a New-Year; and a ſerious addreſs to their readers.

HOW momentary are the days of man? Are they not ſwifter than a poſt? Rapid as the eagle's flight when ſhe haſteth to the prey? How ſoon has ever-fleeting time terminated another important portion of our lives, and borne us on to the commencement of a New-Year? Yes, ſolemn momentous thought! We are advanced one year further towards that awful period when we ſhall write and ſpeak no more! When we ſhall make our bed in the duſt; ſtand before the judgment ſeat of Chriſt, and render an account of ourſelves, and of our miniſtry! How we have watched, labored and prayed for the ſouls committed to our paſtoral care!—With what views and deſires we and our correſpondents have written and publiſhed for our readers! And how we have conducted ourſelves towards God and men, in every period, relation and condition of life! With what ſeriouſneſs, O our ſouls, ſhould we review the years which are paſt?—With what ſhame and penitence for paſt ſins and unprofitableneſs?—With what gratitude and praiſe for the patience and goodneſs which our common Father hath exerciſed towards us? And with what ſolemn attention and impartiality ſhould we examine ourſelves with reſpect to our preparation for that moſt awful moment, on which we have been meditating, when time with us ſhall be no more? How great and momentous are the events of a ſingle year? What changes are made in individuals, in families, in our churches, and congregations? How many countenances hath God changed and how many people of every ſex and age hath he ſent away, in the courſe of the laſt year? How have we followed the young, the gay, and the thoughtleſs, the man of mature age, the grey headed and the babe to the grave? Nay, how many pious brethren with whom we went to the houſe of God in company, met at the table of our common Lord, and with whom we took ſweet counſel together, have exchanged worlds, and winged their flight from this ſtrange land to the Father's houſe? Yes, how many of our reſpective hearers are gone before us to judgment, and are witneſſing for, or againſt us, in the eternal world? What numbers of our readers, in the paſt year, have been unalterably fixed with them, in the ſame everlaſting ſtate? View them, O our ſouls, rejoicing in the paradiſe of God, or ſinking in the abyſs of woe. Hear how they ſing, or mourn! How are they gone, forever gone, from the inſtructive, warning and comforting voice of the goſpel? How are our hearers and readers conſtantly going into the grave? How is their harveſt paſſing away and ſummer ending, from week to week, from month to month, and year to year? Should not theſe contemplations and views awake all the ſolicitude and energies of our ſouls, and impel us to do whatever our hand findeth to do, with all our might, for them as well as for ourſelves? How ſolemn and momentous is the work of the evangelical miniſtry? How dreadful muſt ſloth and unfaithfulneſs be in this divine ſervice! What

ſupplies of grace, what abundant watchfulneſs and prayer are neceſſary, that we may finiſh our courſe with joy, and the miniſtry which we have received of the Lord Jeſus, to teſtify the goſpel of the grace of God? What occaſion have we to addreſs all good people in the language of the Apoſtle, *Brethren, pray for us.*

While we contemplate, that God hath counted us faithful, putting us into the miniſtry; and that notwithſtanding our great unprofitableneſs and ill-deſert, we, through ſtrength obtained from him, continue unto the preſent time, and may once more congratulate our readers on their entrance upon another year, we confeſs, that we have reaſon to be filled with holy admiration and aſtoniſhment, at the diſtinguiſhing forbearance and goodneſs of God toward us. Eſpecially, when we conſider the advanced period of life to which ſome of us have arrived, and how many much younger than ourſelves, and ſome who were eminent for genius, literature, piety and uſefulneſs have been diſmiſſed, the laſt year, from their labors,* it ſerves further to enhance the riches of the divine patience, and to exalt our ideas of the divine beneficence. That we have been thus diſtinguiſhed, is to be reſolved wholly into the mere ſovereign goodneſs of God. *Even ſo, Father, for ſo it ſeemed good in thy ſight.*† *Not unto us, not unto us, O Lord, but to thy name,* be all the glory.‡ That the people of our reſpective charges behold their teachers, that they are not in ſackcloth and widowhood: That they enjoy general health and peace among themſelves; and that mutual eſteem and friendſhip ſubſiſt between them and us, challenge our grateful notice. All the ſucceſs we have had in our miniſtry, in the quickening, edification, comfort and joy of our hearers; all the enlargement and ſpiritual pleaſure we have experienced in the duties of our office, and in the duties of religion, in the cloſet, in the family, and in the houſe of God, are further arguments of wonder and praiſe. The ſucceſs of this magazine, the pleaſure we have in contemplating the great things which God has done for his churches, in publiſhing them, and in communicating a variety of inſtruction to ſo many thouſands of readers; that they might participate in our pleaſures, be with us mutually quickened and animated, and unite their joys and thankſgivings with ours, demand our praiſe. Indeed, whatever bleſſings we enjoy ourſelves, whatever inſtruction, quickening, comfort and joy, we have been inſtrumental of communicating to others, or what ever good we have been enabled to do to individuals, or to any part of God's great and holy kingdom, increaſeth the countleſs obligations we are under to be the Lord's, and conſtantly to glorify him in our bodies, and in our ſpirits which are his. Theſe are all bleſſings which flow forth from his ſovereign goodneſs and triumph over all the ill-deſert and baſeneſs of men. They proclaim the immenſe excellency and glory of his nature, and his worthineſs of univerſal praiſe. Do not our hearts burn within us while we thus contemplate his beneficence and glory? Can we thus behold him and not love him? And not deſire to praiſe and enjoy him? *We will therefore bleſs the Lord at all times;*

* Dr. Jonathan Edwards, Preſident of Union-College, who died on the 1ſt of Auguſt laſt, was diſtinguiſhed in all the particulars above mentioned.

† Matth. xi. 26.

‡ Pſalm cxv. 1.

his praise shall continually be in our mouth. Bless the Lord, O our souls, and all that is within us, bless his holy name. Bless the Lord, O our souls, and forget not all his benefits.

Thus we wish to praise the Lord, for all his patience, long-suffering and goodness to us, to the church, and the whole human race. *O that men would praise the Lord, for his goodness, and for his wonderful works to the children of men!* We wish our readers, our correspondents, and all who love the name of our God would unite with us, in offering all thanksgiving, and blessing and glory unto him for his own glorious perfections, and for his goodness to us, to them, to the churches of Christ in this State, in all the United States, and to the church universal. The more we love and praise God for his excellent greatness and mighty acts on the commencement of this New-Year, the more gratefully we recount the mercies of the last, and of all the past years of our lives, and the more powerfully we are led to repentance by them, the more eminently shall we begin the year with God, the more acceptable shall we be in his sight, and the more profitable shall we be to ourselves and others. In just such proportion as we begin our days and years with gratitude and praise, shall we be employed in the business, and enjoy the blessedness of Heaven. In the same proportion shall we be prepared to bid adieu to days and years, and to begin the more sublime and perfect services of the celestial city. We therefore beseech our readers to accept it as the best pledge of our brotherly affection, and as an additional effort to all our former attempts to do them good, that while we congratulate them on all the happy circumstances of the New-Year, we also invite and stimulate them to this noble and angelic employment. *It is good to sing praises unto our God, it is pleasant, and praise is comely for the upright.*

Further to warm our own and your hearts, and to raise them to the highest elevations of gratitude and praise, let it be considered that every moment we live, every breath we draw, the health of our countenance, the length of our days, our friends and all our comforts of every kind are his sovereign gifts, and flow from this uncreated infinite fountain of good. *In him we live, and move, and have our being. Of him, and through him, and to him are all things.* To whom then, but to him shall all creatures in heaven, and on earth ascribe *glory and dominion forever?* All the intelligence, holiness and happiness of saints and angels in heaven, all the life, reason, beauty, natural and moral good on earth and in the seas are an emanation from him? He hath filled them both with his riches. Jesus Christ that unspeakable gift, all the pardons, peace, comfort and joys of the saved, in time and in eternity are the effects of his love. What exalted ideas must these views give us of the divine fulness, beneficence and glory? But should we proceed in our contemplations, and view all this communicated good, but as a spark to the sun, or a drop to the ocean, when compared with the essential infinite goodness of his nature, it must still, beyond all calculation exalt our conceptions of his glory, and worthiness to be praised.

His goodness as it respects men is rendered still more affecting and wonderful, from a consideration of their exceeding sinfulness. The sins of every man exceed all comprehension, both as to number and magnitude. *Who can understand*

his errors? The sins of wicked men are numerous as their thoughts and actions. The sins of many of them are enormous and heaven-daring. Thefts, perjuries, murders, blasphemies and all abominable iniquities are found in their skirts; yet God hath patience with them, and from year to year, loads them with his benefits. If the sins of individuals are numerous and great beyond conception, how much more so are the sins of great bodies of men? Of cities, nations, and the whole world of mankind? Could the curtain be drawn, and the wickedness of one great city, only for one day be brought into view, as God sees it, how would it astonish all the living? But the sins of the whole world are all naked and open to the divine view, yet he hath patience and fills the earth with his riches. The sins of his own people are many and attended with great aggravations, yet he pardons them, will never leave nor forsake them. By no means. He will be their God, and cause them to inherit all things. O sovereign, triumphant, surprising goodness of God! Can we thus contemplate him, and not love and obey him with all the strength and desire of our souls? And not adore and bless his name forever? Can we view him ruling over all, doing good to all, and reigning forever, and not with united love, gratitude and joy, sing with the hosts of heaven, *Amen, Alleluia!*

Further, if possible, to inflame our own and your love and gratitude, and to awaken all our hearts to praise and obedience, let us contemplate the goodness of our common Benefactor, the last year, notwithstanding all our public and private offences, to the American States, to this State, and to us in particular. What distinguishing blessings have we enjoyed in the health, peace, plenty, civil and religious privileges experienced by the nation in general, and by this State in particular? In the continuation of the important lives and usefulness of our governor and council! Of our senators and representatives in the national congress, and of the judges of our courts? That they are all living to participate with us in the joys of the New-Year? That among the numerous clergy of this State there have been but two instances of death?* That the liberality of the good people of this State, hath abounded towards their brethren in the New-settlements, and towards the Pagans of America, beyond all former precedent? That the divine smiles have attended the Missionary Society and that the preaching of the Missionaries has been attended with such happy effects? That the legislature continue to countenance our charitable designs? That the Missionary spirit, in Europe and America, continues; that the number of missions is annually increasing, and the door of faith and salvation appears to be opening more extensively to the Heathen both on the continents, and on the islands in the sea. Besides, several of our churches in this State, in the New-Settlements, and in the sister States have experienced a time of refreshing from the presence of the Lord. Their numbers, zeal, beauty and order have been happily increased. Numbers of our hearers and readers have, probably, been born and adopted into the family of heaven, and begun to live to God. Some have experienced the fresh anointings of the spirit, and been filled

* The Rev. Mr. Langdon of Danbury, and the Rev. Mr. Thompson of Montville.

with hope and joy. Others have made progress in the divine life and all the habits of grace are more confirmed, and all the fruits of their righteousness increased. What immense blessings are these to enkindle our love, and awake our praise? Faith indeed may look forward to the glorious days when all God's people shall be righteous, when every destroyer shall be cut off from his holy mountain, and the whole earth be filled with the knowledge and glory of the Lord. Nay, it may look further still, and contemplate that plenitude and eternity of happiness which the saved shall enjoy in his presence, and further see his glory and worthiness to be praised. In these most comprehensive views which we are able to obtain of the glorious Jehovah, let us unite now and eternally to praise him. Sing forth the honor of his name and make his praise glorious. Live as well as speak his praises.

Praise him with the united and supreme affections of your souls. Praise him with the voice of your lips. Talk of his mighty acts, and of the glorious majesty of his kingdom. Praise him by an imitation of his goodness; doing good to all men as ye have opportunity, and especially to the household of faith: By loving the mount Zion which he hath loved; by the most spirited and persevering exertions, the most fervent and abundant prayers for the furtherance of the gospel, and its greater prosperity. Praise him by an universal obedience to his commandments in all your relations and in all conditions: By serious contemplations upon the vanity of man, and the exceeding mutability and uncertainty of all human things; and on what may be the events of the year which we have now begun: That this year you may die, or your dearest enjoyments may be removed into darkness and silence; and that great changes may be made in the church of God. In these views praise him, by numbering your days in such a manner as to apply them all to wisdom. Praise him by an unreserved submission to his will with respect to all events, whether prosperity or affliction, life or death be appointed unto you. By an holy confidence in the divine power and goodness to support you under all your labors and trials, and to prepare you for all events. By this practice of piety and righteousness, and by these exercises of faith, submission and hope, wait all the days of your appointed time until your change shall come. By thus offering praise you will glorify God. For you to live will be Christ; and if you shall die in this, or any future year it will be your eternal gain. Then, when Jesus shall say, *Surely I come quickly*, you will be prepared, in the language of the church, to re-echo to the solemn words, *Amen. Even so come Lord Jesus.*

On the person of Jesus Christ.

DID the human soul of our Lord Jesus Christ exist before his incarnation?

Christ is the author of salvation for our world,—the object of the Christian faith. It is important to obtain just ideas of his perfections, that we may exercise suitable affections towards him. If our views are false, we must of course have an erroneous faith, and erroneous affections. And as error produces error, it will have a pernicious influence, and may endanger our salvation. For these reasons, the holy scriptures have very particularly revealed to us the per-

ſon and character of Chriſt. All queſtions which reſpect him are important, and, among others, the preſent is not the leaſt worthy of attention.

It is believed, for the following reaſons, that the human ſoul of Chriſt did not exiſt before his incarnation.

1. Chriſt Jeſus is a perfect man, poſſeſſing all the qualities of a man in union with his divine nature. This is granted in the queſtion; but if it were not granted, it is evident from the holy ſcriptures. Moſes ſpeaks of him as man, when he ſays, "The Lord thy God will raiſe up unto thee a prophet, from the midſt of thy brethren, like unto me." Iſaiah predicts, that he would be a man of ſorrows, and acquainted with grief. Paul calls him The man Chriſt Jeſus; and tells us that he took not on him the nature of angels; but the ſeed of Abraham, and that it behoved him in all things to be made like unto his brethren. He often called himſelf The Son of Man; and his appearance in his birth, life, ſufferings and death, as related by the evangeliſts, declare him man. There is all the evidence of his being man that there is that any inhabitant of this world is a man. Therefore, unleſs there is ſomething in the ſcriptures to the contrary, we have no reaſon to ſuſpect, but that his human ſoul and body began their exiſtence, as to time, in the ſame relation to each other, as the ſouls and bodies of other men.

2. The pre-exiſtence of the ſouls of men in general to their bodies is without evidence either from ſcripture or reaſon; and to believe it without evidence is abſurd. Reaſon and ſcripture both contradict the ſuppoſition. The intellectual improvements of children, from infancy to maturity, are from a ſtate of perfect ignorance, to a good degree of underſtanding, by a regular and gradual progreſs; and the appearance entirely correſponds with the idea, that the ſoul began its exiſtence no earlier than the body. It proves that it did not before this begin its exiſtence as a ſoul—an intelligent nature, capable of intellectual improvements; for it is manifeſt, that no ſuch improvements have been made. The ſcriptures do alſo ſupport this idea. They teach us that men ſhall be judged according to the deeds done here in the body. But if ſouls exiſted before their bodies, and were intelligent beings, they were virtuous or vicious—were moral and accountable agents, and of courſe amenable for other things than the deeds done here in the body; and therefore at the laſt day, merely theſe deeds, would not be the righteous ground of rendering judgment. Beſides, men are conſcious to themſelves of nothing before their reſidence in the body: Which appears worthy of notice in determining the queſtion, as it reſpects men in general. Therefore ſince men are not conſcious of any pre-exiſtent ſtate of their ſouls, and there is nothing done before their union with bodies either virtuous or vicious, which is to come into judgment, it does not appear, that there are any ends to be anſwered by ſuch pre-exiſtence, which goes far to convince a rational mind, that there is no ſuch thing.—Further; The ſcriptures aſſert that Adam begat a ſon in his own likeneſs, after his image, and called his name Seth. This imports, that according to a divine conſtitution, Adam was the cauſe of his exiſtence. But the body alone was not Seth, and was not the principal thing belonging

to him in which he was in the image of his father. His soul—his superior part was also in Adam's likeness and seems to have been the chief, or only thing intended in the expression. He was therefore equally the father of both. This instance will doubtless apply to his posterity in general. Thus we have no evidence of the pre-existence of souls to their bodies in ordinary cases, many considerations contradict the supposition, and it is reasonable to conclude that there was no such pre-existence.

3. If the souls of men in general begin their existence with their bodies, we have reason to believe this of the souls of all men, and of the human soul of Jesus Christ, as well as of any other man, unless there is some evidence, that in this respect, he is an exception from the general constitution of God in this matter. But what evidence have we of any such exception? It is true that the man Christ Jesus was conceived in the womb of the virgin, in a supernatural manner that he might be perfectly holy and without original taint. But it does not appear but that his existence as a creature began and was bro't to perfection, in all other respects, according to the usual course of nature. His human soul and body were subject to all our infirmities which are not of a moral kind. The idea of the pre-existence of his soul is very inconsistent with the history of his appearance in his infancy and childhood, as it is given us by the evangelists. Had he appeared with all the acquirements of four thousand years spent in the presence of God in glory, even from the creation of the world, he would have astonished the world in his infancy, unless he either lost or dissembled his attainments. But no such thing is recorded of him. It is only said, the child grew, and waxed strong in the Spirit, and the grace of God was upon him,—and he increased in wisdom, and stature, and in favor with God and man. This suggests, that in early life, like other pious and diligent children, he made a progressive, tho' more rapid increase in wisdom and understanding; so that at the age of twelve years he could understand, and propose pertinent questions to the Jewish doctors. And the reason for this uncommon improvement is given, 'The grace of God was upon him.'

4. The scriptures acquaint us with the reasons, why it was necessary, that Christ should assume humanity. The reasons they assign are sufficient; and we have no right to suppose any others beyond what are written. The scriptures are our only rule in matters of faith, and especially respecting the person and offices of Christ. I know of no reasons which they assign for his taking upon him the nature of man except the following, That by his obedience and sufferings he might furnish a complete redemption for our sinful race and know how by sympathy to succour the tempted; that he might be our example on earth, our judge at the last day, and the visible head of the church in glory. The whole history of Christ, all that is said of him by the Prophets, Evangelists and Apostles, it is conceived, give us no account of any thing that he has done, or is to do in in the human nature, or which requires humanity, except the above. Neither of these required the pre-existence of his human soul. Those expiatory sufferings, by which he made atonement for sin, did not commence till his incarnation. It was after he took upon

him the form of a servant, that he became obedient unto death for our justification; and it was after he had offered his vicarious sacrifice for sins, that he sat down on the right hand of God, as the visible head of his church, awaiting the subjection of his enemies. Therefore, so far as appears, the only things for which the scriptures tell us his humanity was necessary, are subsequent to his incarnation; and so did not require the pre-existence of his human soul.

5. It is presumed that the history of Christ's incarnation never suggested the idea of the pre-existence of his human soul. It was probably invented to support some favorite system; and being adopted, the scriptures were narrowly searched for something to support it. A number of texts and expressions have been adduced; but none of them require the construction that has been imposed upon them for this purpose. Some of them require a very different one to be consistent with themselves, and all to be consistent with the general tenor of the scriptures on this subject, which it is believed has been already stated. These passages are few, and the principal ones will now be noticed.

One passage that is bro't to prove that the human soul of Christ existed before he came in the flesh is Philip. ii. 6—10. "Who being in the form of God, tho't it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth."—It is said that this passage must refer only to the human soul of Christ, because his divine nature could not be humbled and die; and that it refers to his human soul in a pre-existent state, when it was in the form of God; and that it must have been originally in an exalted state, or it could not properly be said to have been humbled, and to have taken the form of a servant; and that his divine nature could not have been exalted in consequence of his humiliation, because it was always infinitely exalted.

That this objection may be answered, it is necessary to premise, that the scriptures do not speak of the divinity and humanity of Christ as two persons, but as two natures combined in one person. But the objection considers these natures as two persons, and derives all its apparent force from that consideration. The objection is at once removed, by admitting the scriptural idea, that *the second person in the sacred Trinity has assumed humanity, and is one person still.* He humbled himself by condescending to take upon him the subordinate office of a Mediator between God and sinners, by veiling his divinity for a while with humanity in the sight of creatures, by placing himself in the form of a servant, by obeying as one subject to law, and at length offering himself up as a sacrifice for sin. All which was wro't in his own person, as God and man united. This person was afterwards exalted. His divinity was no longer shrouded by his humanity. It became manifest that in him dwelleth all the fulness of the Godhead bodily. His humiliation and sufferings had laid the

foundation for the whole of his own glory, in the office he had undertaken, as Mediator and King in Zion, and for a more transcendant manifestation of divine glory than creatures had ever before seen; for the display of those perfections of wisdom, justice, mercy and faithfulness, which distinguish the gospel dispensation above all the known works of God. God was manifest in the flesh, and seen of angels in this advanced glory, in consequence of his mediatorial work. And as Mediator, he is highly exalted and made head over all things to the church, whether they be things in heaven, or things in earth, or things under the earth, that under his direction they may contribute to his kingdom of grace. And in this, as the brightness of the Father's glory, and the express image of his person, he exhibits his perfections before angels and men.

But if this passage, as is objected, related only to the human soul of Christ, as distinct from his divine nature, could it be said to have been in the form of God? Would it not have been pride, arrogance and blasphemy to have claimed equality with God? Was it no more than man that was humbled? Did humanity only complete the great vicarious atonement which furnishes salvation for a world of sinners? And is it to humanity only that every knee shall bow in heaven and earth and under the earth? But this is the construction that must be put upon it, to make it suppport the pre-existence of his human soul.—Besides, on the supposition that this was spoken only of the human nature of our Lord, it would overthrow itself. It exhibits not an human, nor an angelic nature, but one unspeakably above them both. It would inevitably lead us to conclude that he never became man, but only a super-angelic nature incarnate. And the equality with God, ascribed to this created nature, would on Arian principles supersede the necessity of a union with the uncreated Deity; and so carry us the whole length of that dangerous heresy. This construction of the passage goes to the denial both of his divinity and humanity, and is equally inconsistent with the whole tenor of the scriptures, and the scheme which it is brought to support.

In answering the construction imposed upon this passage, an answer is also furnished to a similar one, put upon John xvii. 5. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." And to a like construction upon 2 Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that tho' he was rich, yet he became poor." And upon John vi. 38. "I came down from heaven." The idea that the two natures of Christ constitute but one person, removes all objections, that are grounded upon any texts, which represent him in a state of humiliation.

It has been objected, that Christ often rendered himself visible before his incarnation, and therefore his human soul must then have existed; for God is invisible. It may be replied, that so also is the soul of man. It must have been as great a miracle for his soul to have become visible, supposing it existed, as for his divine nature to have produced a visible shape, or the symbol of his presence. These appearances would sooner favor the pre-existence of a body, that is by nature visible, than of a soul. Therefore they must have

been the effect of omnipotence, and the only reality in them was divine. Agreeable to Genesis xvii. 1. "The Lord appeared to Abraham and said I am the Almighty God." Rev. iii. 14. "The beginning of the creation of God." This is spoken of Christ. It is objected that it means, that the human soul of Christ was the first thing which God created. The original word for *beginning* is *Archē*, which indifferently signifies the *beginning* or the *chief* and is used in both senses in the Greek testament; and it may either import that the second person in the sacred trinity was the creator of the universe, which is a truth supported by other scriptures; or that Christ in both natures is chief or head over all things to the church, which is also a bible doctrine, and seems best to agree with the occasion on which the words were here introduced, which was to authenticate his message to the angel of the church of the Laodiceans.

But one more passage will be noticed, which is cited to prove the pre-existence of Christ's human soul. Col. i. 15—18. "Who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers. All things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." It is objected that this cannot respect the divinity of Christ; for it would make God the image of himself. That the expression, 'The first-born of every creature,' is not applicable to his divinity, and must denote the pre-existence of his human soul; and that this soul was the creator of heaven and earth—angels and men.

Here again the objection is founded on the unscriptural supposition, that the two natures of Christ constitute two persons. The apostle was describing the Mediator, possessing both natures in one person. He is the image of the invisible God, as in him dwelleth all the fulness of the God-head bodily.—God manifest in the flesh. And as Creator, Governor and Redeemer, it is he only who brings the perfections of God into the view of any of his creatures, in heaven or earth. By his being the first-born of every creature cannot be meant the birth of his pre-existent human soul; for that was not born, if pre-existent. But it either denotes the eternal generation of the second person in the holy Trinity, or his being the first-born from the dead, or rather expresses his pre-eminence over all creation, by an allusion to the ancient rights of primo-geniture, as its connexion apparently suggests. Besides, the passage is inconsistent with the scheme for which it is adduced. It exhibits a nature so far superior to man and even to angels, that they are all but the works of his hand, and on the supposition that it was a created soul which is here meant, it must land us in Arianism.

Finally, the supposition of the pre-existence of Christ's human soul is inconsistent with his being properly man, and like unto his brethren. An anglic or super-angelic nature united to a body would not be man; but an angel, or more than angel incarnate. It militates

also against the important scripture doctrines of the sacred Trinity, and the divinity of Christ; for the same construction is imposed upon those passages of scripture, that have been noticed, which those, who deny the Trinity, and the Divinity of Christ, make use of to support their scheme. And it is said to be a project devised by Arius to enable him more effectually to oppose the doctrine of Christ's Divinity. And have not many, who have adopted this opinion, been soon led to deny, or be very doubtful of his divinity? Or to think the denial of it no very essential error? It does an immediate injury to the faith and comfort of God's people, by perverting the scriptures. And so far as this opinion prevails, we have reason to fear that the important doctrine, of the real Divinity and even of the humanity of Christ, will be gradually disbelieved. It is therefore not only unscriptural; but a dangerous heresy, because it stands connected with mischievous and destructive consequences, subversive of the glory of Christ, his vicarious atonement and the Christian faith. And because with the unsuspicious appearance of being but an harmless opinion, and even honorable to Christ, it lays an insidious train to decoy men to commit themselves on the side of infidelity, before they are aware.

MIKROS.

Reflections on the 10th Chapter of Paul's Epistle to the Hebrews, particularly the 38th verse.

[Continued from p. 216.]

NUMBER II.

The Scripture character of a just man.

THE true character of the just man is of importance to be clearly understood; for if this alone be the character which infinite rectitude approves, a mistake in this point is no less awful in its consequence than the loss of eternal happiness. And yet in no one point are we more liable to mistake. In no thing perhaps are mankind, more divided, than in their views of the character of the *just man.* This diversity of opinions is as great, as that respecting the character of God, and flows as a consequence from it. It is congenial with the ignorance of the proud, selfish heart, blind to the infinite beauty of Jehovah's character, to call evil good, and good evil —to put darkness for light and bitter for sweet. And it is to this spiritual blindness alone as the source to which this ignorance and error are to be traced. The pen of inspiration, the light of reason and the voice of conscience harmoniously witness to the same character, as the object of the divine complacence. And yet if we affect to walk without the guidance of the former, we immediately stumble in judgment and embrace error for truth. Hence in every age of the Church, so many are found, with the Pharisees of old "trusting in themselves that they are righteous, and despising others." To all such that expressive reproof of the Saviour pointedly applies, "Ye do err, not knowing the scriptures."

The character of the just man, tho' it contains much, and in the extensive sense of scripture includes all moral goodness, may yet be expressed in few words. In the summary of the divine law we have a concise and perfect definition. "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind; and thy neighbour as thyself:"—

The idea of justice necessarily implies relation. There is a certain and necessary relation subsisting between all the various orders of moral beings, and between the various beings of the same order. From this relation certain duties arise, and are as indispensible in their nature, as the relation is unalterable. Hence the ground of all moral obligation, and of the various duties which moral beings owe to each other and to themselves; I mean, the relation which they individually sustain to each other, and the place which each occupies in the system. The general division of being, is that of Creator and creatures. From this relation, duties of common obligation are binding upon all creatures towards their Creator, enforced by the laws of their creation. Among created beings, relations are multiplied and various, and consequently their duties. Justice therefore consists in acting according to truth, or the natural order and fitness of things, or acting conformably to the relation the agent sustains to the rest of the system collectively; and especially to that part of it immediately affected by the action. To act contrary to this, is to act unjustly—it is a practical falsehood, as it is a denial of the established relation and fitness of things. In a word, therefore, the character of a just man consists in rendering to every being his dues.

1. The just man renders to God the things which are his due, or voluntarily performs those duties he owes to God, as his Creator and moral Governor.—The character of God as Creator, is distinct from that as moral Governor, and may be distinctly considered. The character of God as moral Governor, is, according to the order of nature, and our conception of things subsequent to that of Creator. Hence his right to rule appears to arise from his power to create, or his having actually created. "Thou art worthy, O Lord, to receive glory, and honor and power; for thou hast created all things, and for thy pleasure they are and were created."* God's act of creation respects us only as rational creatures, produced by his power, and made capable of moral exercises and moral government. The just man will, therefore render to God his due, as his Creator—will acknowledge his hand, and his power in the formation of all things. He lives by faith; and "thro' faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things which do appear."† He will feel and acknowledge himself to be the product of divine power, and that he is absolutely dependent for life and breath and all things—that it is in God he lives and moves and has his being. He will acknowledge from the heart that God's last end in the creation of the world, was his own glory—that if he existed before creatures, and is infinitely greater than all creatures, this must be true. He will acknowledge that God had just right to create all things for himself, and the wicked for the day of evil‡ of the same lump to make one vessel unto honor and another unto dishonor§—to make every creature with a view to answer his own purposes, and accomplish his own designs—to determine to display his justice upon one and his mercy upon another, according to the good pleasure of his own will, and none

* Revelation iv. 11. † Hebrews xi. 3. ‡ Prov. xvi. 4. § Rom. ix. 21.

hath a right to say unto him what doest thou. He will therefore acknowledge God's *propriety* in him—his right to dispose of him as he pleases, both as to his present and his eternal state.—He hath no will, but the will of God, is cheerfully resigned to the dealings of his Providence and makes it his last end to serve and glorify him.

Again, The just man will render to God his dues as moral Governor, by obedience to all his commands, or compliance with all his revealed will. It is the high prerogative of God, as moral Governor of the universe, to enact a law infinitely binding upon the consciences of his creatures, for the regulation of all their exercises and actions—to sanction this law with the most heavy denunciations of his wrath against the transgressor, and promises of the most glorious rewards to the obedient. Such a law God hath given, transcribed from his moral perfections, and exhibiting the beauty of his moral character. It is also sanctioned by promises and threatenings corresponding to the infinite dignity of the Lawgiver. This law however, is not a code of arbitrary rules, making virtues or crimes of actions in their own nature indifferent, and which might have been thus or otherwise, according only to the mere will of the Lawgiver, and for no other reason: But the whole and every part of the divine law is founded in the highest reason—the most perfect equity; and it is morally impossible that it should be in the least respect different from what it is; for the law of the Lord is perfect. It will not admit of the least alteration or amendment. It does the most perfect justice both to God and the creature. It explains and enforces the eternal rule of right, or fitness of things, which was antecedent to the existence of creatures, or the promulgation of any law, and is as necessary as the being and perfections of God.—God is love, and his character is fully expressed in his law. It is a law of love, and every part of it speaks the purest good will to being.—Every act of obedience to God's law is an exercise of love to being as such, and is varied only according to the different objects or parts of being to which it has immediate respect. The rule by which we are to apportion our love is perfectly reasonable and just; that is, to prefer the greater good to the less—the universal to the limited—to love every being in proportion to his worth and importance in the system, or according to his quantity of being, and capacity of enjoying happiness. This is a dictate of reason, and is at once approved by the conscience as just and right. That law of God, therefore, which is built upon this foundation, is a most reasonable and just law. It is perfectly reasonable and right that the creature should be required to love the Lord his God, with all his heart, soul, strength and mind—for God is infinitely the greatest of all beings, and his happiness is of greater worth than that of all his creatures. He is therefore infinitely the most deserving object of affection. Hence we are to love him with the whole strength of our affections, and in the highest possible degree. The whole of our love is due to God.

Here, perhaps, a question may arise; how is this consistent with the duties of the second table—the duties we owe to our fellowmen, comprised in this "Thou shalt love thy neighbor as thyself?" If the whole of our love be due

to God, what remains for our fellow-creatures? We cannot give more than the whole?

This doubt may be easily solved. The seeming difficulty will vanish, when once we entertain properly enlarged views of God, and the immensity of his being. God is not only the source, but the sum of all being. He doth neither diminish, nor add to his being, by giving existence to creatures. Infinitude can neither be lessened, nor increased. All creatures live in God, and have no existence independent of him; for it is in him, we live and move and have our beings. Love to God, therefore, is love to all beings; as the greater implies the less, and the whole includes all its parts. Creatures, then, having no being independent of God, we are not to love them, unconnectedly with him. The second command, we read, is like unto the first, "Thou shalt love thy neighbor as thyself." It is a love, the same in kind, and has the same ultimate object. He that loves his neighbor as a creature of God, loves him for God's sake, as well as for his own sake, and this is as truly an exercise of love to God, as to love a child for the parent's sake, is an exercise of love to the parent.

Such is the nature, the moral beauty and excellency of the law of God. It is the rule of conduct which God himself observes both in relation to himself, and his creatures. It is an expression of the moral affections of the divine mind, and here they meet and centre with the feelings, affections and desires of the just man. God is a being of infinite justice, in acting according to his own law. There is the same reason why God should love himself infinitely, as that we should love him with all our heart and strength, and it is in the exercise of this love to himself, that he loves his creatures—as the creatures of his power, and capable of partaking of his infinite happiness. And, therefore, it is true too, that God loves his creatures as himself—that is to say, with the same kind of love, and in degree according to the worth and importance of each one in the system.

This law is the rule of the just man's conformity to God.—It also lays a foundation for his highest complacency in the divine character. He loves supremely that infinitely benevolent character, which the law expresses. He approves of the law as holy just and good. It is the subject of his daily and most delightful meditation. It is written upon his heart and every precept of it copied out in his life, in acts of chearful constant obedience, thro' all the various duties both to God, and his fellow men. The law of love is the rule of his life. He renders unto all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. In all his intercourse with his fellow men, and in the various relations he sustains he exercises the spirit of his station, and has a sacred regard to that golden, universal rule of equity, "to do to others, as he would that they should do to him."—But

2. The just man, not only renders to God, and his fellow creatures their dues, but he gives to himself his due. He is just to himself.

There is more importance in this thought, than what, perhaps, may at first be imagined. It is one distinguishing mark of the just man; and certain it is, that if destitute of this he forfeits the character. Unless he does justice to himself,

he does justice neither to his God, nor his fellow creatures. There are many who professedly approve of the law of God, and profess to love that character of God, which the law exhibits;—their visible conduct too is unimpeachable—none can charge them with injustice to their fellow men; when at the same time they are unjust to themselves—they refuse to render to themselves their dues. This fully proves their hypocrisy. It evidences that the law was never written upon their hearts, and that they render to no being his dues. They will acknowledge that the penalty of the law is entirely, infinitely just—that mankind are universally transgressors of the law and consequently justly deserving to suffer its penalty. This acknowledgment is perhaps but conforming to the established orthodoxy of the society to which they belong, and which from infancy they were taught to believe; it is therefore easily made in wholesale—it costs them nothing; for the fact is they have a secret reserve in their own favor, and do not bring themselves into the account. But when they really come to apply it to themselves the case is materially altered—they are so dishoneſt they will not own their true character—will not acknowledge the guilt, the law charges upon them, and the justice of its threatened punishment. The language of Hazael is the reply their proud hearts will immediately suggest—"*Is thy servant a dog that he should do this?* I have no enmity towards my God I love my heavenly Father, who is so kind and beneficent to me, does me so much good—it is impossible not to love him, and not to feel a disposition to obey him. Some sins of ignorance and human frailty, it is true I have committed, but I am not infinitely guilty, and deserving to be eternally curst and sent to hell."

But the just man has different views of the subject. He does himself better justice. In his application of the law he is impartial. He hears it as speaking to, commanding and threatening himself as well as others. His convictions of truth begin at home. He reads them in the humble penitent, exercises of his own heart, realizing the penalty of the law, as aimed directly at himself. His heart says amen to the sentence, even tho' he should be the subject of it. He feels it is just. He acknowledges it to be right—that he is a hell-deserving creature, and divine justice would shine bright and glorious forever in his destruction. He is vile and guilty in his own view, and tho' he loves himself as a creature of God, yet he can exercise no complacency in his own character. Humility is his honesty. Pride is a dishoneſt exercise. Supreme, exclusive self love is the highest kind of injustice, of which a creature can be guilty. It is withholding from God, and all creatures their dues, and paying them to—myself.

3. The just man renders to Christ his dues. He ascribes to him the appropriate titles, and incommunicable character of the supreme God.—He also cordially acknowledges and embraces Christ in his Mediatorial character and offices, as God and man united in one person—the promised Messiah, the anointed and sent of God, the faithful and true witness; the light of the world, the Redeemer and Saviour of men—the King of Zion—the Lord of heaven and earth and the judge of quick and dead. He believes the record God hath given of his son—of his doctrines,

miracles, life, death, reſurrection and aſcenſion—that he is ſeated at the right hand of God, and ever liveth to make interceſſion for his people—that he is continually carrying on the work of redemption by giving repentance unto Iſrael and forgiveneſs of ſins, and applying by his ſpirit to all his redeemed, the ſaving benefits of his death and purchaſe; as the King and Lawgiver the head of all authority, and of all vital influences to his elect Church, unto whom he is made of God, wiſdom, righteouſneſs, ſanctification and redemption.

Such is the high and holy character of the Lord Jeſus Chriſt, to which the heart of the juſt man is conformed and aſſimilated. He rejoices in the manifeſtation Chriſt hath made of the divine righteouſneſs, and the honor he hath paid to the divine law. His character and offices, cauſe and intereſt, interceſſion and mediatorial government are unſpeakably endeared to him. Chriſt is precious to his ſoul—the object of his ſupreme affection—the foundation of all his hope and truſt, and his only way of acceſs to the Father. He reveres his authority, ſubmits to his government, renders obedience to his laws, and devotes himſelf to his ſervice, and thus renders to Chriſt the things that are his due.

Theſe are the outlines and diſtinguiſhing marks of the character of the juſt man. It is but imperfectly ſketched, yet may be profitably improved. Let me intreat the reader to bring the ſubject home to his heart in a realizing ſelf-application of the truth. In this exerciſe, we ſhall be led to ſee that the character of the juſt man, and the happineſs attending it, are neither ſo eaſy, nor ſo common attainments, as are by many imagined. It is a great thing to be juſt in the ſight of God. And if God condemns us it is of no conſequence to us, who elſe ſhall juſtify us. If God accounts us unjuſt, it is not the united voice of the univerſe of creatures can reverſe the judgment, or make us juſt—for it is God who juſtifieth. If we have taken a correct view of the character of the juſt man, it is certain that none but the regenerate are juſt, or render any part of their dues, either to God, or their fellow-men. It is in vain for us to flatter ourſelves that we are juſt, while our hearts are at enmity with God, and oppoſed to his character and law. We muſt be born of God, before we can be led by his Spirit. The heart muſt be made good ground before it can yield the fruits of righteouſneſs. Let all realize this important truth, and feeling juſtly condemned, and ſpiritually ſlain by the law, be led by faith to Chriſt, who is the end of the law for righteouſneſs to every one that believes.

ASAPH.

(To be continued.)

Prayer, a weapon peculiar to thoſe, who fight under Chriſt, the Captain of our ſalvaton.

[Continued from page 220.]

NUMBER II.

"IT is good for me to draw near to God," ſaid the holy Pſalmiſt: And ſo ſays every one, who ever did draw *near to God*, in the duty of prayer. There is a preſent pleaſure in it, which cannot be deſcribed to men, who have not felt it. Beſides, prayer is one of the greateſt means of procuring thoſe bleſſings, which we need for time and eternity. We have ſhewn, in a former num-

ber, what victories the old-testament saints obtained over their enemies, when they fought with this *their peculiar weapon.* By it they slew kings, yea famous kings. One chased a thousand and two put ten thousand to flight.

Let us now look into the new-testament, and see if we cannot find something there to encourage Christians to be more abundant in prayer. No doubt, Herod that proud tyrant, who fought the life of the Babe of Bethlehem was overcome by prayer: Not by the prayers of those superstitious, hypocritical Pharisees, who stood at the corners of streets, that they might be heard of men† but by the prayers of such humble supplicants, as Joseph and Mary, Zacharias and Elizabeth, Simeon and Anna. The prayers of Anna alone were enough to counteract the malice and wiles of Herod. St. Luke says, "She was a widow of about fourscore and four years; who departed not from the temple, but served God *with fastings and prayers night and day.*" Simeon *waited* for the consolation of Israel. Prayer is one thing necessarily implied in waiting upon God. These praying few, who were, at that time, scattered thro' the land of Israel, will no doubt be honored of God as the champions, who, by their prayers, rescued the infant Saviour from the hands of those, who fought his life.

Jesus of Nazareth had many powerful and bitter enemies. They were continually seeking to get something, whereby they might accuse and condemn him. At last, they came out against him with swords and staves to take him. They employed carnal weapons against him; but during the whole of his life, he used no such weapons. That passage in the 109th Psalm has a very particular reference to Christ; "They fought against me without a cause.* For my love they are my adversaries; *but I give myself unto prayer.*" By this passage we learn how it was that Christ opposed his enemies; he gave himself to prayer. He was eminent for prayer. In this thing, he was the true antitype of David, whose prayers and praises make a most precious part of the holy scriptures. We read of Christ's spending the whole night in prayer; and of his rising up a great while before day to retire into a solitary place to pray. This, my brethren, is the man, *who hath left us an example, that we should follow in his steps.* In that memorable night, when his Father took off restraint, and let his enemies loose upon him, he gave himself unto prayer. He first prayed with his disciples, and then he poured out his soul to his Father in secret. He prayed and he prevailed. They came against him with swords and staves—he was given up into their hands to mock, to condemn and crucify. He fell; but when he fell, he conquered. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."† The prayers and intercessions of Christ are very prevalent. In answer to them, God will bestow pardon and eternal life upon all the redeemed. It is the Father's appointed way, in bestowing blessings upon our fallen world to have respect to the intercession of Christ; "Ask of me," my Son, "and I shall give thee," &c.

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* Compare this with John xv. 25.

† Heb. v. 7.

In anſwer to the petition of Chriſt, his incorrigible enemies will be made his foot-ſtool forever*.

Juſt before the bleſſed Jeſus was received up to his Father's right hand, he commanded his diſciples to tarry in Jeruſalem until they ſhould be endued with power from on high. This command they obeyed, and we learn from Acts i. 14. how they filled up the time: *Theſe all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus with his brethren.* In this way they waxed valiant to fight. A few days after, they were not afraid to tell the crucifiers of Chriſt, that they had *killed the prince of life.* They ſtood up againſt all the power of the Jews and were not afraid. They had committed their cauſe to God and they were confident. In anſwer to prayer the Spirit of God was poured out, and converts were multiplied. This increaſed the cloud of incenſe, which daily aſcended to heaven.† Now the Chriſtian army, though ſmall, was ſtrong. Their enemies had the greateſt number of rulers, learned men and ſoldiers on their ſide—they had the jails, dungeons and ſtocks on their ſide: But the Chriſtians had *all the love, all the truth and all the prayer* on their ſide. Therefore the word of God grew, and multiplied againſt all the threats and puniſhments, which were made uſe of by the enemies of the croſs.

There is an extraordinary inſtance of the efficacy of prayer recorded in the 12th chapter of Acts. Herod killed James: And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. He confined him in priſon, and ſurrounded him with a ſtrong guard, with a deſign after Eaſter to bring him forth to execution. "Peter therefore was kept in priſon; *but prayer was made without ceaſing* of the church unto God for him." This was all the church could do for that dear apoſtle, for whoſe ſake many of them would, no doubt, gladly have laid down their own lives, if this could have reſcued his more uſeful life. They would not have gone to break open the priſon, by force, if they could have done it, becauſe this would be walking diſorderly. They probably could not have acceſs to Herod—if they could, their prayers would have had no influence upon a man ſo void of principle. What then ſhould they do? Should they ſit down in deſpair, and ſay there was no hope? They knew that all things were poſſible with God; and that he had ſaid, "Call upon me in the day of trouble: I will deliver thee and thou ſhalt glorify me." This was a day of trouble, and they did call upon God. The efficacy of prayer was now tried. The whole church at Jeruſalem, which was now large, was deeply engaged in this duty. They did not pray once and then give out—they prayed without ceaſing, like true ſons of *Iſrael.* They were not diſcouraged becauſe they did not ſee their petition immediately granted; they did not mean to leave the throne of grace, while there was any hope. God, in his wiſdom, deferred to anſwer their requeſt until the laſt extremity, not becauſe he did not hear them before, but becauſe he would bring them to the higheſt pitch of holy importunity; which was the beſt way to promote his glory and their happineſs. The moment had

* Pſalm xxxv. and Heb. x. 13.
† Acts ii. 42, 46. Acts iv. 31. Acts vi. 4.

now almoſt arrived, when wicked Herod expected to embrue his hands in the blood of the apoſtle. The very next morning he was to be brought forth to the people. It ſeems Peter was not greatly diſtreſſed about the event of the next day: "The ſame night Peter was ſleeping between two ſoldiers, bound with two chains." "So he giveth his beloved ſleep." This was the Lord's helping time. Peter was delivered from the priſon, by the miniſtry of an holy angel. After the angel left him, he came to the houſe of Mary, *where many were gathered together praying.* How evidently this deliverance was in anſwer to prayer. Peter had compoſed himſelf to ſleep; but it ſeems his friends had ſlept none that night. There were *many*, who had gathered together to pray. It appears, that, like Jacob on another extraordinary occaſion, they had determined to devote the whole night to wreſtle with God. How exceedingly did this prepare them to receive the favor, which they deſired. O how ſweet was this mercy! It was a *Samuel*, "aſked of God." Whoever reads this important clauſe, in the hiſtory of the apoſtolic age, will be convinced, that prayer is a glorious privilege, and an important part of that armour, with which the Chriſtian army are to fight the good fight of faith, and overthrow the hoſts of hell. It is a weapon, which the more it is uſed, the brighter it will grow, and the more important it will appear to him, who knows its worth. It appears from the epiſtolary writings of the apoſtles; that they were men of prayer, and that they recommended it in the ſtrongeſt terms to their Chriſtian brethren. It alſo appears that they made great dependance upon it, as a mean of procuring the bleſſings, which they needed. Paul writes thus to the Corinthians; "Who (i. e. God) delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver us; *you alſo helping, together by prayer* for us." Had we a hiſtory of all the victories, which prayer has gained; and of all the bleſſings, which have been beſtowed in anſwer to prayer, "the world itſelf could not contain the books which ſhould be written." But theſe are written, that we may believe that Jehovah hath never ſaid unto us, "Seek ye me in vain."

Perhaps, ſome may think, that this eſſay is calculated to trample down other Chriſtian duties and gracious exerciſes, by making every thing of prayer. This is our reply: Prayer we believe to be a pre-eminent duty; but by no means the only duty incumbent upon us. In writing to the Epheſians, the apoſtle exhorts them to take to themſelves the *whole armour* of God; particularly, that they be girded with truth, ſhod with the preparation of the goſpel of peace, taking the ſhield of faith, the helmet of ſalvation and the ſword of the Spirit. He then cloſes by exhorting them *to pray always with all prayer*, &c. Mr. Henry, commenting upon this paſſage obſerves that "the Chriſtian's armour muſt all be buckled on with prayer." Prayer keeps it all tight, and keeps every thing in its place. A man of prayer is a man of truth—a man of Chriſtian fortitude—full of faith and hope, and one who knows how to uſe the ſword of the Spirit, which is the word of God. In the eleventh chapter of Hebrews, the apoſtle ſets forth a liſt of worthies, diſtinguiſhed for their *ſtrong faith*. Strong faith always leads to fervent prayer; therefore theſe worthies muſt have

prayed much as well as believed much. The apoſtle's ſubject then led him to diſtinguiſh them by their *faith*, inſtead of their *prayer*. But let it always be remembered that he, who believes with all his heart, prays too.

Some may alſo think, that in this eſſay, prayer has been made to uſurp the place of the Almighty. Let nothing, which has been ſaid, be ſo conſtrued as to take away any glory from God; or keep him out of ſight, as the great All in All. It is to his honor, that he is a prayer-hearing God. He does not do any thing, in anſwer to prayer, which his wiſdom and benevolence do not lead him to chooſe to bring to paſs: Yet he always anſwers the prayer of faith. Here let it be remembered, that it is God, who *excites* as well as *anſwers* prayer. He pours out a ſpirit of grace and ſupplication. The ſpirit helpeth our infirmities; for we know not what we ſhould pray for as we ought: but *the Spirit maketh interceſſion* for the ſaints *according to the will of God.* It was the will of God to deliver Peter out of the hand of Herod; therefore he ſent his Holy Spirit remarkably to ſtir up the minds of the church to pray for his deliverance. Does not God, evidently, appear more glorious, in bringing about his deliverance, in anſwer to the united cries of ſo many of his dear children, than if he had brought it about without their interceding cries? The ſame almighty Angel, who wreſtled with Jacob, and ſaid to him, "Let me go," ſecretly ſtrengthened him to keep his hold, and encouraged him to ſay, "I will not let thee go except thou bleſs me." He deſigned to bleſs Jacob; but it was moſt for his own glory and for Jacob's good, that he ſhould wreſtle hard for the bleſſing before he obtained it. God is brought clearly into view, when he is conſidered as the great agent, who produces in the hearts of his children a ſpirit of prayer, and every thing elſe which is good. This eſſay upon the peculiar advantages which Chriſtians derive from prayer, in combating their enemies, will lead to ſeveral uſeful inferences.

1. We learn why there are ſuch preſſing exhortations to the duty of prayer, ſcattered all over the bible. Pray for the peace of Jeruſalem*—Ye that make mention of the Lord, keep not ſilence and give him no reſt†—Men ought always to pray and not to faint‡—Pray without ceaſing§—Continuing inſtant in prayer‖—Call upon me in the day of trouble¶—Pour out your heart before him**—Be careful for nothing; but in every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.†† If prayer be *the Chriſtian's weapon*, if it has been ſo effectual as we have recounted, it is no wonder that we are ſo preſſingly urged to make a conſtant uſe of it.

2. In view of what has been brought forward to ſhow the prevalency of prayer, we can ſee why the hopes of God's people, reſpecting Zion are revived, when they diſcover an increaſe of the ſpirit of prayer. The more they ſee the Chriſtian army uſing *this all-conquering weapon*, the more they have reaſon to hope, to ſee them ſoon gain ſome glorious victory over the powers of darkneſs. The powers of darkneſs flee before a little company of praying ones.

"And Satan trembles when he ſees
The weakeſt ſaint upon his knees."

* Pſalm cxxii. 6. † Iſaiah lxii. 6, 7. ‡ Luke xviii. 1. § 1 Theſ. v. 17. ‖ Rom. xii. 12. ¶ Pſal. l. 15. ** Pſal. lxii. 8. †† Phil. iv. 6.

When a minister obtains evidence that his church are favored with an uncommon degree of humble, and persevering prayer, he is apt to conclude, that he is about to see some success of his ministry, in the conversion of sinners: And if prayer be so prevalent, as we have seen it to be, he has something from which to draw this favorable conclusion. He ought not on this account to be viewed as an enthusiast. The holy one of Israel has said, "As soon as Zion travailed she brought forth her children." Is not fervent prayer an important part of the travailing pangs of Zion?

3. We are taught by this subject, that it is altogether suitable, that in times of extraordinary difficulty and danger, the people of God should have recourse to extraordinary prayer. It is their peculiar weapon; and should they not make a peculiar use of it, in times of imminent danger? Should we not think that a very stupid nation, who made no extraordinary preparations for defence, when their enemies were making the most extraordinary preparations for an attack? So it betokens great stupidity in the people of God if they are not peculiarly roused up to pray, when Zion is in trouble. The language of every true Israelite at such a time should be, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." When Esau was coming to meet Jacob with 400 men, the good patriarch thought there was a call for extraordinary prayer. The night which is commonly devoted to sleep, he devoted to prayer. When the Jews throughout the Persian empire were threatened with a total destruction, Mordecai and Esther and others of their nation, who dwelt at Shushan, devoted three days, at once, to fasting and prayer. When Peter was in prison, the church had extraordinary prayer, on his behalf. Is there not a call for extraordinary prayer at this time? Is not infidelity exerting every nerve to crush the cause of Christ? And has it not made the most alarming progress? Infidels are combining together to spread their poison around the world. And shall not Christians unite in defence of the truth? It is not enough that we publish books in defence of Christianity. We must let them see this holy religion in our very exemplary lives. *We must walk even as Christ walked.* We must also be abundant in prayer. Here is the way that Christians must overcome infidels. Infidels, some of them *have no God*; these therefore *cannot pray*. Others have a God, whom they own, but in works they deny him; for, there is not one of them, that *will pray* to him. Prayer makes no part of their religion. Here, then, is their weak place. Here, Christians, you must make the attack. They despise this peculiar piece of armour, with which the Captain of your salvation has furnished you; they think it of no use to you; therefore they will make no preparation to resist it. This gives the disciples of Christ great advantage over the followers of Voltaire. While these meet together to *concert* measures to "crush the wretch," (to use their own blasphemous watch-word) let Christians form *Concerts* of prayer to beseech the God and Father of our Lord Jesus Christ to pull down the kingdom of satan, and build up the kingdom of his dear Son,

and ſpread the ſweet ſavour of his name through the world! Prayer-meetings, and explicit concert in prayer are things highly becoming the church of a prayer-hearing God. This matter is ſet in a clear point of light in Preſident Edwards' "Humble Attempt to promote explicit agreement and viſible union of God's people in extraordinary prayer for the revival of religion," &c. Every Chriſtian ought to read this book. If prayer is ſuch an all-important mean in advancing the kingdom of the Redeemer, why is it not ſuitable that the ſubjects of this kingdom ſhould take great pains to ſtir one another up to this duty—and has it not been found, by experience, that explicit agreement has greatly increaſed the ſpirit of prayer? In many places ſuch explicit agreement, between a few Chriſtian friends, has iſſued in a general revival of religion.

Some think it wrong to take any part of the ſix laboring days to attend upon prayer-meetings. Did Eſther and Mordecai think ſo, when they faſted three days in ſucceſſion? Did the diſciples of Chriſt think ſo, when they from day to day continued in prayers and ſupplications juſt before that remarkable out-pouring of the Spirit on the day of pentecoſt? There are others, who are greatly prejudiced againſt *night-meetings* for prayer. I hope ſuch will not think it wrong to take even the whole night, on extraordinary occaſions, for ſecret prayer; ſince we have the example of the patriarch Jacob, and the more eminent one of Jeſus Chriſt. Jacob prayed all night, and had his name on this account changed into *Iſrael* (one that hath obtained a princely power from God). Here is an eternal mark of honor, put upon this holy wreſtler, who, by faith, kept his hold of the Angel, through all the darkneſs of the night. Let the name of *Iſrael* keep us from being aſhamed of ſuch extraordinary devotions. If this be not enough, let us remember, it is recorded of our bleſſed Lord, that he went out into a mountain to pray and continued *all night* in prayer to God. Theſe, it is acknowledged, are inſtances of ſecret devotion; but night *meetings* for prayer are not new things. There was certainly ſuch a meeting that night, in which Peter was delivered from priſon. And it ſeems that God was not diſpleaſed with them for ſpending the night in this way, tho "*many* were gathered together, praying." Probably if Peter had come to this houſe the night before, he would have found the ſame company, employed in the ſame holy exerciſe; for "prayer was made of the church, *without ceaſing*, unto God for him."

I would not dictate to my brethren, but would join with the preacher, referred to in the beginning of this eſſay, in ſuggeſting, whether it be not expedient for the people of God to take ſome effectual meaſures to promote a ſpirit of prayer, by a more general and explicit agreement for this purpoſe. Let us all pray for direction in this matter—let us pray, that God would pour out a ſpirit of grace and ſupplication, and revive his work in the midſt of theſe years of declenſion, and appear in his glory!

"What various hindrances we meet,
In coming to a mercy ſeat?
Yet who that knows the worth of pray'r,
But wiſhes to be often there?

"Pray'r makes the darken'd cloud withdraw;
Pray'r climbs the ladder Jacob ſaw;

Gives exercise to faith and love,
Brings ev'ry blessing from above.

" Restraining pray'r we cease to fight;
Pray'r makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.

" Have you no words? Ah think again,
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

" Were half the breath thus vainly spent,
To heav'n in supplications sent,
Your cheerful song would oft'ner be,
Hear what the Lord has done for me."

NOTE. The Publishing Committee of this magazine, impressed with the importance of the duty of extraordinary prayer, as above inculcated, take the liberty to recommend to their Readers, to unite together, in such numbers as shall be convenient, on some one day or evening in each week, and spend a season in social prayer for the outpouring of the divine spirit. The Committee would not presume to dictate, but as there would be a great propriety in a general uniformity with regard to time, in such meetings for prayer, they would suggest that those who shall adopt this plan, set apart Thursday afternoon or evening for the purpose.

An account of a work of divine grace, in a revival of religion in the East Society of GRANVILLE *(Mass.) in the years* 1798 *and* 1799, *communicated to the Editors by the Rev.* TIMOTHY M. COOLEY.

GENTLEMEN,

THOSE pages in your useful Magazine which contain a narrative of the late revival of religion in this country, are read with peculiar satisfaction. They give joy to the people of God. I beg leave to submit to your examination the following account of the displays of sovereign, all-conquering grace, among the people of my charge, which you are at liberty to publish if you please.

WITHIN half a century past there have been three seasons of uncommon attention to religion in this place: And at other times, individuals have been awakened and hopefully renewed. This people have enjoyed a more than common share of the effusions of the Spirit, and have been much disposed to converse upon experimental religion. The necessity of the new birth has been taught by parents to their children, and very few, if any, have denied this important doctrine.

For a few months previous to the late revival, it was a time of very great stupidity. The wise and the foolish slumbered together. Our youth had become much addicted to sinful diversions. In one of their scenes of amusement, God was pleased to frown upon them in a very awful manner. While they were engaged in their thoughtless recreations, two young men were seized violently ill, and carried out of the ball-chamber. A young woman in consequence of a cold which she took on the same evening, was in a very short time taken with a fever and delirium, and brought to the brink of the grave. She afterwards recovered, and became a hopeful subject of divine grace. One of the young men above mentioned, after a short illness died. This unhappy youth, being told by his weeping mother, that he was dying, replied with his expiring breath, " O I cannot die, 'I'm unprepared." These alarming visitations of providence solemnized the minds of the young, and gave a check to their sinful pleasures. Many were then convinced of the danger and criminality of those amusements, which they once esteemed innocent,

In the spring of the year 1798, professors were much awakened, and ardently desired a revival of religion. Christian parents were anxious for their children; and it was common to hear pious people in conversation, breathing out their earnest desires for the effusions of the Spirit. There was a visible engagedness among professors; and many like Simeon of old, were "waiting for the consolation of Israel."

I invited a number of the youth into my study, and urged upon them the necessity of the "One thing needful." This was a very solemn meeting, and will probably be long remembered by some who were present.

On the second sabbath in June, a very plain sermon was preached from Ezek. xxxvii. 3. which was blessed to the awakening of a number of secure sinners. In the evening a conference was attended, which exhibited evident marks of unusual seriousness. The next sabbath evening a conference was attended, and many appeared to feel the weight of truth at heart. The next Tuesday a number of young people met for a civil visit, and the violin was introduced, which instead of producing the usual hilarity, occasioned a flood of tears. The work of the Spirit, which had been for several days concealed in the heart, now burst forth. It could be no longer concealed. It was found that numbers had for some time felt a very serious concern for their future well being, and thought they were alone in it; being ignorant of the feelings and resolutions of others. Two young persons, who had been very active in the follies of youth, mutually agreed to begin a new life, little suspecting that a number of their companions had secretly formed the same resolution.

The glorious work spread with surprising rapidity through the parish. There was all of a sudden, a noise among the dry bones. Christians were animated, sinners were awakened, and scoffers were struck silent, at the powerful work of the Almighty. There were but very few, whether old or young, who did not experience some serious alarms. It was truly a remarkable season with us, and the most aged had never witnessed the like before. I shall give the reader an imperfect idea of that surprising change, from apparent thoughtlessness, to universal alarm, which took place within two or three weeks. Those who were not at first truly convicted, were solemnized at what they saw in others, and afterwards became the subjects of genuine convictions.

The next sabbath, the assembly appeared almost as solemn, as if that day were to close their earthly existence. The assembly, tho' crowded, was almost as still as the burying-ground. Our meetings were distinguished for a still, solemn, listening attention to the word, and the the audience hung upon the lips of of the speaker, as if they realized that their all for eternity was at stake.

The rapidity of the work must be ascribed primarily to the all-conquering influences of the Holy Spirit. But it is worthy of notice that most of the inhabitants of this place, are descendants of five or six families. There is consequently a great degree of friendship, and intimacy among them, and a striking similarity in their feelings, manners and sentiments. Those who were first impressed, communicated their feelings and resolutions to their relatives of a similar age, and urged them to join with them in living a new life. These private warnings were a means of spreading the work.

Their views and feelings, while under convictions, were as follows:

They encouraged themselves that by a few weeks' serious ness and diligence in duties, they should *prepare themselves for regeneration.* After persevering for a while in these external duties, they thought their prayers and cries had been sufficient to prevail with God to show mercy. They secretly found fault with God for with-holding his grace. The heart arose against divine sovereignty. Some tho't hard of God for giving comfort to others, while he denied it to them. The enmity of the heart rose up, like a venomous serpent, against the Almighty. Such exercises as these discovered to them the total depravity of their hearts. They felt convinced that the garment of self-righteousness, which was so pleasing to them, covered a heart full of opposition to God's character. They were before convinced that they had been guilty of many outward acts of sin, but now they saw something of the fountain of pollution within. They were convinced that they had never prayed, read, or cried as God required. They still persevered in duties, but seemed, as they expressed it, "to grow worse and worse." They discovered that God's law justly condemned them, and that they must be rescued by sovereign mercy, or suffer its awful sanction.

The views and exercises of those who obtained a hope, were, in general, as follows:

There was a great variety as to the manner in which divine light was let into the mind, and at the same time a wonderful similarity in their feelings after the admission of true light. Some obtained relief by a view of the glory and excellency of Christ. He appeared to be "the chief among ten thousand, and altogether lovely." Others were first led to see the excellency of the gospel plan and its fitness for sinners. Others felt a happy and joyful submission to God as a sovereign, and were willing to be entirely in his hands. When God's time had come to show mercy, their opposition was subdued. They felt willing to be wholly in the hands of that God who "hath mercy on whom he will have mercy." They had new views of God, of the Saviour, of the bible and of Christian people. "Old things were passed away, behold all things were become new." They felt a sweet calmness of mind, but in most instances, had not a thought at the time of it, that what they experienced was regeneration. It was sometimes several days, before they dared to hope, they were "new creatures." They rejoiced with *fear.* In many instances, a hope was obtained, and gradually confirmed, by comparing themselves with the word, and finding a degree of that submission and disinterested love, which characterize those who "are born again." The work of the Spirit in this place has been remarkably free from enthusiasm and confusion. There have been no instances of very great distress, or outcries under convictions, nor of enthusiastic rants of joy, after receiving comfort. The work was mild.

This revival of religion has been productive of these happy effects: The bible has been studied—family prayer revived—the instruction of children promoted—the sanctuary crowded—and the distinguishing doctrines of the gospel more thoroughly studied and understood.

Zion's God has discovered his sovereignty as well as his mercy.

among us. Some of the moſt gay and thoughtleſs have become hopeful converts, whilſt others, who were more ſober and moral, were paſſed by. Some have been hopefully new born, who were educated in irreligious, prayerleſs families, while others were paſſed by, who enjoyed a pious education. But it muſt be confeſſed that thoſe who had been religiouſly educated, were more generally the ſubjects of ſpecial grace.

Within one year after the beginning of the awakening, upwards of 50 united with the church. Others have been ſince added. And about 20 more, moſtly young people, have obtained a hope in this "ſeaſon of refreſhment," and by a ſober life they give evidence of a real change, but through prevailing doubts and diffidence have not dared to make a public profeſſion.

In ſome inſtances almoſt whole families fled to the ark of ſafety. In one family I found ſeven or eight, and in others five or ſix, who thought they could rejoice in God. We had the pleaſing ſight of four ſiſters offering themſelves to receive Chriſtian baptiſm, and unite with the church.

It is now above three years ſince the beginning of this glorious work, and I can give a more ample teſtimony to its genuineneſs, than I could have done in months paſt. "By their fruits ye ſhall know them." Many who received ſlight impreſſions have become like the "ſeed which fell upon ſtony places." And to ſome for whom we entertained a hope that they were renewed, "it hath happened according to the true proverb," 2 Pet. ii. 22. And with great concern we may conclude that "Their laſt ſtate is worſe than the firſt, ſeeing they crucify to themſelves the ſon of God afreſh and put him to open ſhame."

But thoſe who have made a profeſſion of religion, and a number of others who have not profeſſed publicly, appear to be ſtedfaſt and immoveable: And their converſation is in a good meaſure agreeable to the goſpel. There may be "tares among the wheat," and "let him that thinketh he ſtandeth, 'take heed leſt he fall." Nearly one half who have lately become profeſſors are in youth. They have cheerfully relinquiſhed their former ſinful amuſements; and have often declared, that they have enjoyed more real happineſs in one religious meeting, than in all their paſt follies and ſinful mirth. They in general appear to be ornaments to their profeſſion, and by their preſence at our ſacramental table, render the communion a very delightful duty.

"The Lord hath done great 'things for us, whereof we are 'glad." The repentance of a number of Chriſtleſs ſinners in this place, has doubtleſs given joy to angels and ſaints above. And we truſt that a hopeful number will praiſe God to eternity, for what they have experienced in this revival of religion. "The Lord 'hath brought them up out of the 'horrible pit, out of the miry 'clay, and ſet their feet upon a 'rock; and he hath put a new 'ſong into their mouth even praiſe 'to the living God."

I am yours, Gentlemen,
with ſentiments of eſteem,
TIMOTHY M. COOLEY.

Granville, Eaſt-Society, (Ms.) Oct. 1801.

Further thoughts on 1 *Corinth.* xv. 19. *by another writer.*

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF the insertion of the following will not prove the suppression of something more useful, please to give it a place in your Magazine.

An exposition of 1 *Cor.* xv. 19.

"IF in this life only we have hope in Christ, we are of all men most miserable." The meaning of the apostle, in this passage, is easily understood; but the truth of his assertion does not so readily appear. Doubtless his *meaning* is this: If the body dies, no more to live, and if the soul separate from the body ceases to exist; then we can hope for no benefit from Christ, but in the present life: And if so, we, his followers, are of all men in the world the most miserable. There are none so wretched; so much to be pitied. Allowing this to be the sense of the apostle, how does the truth of his declaration appear? It has been generally answered to this enquiry, "Christianity found so many, and such violent opposers, amongst all classes of people, especially in the days of the apostle, that those who embraced it hazarded their honor, their property, the comforts of life and even life itself. They had the trial of cruel mockings and scourgings, of bonds and imprisonment. They were stoned and slain with the sword, were destitute, afflicted and tormented. These great sacrifices they must make and these great evils endure, in order to be Christians in profession and practice. The world have not to sacrifice these enjoyments, nor to subject themselves to these evils. And if Christians have no good to expect from Christ hereafter as a compensation for their loss here, if death be an eternal sleep, they are of all men the most miserable." It is true that the apostles and primitive Christians suffered great evils on account of their religion. It is also true, that if there be no future state of existence Christians cannot derive benefit from Christ beyond this life. But then, are good men, even the apostles and primitive Christians in the midst of their hardships, more miserable than the wicked? Does religion when most unpopular make us more wretched on earth, all things considered? Have we not a full compensation in the comforts of religion for all the sacrifices we make in becoming and acting like good men? If we have, then the right meaning of the text has not been given. And that we have, is capable of full proof. I may appeal to the testimony of good men. We often hear them say, that they have far greater enjoyment and more solid satisfaction in the duties and doctrines of religion than they could derive from any thing in this world. And hast not thou, my Christian reader, had that comfort and pleasure in the contemplation of divine things which surpassed all worldly enjoyments? Hast thou not had peace and refreshment of soul, which nothing else could yield but religion? Not what arose from hopes of future happiness, but from what was then seen and felt? That the good man is happier than the wicked is capable of scripture proof. We hear the Psalmist, the wise man and the apostle uniting their testimony in support of this truth. Great peace have they that love thy law and nothing shall offend them.—the ways of wisdom are ways of pleasantness—The peace of God passeth all understanding—there is great joy in believing.

Our Saviour ſaith to his diſciples, Verily I ſay unto you, there is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpel's, but he ſhall receive an hundred fold, now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands with perſecutions. That is, His happineſs ſhall be an hundred times greater, in this life with all his ſufferings, than if he ſtill poſſeſſed theſe ſources of enjoyment free from perſecution, and remained a ſinner. Since the comforts of religion make amends for all worldly ſacrifices, and the good, tho' poor, deſpiſed, afflicted and perſecuted man is happier than the wicked, though he be rich, wiſe and great; I ſay, ſince this is the caſe, it appears that we have not put the right conſtruction upon the text. I ſhall, therefore, venture to give a different meaning.

In order for this, we will conſider the feelings of the good man towards God, Chriſt and the holy ſociety of heaven.

The Chriſtian loves God. He derives pleaſure from the contemplation of his adorable and lovely perfections. The words of the Pſalmiſt he can make his own: Whom have I in heaven but thee, and there is none upon earth I deſire beſides thee. All God's attributes appear to him harmonious, and ſuch is their glory as to raviſh his ſoul. Theſe attributes as exhibited in the divine law, afford him matter of delightful meditation. O, how love I thy law. Great ſatisfaction accrues to the ſaint from contemplating the government of God in which all his perfections are employed. The ſon of God largely ſhares in the affection of the Chriſtian. His character comprizes all that is morally excellent, being the brightneſs of the Father's glory and the expreſs image of his perſon. He is conſidered as the way, the truth and the life. The believer can ſay of him, Whom having not ſeen, I love; in whom, though now I ſee him not, yet believing, I rejoice with joy unſpeakable, and full of glory. Chriſt, in his perſon and offices and in his relation to the believer is accounted precious and altogether amiable. The good man loves the ſervice of his Maker. He aſpires after no greater felicity than to enjoy, ſerve and glorify God without interruption and the hindrance of ſinful imperfections. By ſome foretaſtes of heaven, he has learnt what ſublime enjoyment and treaſures of good remain for the Chriſtian. No object can he ſo highly prize as God, no employment can be ſo pleaſing as his ſervice, no ſociety ſo agreeable as the ſociety of heaven and no ſubjects ſo delightful as divine ſubjects. All theſe will continue forever, yielding him conſummate & unfailing happineſs. Allowing theſe to be the feelings and views of the good man, which I preſume no one will queſtion, what muſt be the ſtate of his mind were death to cloſe his exiſtence? Imagine the ſaint, fully impreſſed with the idea, that he ſhould ſoon ceaſe to be, and yet having lively views of the glory of God's character, of the lovelineſs and worth of Chriſt and the beauties of holineſs; and how wretched muſt he be! Here is his treaſure, ſomething he prizes above every thing elſe, ſomething on which he cannot place a value equal to its worth, which can make him completely and forever happy; but he muſt relinquiſh all hopes of enjoying it. What thought more unwelcome! Who

can tell his loss! How could he endure the wounding reflection of being forever denied a participation of that sublime happiness of which he has tasted? Such reflections must make him of all men most miserable. He could not endure the thought of parting with God, of being separated from his beloved Savior and never to think of their perfections—never more to love, serve and enjoy them. "O wretched man that I am! if this be true—if I must cease to think, cease to love and cease to enjoy by ceasing to exist! How can I be separated from the object of my love—from the only satisfying good in the universe! Painful thought, that I must cease to be and lose such a treasure as God! The belief of this, kills all my comforts, overwhelms my soul with grief and renders me *of all men most miserable.*"

Sinners! Think not religion to be a gloomy and unprofitable thing.

Saints! Be thankful for that gospel, which has brought "life and immortality" to light.

SHAPHAN.

Letter from a Father to his Son, on the existence of God.

VERY DEAR SON,

GOD, in his wise and holy providence, has brought you to that period of life in which the laws of our country permit you to leave the family, where you have been born, and received the kind and instructive offices of your parents. You are called now to act your part for yourself on the broad theatre of life. It is an important period in your life. It is a period in life perhaps more important now than ever, because it is an evil day in which there are many enticements to error and dissipation. A young person needs all the experience of old age, and the restraining hand of a kind providence, to avoid all the ways that lead down to disgrace and ruin. When I look back on my own life, and the period when I began to act for myself was not stigmatized with the error and dissipation the present is, I think it almost miraculous, and it certainly was owing to nothing but that kind providence which has always protected me, that I escaped those ways which are ruinous to our usefulness and comfort here, and our happiness hereafter. Having been young myself, and experienced all the feelings incident to your age, my observations will have the greater weight on your mind, especially they will be received as a kind effort of an anxious and affectionate Father.

I might write you some profitable thoughts respecting the choice and management of your worldly affairs, respecting the company you should keep, and what general deportment you should observe, to render yourself agreeable to the steady, sober, virtuous part of mankind. These are important objects and should suitably interest your attention.

But I feel, my dear Son, more interested in your future and eternal good. And I am happy, that while you are removed from my verbal instruction, I can communicate to you by letter, my ideas, on the important subjects which I think very much tend to this.

It is of the first importance that your heart be renewed by the spirit of God. Until this is your state, you will not enjoy those pleasures suitable for rational creatures, you will not serve your maker acceptably, nor answer the end of living, and you will be all the time unsafe, exposed constantly by the brittle

thread of life over the abyſs of deſtruction. Conſidering this of vaſt and infinite importance, I think it well to put you in mind of it in this place. Hereafter I ſhall write more fully on the ſubject. All my obſervations on doctrinal ſubjects, you may conſider will profit you nothing without this, nay, as they enlighten your mind, your oppoſition of heart will be more heinous in the ſight of God, and your ſoul will be prepared for greater miſery.

You have come into active life in an age in which the holy word of God is denied. Many who do not deny its heavenly origin, diſbelieve its fundamental doctrines, and do not practiſe agreeable to its ſacred requirements. There is great danger, therefore, that you will heſitate reſpecting the divine inſpiration of the ſcriptures, if not poſitively deny it, and that if you receive the ſcriptures as the word of God, your doctrinal belief will be erroneous, and inconſiſtent. You will therefore attend diligently to the feeble effort of a Father to inſtruct you into the great doctrines of Chriſtianity.

The fundamental doctrine of religion is the exiſtence of a God, who created us, the world in which we live, and all the things in it. This is the bottom-ſtone which ſupports the whole religious ſuperſtructure. Hence the Atheiſt, diſliking the ſyſtem of truths revealed in nature, and the word of God, and ſeeing he muſt believe them if there be a God, ſtrikes at the root, and denies the exiſtence of any God. You doubtleſs will hear much ſaid on this ſubject. It will be ſaid, There is no God: This world, and all in it come into exiſtence by chance, or by ſome way, beſide by a ſelf-exiſtent, eternal, uncreated God. I wiſh you to attend, my Son, to the following chain of arguments on this important ſubject, and let it ever fortify your mind againſt any attempt to eſtabliſh you on erroneous and Atheiſtical principles.

I cannot conceive, and I appeal to you, my Son, and to the moſt eſtabliſhed Atheiſt, if you, or he can conceive of any other way for the exiſtence of ourſelves, the world, and all things in it beſide theſe. They muſt have been created by chance, by their own creative power, by ſome finite being, or they are eternal and never were created, or they were created by an uncreated God. Theſe I will take up in order.

In this world and the things in it we diſcover perfect order, and regularity. Search into the formation of men. Extend your views to the great planetary ſyſtem, of which this earth is a part. View all the parts and appendages of this world. See the various movements of the whole, and ſay, if there be not ſyſtem and order diſcoverable, and ſay, my Son, if theſe be conſiſtent with chance. You are poſſeſſed of rational powers ſufficient to ſhow you that the very idea of chance excludes that of order and ſyſtem. If we believe theſe things created themſelves, we ſhall be involved in this evident abſurdity that that which is not, can create. A being that creates himſelf muſt exerciſe creative power before he exiſts. I preſume your conviction of this abſurdity makes it unneceſſary for me to ſay more.

You will eaſily ſee that theſe things were not created by any finite being. This being muſt have been created; and we cannot believe him to have been created by chance, or by himſelf, without involving ourſelves in the above abſurdities.

And when any will ſhow the hiſtory of an interminable line of rational beings, and produce the improvement which we may reaſonably expect from them; when they will convince any candid mind that there are not in the world itſelf, evidences of its having a beginning, and of its coming to an end there will be reaſonable ground to doubt the exiſtence of a God. We have no hiſtory extending farther back than about ſix thouſand years. The moſt ancient of this is quite brief, and in ſome inſtances obſcure. Would there not be a longer line of hiſtory, would there not have been able hiſtorians thouſands and thouſands of years ago, if the world were eternal, whoſe hiſtories we ſhould now have free from all brevity and obſcurity? Would there not have been greater improvement than there is? Our long line of anceſtors muſt have been very idle and ſtupid people if we admit the idea. Every one muſt be ſenſible he lives in a periſhing dying world. The beſt aſtronomical principles will teach us the world muſt come to an end, that it is not eternal.

There is therefore no conſiſtent belief reſpecting our own and the world's exiſtence, but the belief that it ſprung from the creative hand of an uncreated God.

This argument, my Son, eſtabliſh in your mind. It is concluſive in proof of the being of a God. And this is a foundation for the moſt valuable and important ideas, ſome of which I ſhall ſuggeſt to you in my future letters.

Yours, &c. PATER.

Meſſ'rs Editors,

AS nothing is more baneful to a life of real piety and growth in grace, than the trifling amuſements and diſſipated pleaſures, which are but too common in the moſt of our towns, perhaps, it will not be unacceptable to the real friends of religion, to trace the unhappy effects of ſuch ſcenes of diſſipation upon the heart, in tendering it cold, and unmindful of the ſweet duties of fervent devotion and benevolence, and in depicting in the countenance ſuch follies and vanities, as plainly ſhow the prevailing influence of ſin. Diſſipation and religion can never dwell long together; for he, who neglects his heart, will conſequently neglect his ſecret prayers, and ſoon obliterate the ſoul-delighting remembrance of his God. Retirement and devotion eaſily mingle their joys; and the Chriſtian in his cloſet, away from the entangling ſnares of a deluſive world, mounts on the wings of faith, and, forgetting all earthly vanities, ſoars away to the throne of God, to contemplate the unſpeakable glories of the Lamb, ſlain from the foundation of the world, while he proſtrates himſelf before him, in the moſt humble adoration. The truth of theſe remarks appears to have been confirmed, in the following anecdote of an amiable young Lady, extracted from the writings of Lavater.—"A noble, 'amiable, and innocent young La-'dy, who had been educated prin-'cipally in the country, ſaw her 'face in the glaſs as ſhe paſſed it 'with a candle in her hand, reti-'ring from evening prayers, and 'having juſt laid down her bible. 'Her eyes were caſt to the ground, 'with inexpreſſible modeſty, at 'the ſight of her own image. She 'paſſed the winter in town, ſur-'rounded by adorers, hurried a-'way by diſſipation, and plunged 'in trifling amuſements. She for-'got her bible and her devotion.

'In the beginning of ſpring ſhe 'returned to her country-ſeat, her 'chamber, and the table on which 'the bible lay. Again ſhe had the 'candle in her hand, and again 'ſaw herſelf in the glaſs. She 'turned pale, put down the can-'dle, retreated to a ſofa, and fell 'on her knees: "O God! I no 'longer know my own face. How 'am I degraded! My follies and 'vanities are all written in my 'countenance. Wherefore have 'they been neglected, illegible, to 'this inſtant? O come and expel, 'come and utterly efface them, mild 'tranquillity, ſweet devotion, and 'ye gentle cares of benevolent 'love!" AMANA.

Religious Intelligence.

Extract of a letter from one of the Connecticut Miſſionaries, dated Coopers-town, Oct. 20, 1801.

"NOTWITHSTANDING all the difficulties which attend my Miſſionary buſineſs, I find myſelf ſupported and encouraged, by conſidering the excellency of the cauſe,—the all-ſeeing eye of that God whoſe cauſe it is,—and that the deſires and prayers of all Chriſtian friends attend me and are united in my ſucceſs. The promiſe, "Lo I am with you alway, even unto the end of the world," is extenſive and animating. Good Miſſionaries may plead it for themſelves, and the people of God may plead it for them. I hope to be ſo faithful as to ſhare a part of this promiſe, tho' unworthy of the bleſſing contained in it.

"I have already viſited, in my Miſſionary tour, many ſettlements in the counties of Delaware and Otſego; and have uniformly found a very friendly reception among the people where I have labored; a general readineſs to hear the word, and in many places a ſtrong deſire after ſpiritual nouriſhment. Could the good people of Connecticut behold the attention, the gratitude and the joy expreſſed in the countenances and language of thoſe who aſſemble to hear ſermons and religious converſation, they would not conſider their annual contributions as money ſpent in vain. In many places which I have viſited, where the attention was ſpecial the laſt year, I have found great engagedneſs in religion. The ſentiment is often expreſſed by the people whom I have viſited, and expreſſed with every mark of gratitude, 'that the Miſſionary buſineſs is the moſt benevolent and glorious that was ever undertaken in America.' May the Lord give me grace to be faithful."

MISSIONARIES.

The Rev. *Jeremiah Hallock* lately returned from a miſſion of 4 months to the upper part of Vermont.

The beginning of December, Mr. *Hezekiah May* returned from a miſſion of a few weeks to the weſtern counties of New-York.

About the 20th December, Mr. *James W. Woodward* entered on a miſſion to Black River and parts adjacent. And about the ſame time, it is ſuppoſed the Rev. *Soloman Morgan* commenced a miſſionary tour of a few weeks to the northern counties in Vermont.

All the Miſſionaries continue to write that the call for miſſionary labors is great, and that in many places they have reaſon to hope their labors are attended with a divine bleſſing.

ORDINATION.

On Wedneſday December 22d, 1801, the Rev. Andrew Yates was ordained as colleague paſtor with the Rev. Eliphalet Williams, D. D. of Eaſt-Hartford. The Rev.

Walter King of Norwich made the introductory prayer; the Rev. Doctor Dana of New-Haven preached the sermon; the Rev. Doctor Perkins of Hartford made the consecrating prayer; the Rev. John Marsh of Wethersfield gave the charge; the Rev. William Lockwood of Glastenbury gave the right hand of fellowship; and the Rev. Henry A. Rowland of Windsor made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

Messrs. EDITORS,

IF the following hymns, written under bodily weakness, shall be tho't worthy a place in your invaluable Magazine, they will perhaps, if my life be spared, be a prelude to other communications. Yours, ELPIZON.

A prayer for heavenly mindedness.

O Glorious God, supremely wise,
Enthron'd in light above the skies:
Life is a span, the time draws near,
When at thy bar I must appear.

This mortal frame will soon decay,
And moulder to its native clay;
But my immortal soul remains,
For endless life or endless pains.

O may a sense of this abide
Upon my mind, my actions guide;
Nor may I wish to put away,
Far from my tho'ts the evil day.

This day with me may be the last;
The next, probation may be past;
My body with corruption mix'd,
My state unalterably fix'd.

O may the tho'ts of Jesu's love;
Of rest prepar'd for saints above;
Of judgment, and eternity;
Draw off my soul from earth to thee.

Help me, O Lord, to watch and pray,
Nor let me from thy precepts stray;
But guide me in the heav'nly road,
To thine eternal, blest abode.

Christians call'd to exertion.

THE Spirit and the word
Are mighty in the earth;
The vineyard of our Lord
Is freed from dismal dearth*;
For sinners fear,
That dreadful hour,
When God, in pow'r,
Shall call them near.

The saints in glorious state,
Redeemed of the Lamb,
And angels approbate,
Who ever praise his name,
In raptures sing,
That wand'ring souls
Approach the folds
Of Christ their King.

Can those, who longing rest
To see their Judge descend,
Possess unthankful breasts,
To see their friend amend,
For mercy call,
Their Saviour bless,
Own and confess,
Him Lord of all?

Let Christians then arise,
For lab'rers are but few;
A glorious harvest lies
Matur'd before their view,
And spare no pains;
But give and pray,
That heathens may
'Scape satan's chains.

Lest God for worthier keep,
Your blessings in reserve;
And leave your souls to sleep,
As you for sins deserve;
And justly make
You to remain,
Like Sodom's plain,
A fruitless lake.

ELPIZON.

* *Alluding to the late revivals of religion.*

Donations to the Missionary Society.

From Rev. Benjamin Trumbull, D. D. avails of his sermons.	10 Dollars.
From a friend of Missions,	5 Do.
From do. do.	1 Do.
From a young Lady.	3 25 cts.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] FEBRUARY, 1802. [No. 8.

Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IT is proposed to publish, in a series of numbers, in your valuable Magazine, as far as necessary documents can be collected, An Historical Account of the attempts made in former, and succeeding times, to propagate the gospel among the Indians in New-England, and parts adjacent, or not very remote—Of the success which has attended the endeavors of the Missionaries among many of the tribes, together with the want of success among others; with some, at least, of the probable causes—The state of the Christianized churches, and congregations, in various periods, as far as can be ascertained, from the foundation of the first of them, about the middle of the seventeenth century, down to the present day.

To which may be subjoined, some thoughts upon civilizing the heathen, in connexion with gospelizing them.

The historical part will be abridged and compiled from various publications done by writers of information and ability; and exhibited, as far as may be practicable and convenient, in chronological order. An epitome of the life and character of the most distinguished Missionaries, will be included in the work.

A general compilation of this kind has not, as far as we can learn, been executed; and particular accounts, respecting the propagation of Christianity among the Indians, lie scattered in many books; some of which, particularly the ancient ones, are very scarce; and probably may not have been seen and read by one in very many at the present day.

It may be useful to many, and very grateful in particular to pious persons (provided the work shall be tolerably executed) to have a brief collection made from several writers in different ages, who have given an account of what was within their observation, or came to their knowledge; we may add, that such a collection may be of

ſervice to young miſſionaries: The experience of their predeceſſors, ſome of whom had labored *long* in this moſt benevolent employment, may, being thus publiſhed, ſuggeſt ſome thoughts to them, which, carried into practice, may greatly promote the deſign they have in view.

By the ſpecimen of the performance I now ſend, and ſubmit to your inſpection, you will judge, Gentlemen, whether it is done in ſuch a manner, as to have a probable tendency to promote the general intereſt you have in your eye, in the uſeful Magazine of which you are Editors, and will be acceptable to the body of your readers: If it ſhall meet your approbation, the compiler will endeavor to proceed in the work, as faſt as his health and other circumſtances ſhall permit; if otherwiſe, let it be ſuppreſſed, and ſomething more valuable be ſubſtituted in the place it might otherwiſe have held.

I am, Gentlemen,
Your friend and ſervant,
LUCELLUS.

CHAPTER I.

Concerning the labors of the family of Mayhew to propagate the goſpel among the Indians, particularly on Martha's-Vineyard.

INTRODUCTION.

IT may be proper to premiſe, "That on the 10th day of October, 1641, James Foret, agent for the earl of Stirling, grants to Thomas Mayhew of Watertown in the colony of the Maſſachuſetts, and Thomas Mayhew his ſon, Nantucket and two ſmall iſlands adjacent; and on the 23d day of the ſame month, Martha's-Vineyard and Elizabeth iſlands; and agreeable to the opinion of that day, grants the ſame powers of government, which the Maſſachuſetts people enjoyed by their charter: Mr. Mayhew was called Governor of the iſlands. The grant of the ſoil of theſe iſlands could not vacate the right of the Indian Sachems, and proprietors".* Accordingly the Engliſh ſettlers, at an early period, purchaſed land of one of the Sachems. Rev. Experience Mayhew gives this account. "Tawanquatuck was the chief Sachem on the eaſt end of Martha's-Vineyard, where the Engliſh firſt ſettled in 1642."

"He was, as I have been informed, willing to let the Engliſh have land to ſettle on; but ſeveral of his council, or chief men, being much againſt his ſelling any land to theſe new comers; he, to quiet them, *gave* ſeveral parts of his Sachemdom to them; and then *ſold* to the Engliſh a conſiderable part of what he reſerved to himſelf, to make that ſettlement on, now called Edgartown".† And Gov. Hutchinſon, writing near the middle of the laſt century, obſerves, "I ſuppoſe, moſt of the preſent inhabitants and proprietors, derive their titles from Indian grants poſterior to the grant made to Lord Stirling, or to that made by his agent to Mr. Mayhew, and his ſon."

The family of Mayhew, from the early days of the ſettlement of New-England, has been noted for their zeal and diligence in propagating the goſpel among the Indians. It is worthy of particular notice, that miſſionaries of five ſucceſſive generations inclufive, have labored in this evangelical work, and all held in great eſteem.

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* Gov. Hutchinſon's Hiſt. of Maſſachuſetts, V. I.

† Mayhews Indian converts, p. 80.

Thoſe in public ſtations in the church (for of them *chiefly* our ſubject leads us to ſpeak) were eſteemed men of diſtinguiſhed mental abilities, of ſound judgment, and unaffected piety. Neither credulity, ſuperſtition, nor enthuſiaſm were characteriſtics of the family. We rather mention this in our introduction, as we ſhall make much uſe of their writings in compiling the hiſtory of the Vineyard Indians.

Rev. Experience Mayhew, ſuperintendent of the Indian churches and congregations on Martha's-Vineyard, from whoſe writings we ſhall make many extracts, was highly valued by his contemporaries: The aſſociated miniſters of Boſton, Dr. C. Mather, Dr. Colman, Dr. Sewall, Mr. Prince, and the other paſtors of the congregational churches there, in the year 1726, give him this honorable teſtimonial, in their atteſtation prefixed to his book, containing an account of the converſion of many of the Indians, viz. "The author of this hiſtory, Mr. Experience Mayhew, is a perſon of inconteſtable veracity. He was born and bred in the midſt of the Indians; and has been all along intimately acquainted with occurrences among them, and is a deſcendant from anceſtors, that, for ſeveral generations, have laudably done their parts in goſpelizing them. He is a judicious, faithful, conſtant preacher of the goſpel to them; and on the *week* days, as well as on the *Lord's* days, he is an unwearied worker *with* God, and *for* Him among them. Among all the inſtruments of the good work, which brings the Indians into the Kingdom of God, he ſhines as one of the *firſt magnitude*. Several things written by him, have, by the preſs, been heretofore conveyed into the world, and found a favorable reception: And, in thoſe narratives, we again ſay, his truth may be relied upon, and his fidelity is irreproachable."

An honorary degree (a thing very unuſual at that day) was conferred upon this gentleman in the year 1723, by the overſeers of Harvard College, which was an evidence of the judgment they formed of his learning and merit. He lived to a very advanced age, and ſupported to the laſt, an amiable and excellent character. He was, for more than 60 years (as one of his ſons has publiſhed to the world) a preacher of the goſpel to the Indians on Martha's-Vineyard, employed by the commiſſioners of the London Society for propagating the goſpel in New-England, and the parts adjacent in America.

He was born, January, 1673; began to preach to the Indians, March, 1694; and died about the year 1754, or 1755, aged 81 or 82 years. He left an excellent character, and ſundry valuable compoſures in print, which were evidences of a judicious mind, and pious heart.

SECTION I.

On the miſſionary labors of the Rev. Thomas Mayhew, jun.

Of his great benevolence, zeal and diligence—The way he took at firſt to lay a foundation for Chriſtianity among the natives; and of the ſubſequent methods he made uſe of to carry on the work; and the aſſiſtance he received from the firſt Indian convert, the memorable Hiacoomes—Of his ſelf-denial, and the hardſhips he endured in the important buſineſs of goſpelizing the Indians—What tended to

obſtruct the propagation of Chriſtianity among the Indians —What conduced to remove the obſtacles—Of Mr. Mayhew's ſucceſs at different periods in bringing the natives to the knowledge and profeſſion of the Chriſtian faith—Of the method he took to ſettle civil order, and ſome degree of goſpel diſcipline among the Indians by their expreſs deſire—Who and how qualified thoſe were who were eſteemed Chriſtians—Of the moral and religious conduct of the Indians, who profeſſed Chriſtianity under the miniſtry of Mr. Mayhew, and his ſucceſſors—On his ſetting ſail for England to ſolicit help in carrying on the good work he had begun—Of his premature death, and the pungent grief it excited in Mr. Eliot, and others; and very particularly in the minds of thoſe Indians, whom he had been an inſtrument of converting to the Chriſtian faith—Some traits of his character by the Rev. Henry Whitefield.

IN 1642, Thomas Mayhew, Eſq. ſends his only ſon, Mr Thomas Mayhew, jun. with a few other perſons, to ſettle at Martha's-Vineyard. This young gentleman was about 21 years of age, when he firſt took up his reſidence on the iſland. He was favored with a good education—was eſteemed a perſon of very good mental powers, and was viewed as a man of real and diſtinguiſhed piety.

Soon after his ſettlement at this place, his father removed to it, and became the governor of the iſland.

The ſmall plantation of Engliſh, ſenſible of the worth of Mr. Mayhew, jun. and ſatisfied with his qualifications for the work of the miniſtry, ſoon called him to this ſervice.

But his Engliſh congregation being then but ſmall, he was earneſtly deſirous of being more extenſively uſeful. With great compaſſion he beheld the natives, conſiſting of ſeveral thouſands on this and the adjacent iſlands, periſhing in utter ignorance of the true God and eternal life; laboring under ſtrange deluſions; worſhipping for Deities creatures of their own imagination, or of that of their anceſtors; and in ſuch a miſerable ſituation as the apoſtle repreſents the Epheſians before their converſion,—"Without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the Covenants of promiſe, having no hope, and without God in the world."

It muſt be ſpoken to the laſting honor of Mr. Mayhew, that he ſo early, and diligently thought upon this queſtion, "What can be done in order to the ſalvation of the miſerable Indians," whom he, with compaſſion, ſaw periſhing for lack of viſion—that he began ſo ſoon, after his ſettlement on the Iſland, to make attempts to bring them to an acquaintance with the goſpel His heart was in the work; and we ſhall obſerve in the ſequel, that he purſued it with unremitting diligence, and fervent zeal.

He firſt endeavors to gain ſome acquaintance with them, and by a friendly behaviour to conciliate their affections.

That he might be more uſeful to them on ſpiritual accounts *eſpecially*, as well as for other reaſons, he ſoon ſet himſelf to learn their language, and with diligent application became a good maſter of it.—He was ſenſible, that it was of great conſequence to become well acquainted with it, that he might more ef-

fectually teach them Chriſtianity, and have a fairer proſpect of ſucceſs. Every one muſt be ſenſible, that he judged wiſely in this matter.

It was doubtleſs *then*, as well as *now*, difficult to obtain interpreters with requiſite qualifications, men, who are not only well acquainted with both languages, and have quickneſs of thought and ready utterance; but perſons of prudence, of fortitude, and of engaging manners, by which they may ingratiate themſelves with the heathen—perſons of a pious mind, and zeal in the cauſe—men of an exemplary life, and good proficients in ſacred ſcience, ſo that they will eaſily apprehend the meaning of the inſtructor, and communicate his ideas readily, clearly, and with preciſion.

However, on ſuppoſition ſuch interpreters could be obtained, (not to mention the expence of ſupporting them) yet it muſt be obvious to all, that religious inſtructions cannot be given to ſo good advantage in this way, as by an immediate addreſs by a well qualified Miſſionary, who is competently acquainted with the language of thoſe, whom he is teaching. In the former method doctrinal knowledge will, in a comparative view, be gained but ſlowly. There is greater danger that the ſpeaker will be miſunderſtood in the former, than in the latter way. Beſides the Indian language is ſaid to be deſtitute of many terms, by which ſome of the peculiar doctrines of Chriſtianity could be directly communicated; and it requires particular ſkill, and attention in a miſſionary to convey tolerably juſt ideas concerning theſe points. An underſtanding of the language of his hearers muſt evidently be of particular benefit in this caſe.

It may be added, that when the Indians aſk queſtions, as has been cuſtomary after the ſermon, and public prayers are finiſhed, the preacher will be under ſuperior advantages to underſtand and anſwer them; and much *time* may alſo be *ſaved* in this way. Mr. David Brainerd regretted, that he had not been able to gain a better knowledge of the Indian tongue. And Mr. Sergeant, the firſt miſſionary at Stockbridge, found that his acquaintance with it was of very great uſe to him in his miſſion.

Mr. Mayhew, having acquired the neceſſary knowledge of the Indian language, immediately applied himſelf to the miſſionary work. He well knew, that it was of the utmoſt importance, in order to obtain deſired ſucceſs, to ingratiate himſelf with the natives, and gain a paſſage to their hearts. He converſed with them in a pleaſing and affable manner, by which means he wrought himſelf into their affections and thus had the eaſier acceſs to their minds. He treats them in a friendly and condeſcending manner; denies himſelf, and does his utmoſt to oblige and help them. He takes all fitting occaſions to inſinuate and ſhow the ſincere and tender love, and good will he bare them: And as he grows in their acquaintance and affection, he proceeds to expreſs his great concern and pity for their immortal ſouls. He tells them of their deplorable condition under the power of Satan, that envious and malicious ſpirit, who not only kept them in ignorance of thoſe earthly good things, which might render their lives in this world much more comfortable; but of thoſe alſo which might bring them to eternal happineſs in the world to come; what a kind and powerful God the Engliſh ſerved, and how the Indians might happily

come into his favor, and protection.*

Under exiſting circumſtances, Mr. Mayhew deemed it not expedient, at firſt, to make an attempt to gain a public audience of the Indians: He was, it ſeems, either convinced, that he could not ſucceed, were he to make a trial; or, that if he ſhould ſucceed, it would not ſubſerve the cauſe ſo well, at that time, as other meaſures. He therefore applies himſelf to the work with great diligence and zeal in more *private* ways; hoping, that after ſome time, his ſphere of action, and uſefulneſs might be enlarged, as, to his great encouragement, he afterwards found. Sometimes he goes to particular *houſes* of perſons, whom he eſteemed moſt rational and candid; at other times he diſcourſed with *particular men*.

The firſt Indian, who embraced the motion of forſaking the falſe Gods, and adoring Jehovah, was Hiacoomes: His converſion was in 1643.† This Indian, living near the Engliſh ſettlement, formed an acquaintance with them; and being a man of a ſober, thoughtful, and ingenuous ſpirit, he not only viſited their houſes; but alſo their public, and religious meetings; at which time Mr. Mayhew took particular notice of him; diſcourſed often with him; invited him to his houſe every Lord's day evening; gave him a clear account of the nature, reaſonableneſs, and importance of the Chriſtian faith; and by the energy of the divine Spirit, he was quickly brought to a firm and reſolute adherence to it, notwithſtanding thoſe many trials he experienced in conſequence of his profeſſion, which would have ſhaken the conſtancy of one, who was not rooted and grounded in the faith.

Mr. Mayhew having, by the bleſſing of God upon his pious endeavors, gained Hiacoomes; he firſt employs him as a faithful inſtrument to prepare his way to the reſt of the natives; inſtructing him more, and more in this new religion; and ſhowing him how to recommend it to them, and to anſwer their arguments, and objections againſt it.

And as Mr. Mayhew endeavored the good of theſe heathens, by diſcourſing with as many as were willing to have any conference with him; ſo with Hiacoomes in particular, whom he from time to time, earneſtly deſired to communicate the knowledge, which he had received, to thoſe, whom Mr. Mayhew could not ſo eaſily meet with. Thus they united their counſels—wrought together, and by the bleſſing of God, ſoon gained ſome others.

After a little while, Mr. Mayhew had the pleaſure to obſerve happy conſequences reſulting from theſe private interviews, which he, and his faithful friend Hiacoomes, had with the natives.

And he perſiſted in theſe pious attempts to goſpelize the heathen, 'till a way was opened for addreſſing them in public in the year 1646, the occaſion of which will be related in the ſequel.

As ſoon as Mr. Mayhew had once entered upon his *public* ſervices, he found his labor, and hardſhips to increaſe; and that he had greater need of ſelf-denial than before.

He redoubles his diligence—is

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* Matthew Mayhew's triumphs of grace.

† Governor Hutchinſon obſerves—"The *firſt inſtance* of an Indian, who gave any hopes of becoming a real Chriſtian, was that of Hiacoomes—Hiſt. Maſs. Vol. 1, p. 161.

inceſſant in his pious endeavors. He does not ſpare his body either by day, or by night. He readily travels and lodges in their ſmoky wigwams; and chearfully ſubmits to ſelf-denial, and ſuch hardſhips to which heretofore he was a ſtranger.

His way in public then was, by preaching a lecture every fortnight, to which both men, women, and children came. He firſt prayed, then preached, then catechiſed, then ſang a pſalm, and all in their own language. After ſermon, he generally ſpent more time than in the ſermon itſelf; reaſoning with them in a more familiar manner, anſwering their queſtions, removing their doubts, ſilencing their cavils, and reſolving caſes put to him.

Every Saturday morning he confers with Hiacoomes more privately about his ſubject matter of preaching to the natives on both parts of the following day; Mr. Mayhew directing him in the choice of his text, and in the management of it.

When abroad upon his miſſion, and obliged to lodge in their wigwams, he uſually ſpent a conſiderable portion of the night, partly in relating the ancient hiſtories in the holy ſcriptures, a ſubject with which the natives were at firſt greatly ſurprized, and not a little entertained; and partly in diſcourſing upon ſuch other topics, as he judged moſt conducive to promote their benefit: He particularly propoſes to their conſideration, ſuch things, as he thinks requiſite in the firſt place: He fairly ſolves their ſubtle objections; and tells them that they might plainly ſee, that it was purely in good will to them, from whom he could expect no reward, that he ſpent ſo much time, and pains, and endured ſo much cold and wet, fatigue and trouble.

For ſeveral years the goſpel made but ſlow progreſs among the natives. Mr. Mayhew, as well as other miſſionaries, before and ſince, found many obſtacles. Various things tended to obſtruct the good work.

The Indians, in common with other Heathens, muſt be ſuppoſed to have been prejudiced in favor of, and firmly attached to the religion, in which they had been educated. "All men have naturally a veneration for the religion of their anceſtors; and the prejudices of education in a falſe religion are commonly inſuperable without the extraordinary grace of God." "Hath a nation changed her Gods, which are yet no Gods."*

They would reaſon, as many in heathen countries had done before them; "Shall we forſake the Gods, whom our forefathers, from time immemorial have worſhipped, Gods who have been kind to us, for a ſtrange God, utterly unknown to us?—Shall we abandon a religion, which our anceſtors embraced?—A religion venerable for antiquity—a religion, which approves itſelf to our minds: Shall we forſake *this* for one to which we are entire ſtrangers, which is brought to us by foreigners, with whoſe character we are not ſufficiently acquainted; and who, for ought we can tell, may have ſome *ſiniſter end* in view, in propoſing to us to receive it; and may not, in the leaſt degree, have our good at heart?

"Thus many ſtood ſtrongly for their own meetings, ways, and cuſtoms, as being in their account much more advantageous and agreeable, than ours, in which, as they ſaid, there is nothing but praying, and talking, and this, in a manner too *ſtill* and *ſober* for them.

This attachment to their own

* Jer. ii. 11

religion was a general obſtacle, and a very powerful one, which it was extremely difficult to remove.

Another great impediment was the oppoſition made by the Sachems. Like moſt princes, in the early times of the goſpel, they would not give any countenance to that new religion, which was propoſed to them; on the contrary, they uſed ſtrenuous endeavors to prevent their ſubjects from embracing it. Almoſt all of them, and of their other chief men, either openly, or privately oppoſed it. The Sachems ſeemed to fear, that if their ſubjects ſhould receive the goſpel, their own authority would be diminiſhed—that Chriſtianity might introduce ſome great revolution in the government to their detriment—that they, who were for introducing Chriſtianity among them, might have it in contemplation to overturn their *civil*, as well as *religious polity*. The lower grades of the people ſtood in awe of their princes; and were much afraid of counteracting their will: And their example muſt be ſuppoſed to have no ſmall influence; as nothing is more obvious, than that the examples of men in power, and other diſtinctions, have much ſway over the minds of their inferiors and dependents. It required no ſmall degree of faith and fortitude to break thro' this obſtacle.*

Ridicule was alſo tried upon the new converts, particularly upon Hiacoomes. This is what ſome dread, almoſt as much as fire and ſword. This is a weapon, upon which infidels, in all ages, from the firſt date of Chriſtianity, down to the times of lord Shafteſbury, Thomas Paine, and others of a ſimilar turn of mind reſpecting revelation, have had great dependence. Theſe untutored Indians were not unacquainted with the force of it. They aſſaulted Hiacoomes with this weapon, but, as will appear hereafter, he with ſkill and dexterity parried it off. They doubtleſs thought, that as he was the firſt convert among them, the moſt ſtrenuous advocate for Chriſtianity in that ſmall number, who had embraced it, and very zealous in propagating it, as far as in his power; if, by ridicule, they could drive him to renounce it, others, leſs firm, and leſs eſtabliſhed in this new religion, might follow his example; and the multitudes, who ſtill adhered to their old religion, might be deterred from ſo much as examining into the grounds of Chriſtianity, and giving any encouragement to thoſe who might be deſirous of making any further eſſays to propagate it among them; and ſo this ſeed, which was planted only in a few minds, might be deſtroyed.

In 1644, Hiacoomes, the year after his converſion to Chriſtianity, went to an Indian's houſe, where ſeveral of that nation were met together: Upon his entrance, they laughed and derided him, "Here comes the *Engliſhman*." A Sagamore preſent joined with the other Indians, and ſpake in the manner following; "I wonder, that you, who are a young man, and have a wife and two children, ſhould *love the Engliſh, and their ways*, and forſake the powows"—and he added a diſſuaſive, drawn from the topic of family and perſonal ſafety; "What would you do, if any of you were ſick? Whither would you go for help? If I were in your caſe, nothing ſhould draw me from our gods and powows."

After Mr. Mayhew and Hia-

* Matthew Mayhew, triumph's of grace—Indian Converts, p. 2, 3, 77, 283.

coomes were allowed to addreſs the natives in public, in the year 1646, and Mr. Mayhew was deſired by Tawanquatuck, the firſt convert among the Sachems, to preach in a ſtated courſe to his people, the infidel Indians derided and ſcoffed at thoſe, who attended the lecture, and blaſphemed the God, whom they worſhipped, which very much damped the ſpirits of ſome in the way, which they were purſuing; and hindered others, for a time, from entering into it, or even caſting an eye towards it. Such power has ridicule over the human mind!

Nor were theſe the only impediments to the ſucceſs of the goſpel on the iſland: For ſo inveterate was the hatred of ſome to Chriſtianity, that, not only was Hiacoomes abuſed by blows by an ill-natured and malicious Sagamore; but even the life of Tawanquatuck was in great danger by a daring attempt made to aſſaſſinate him. This was in the year 1647. Tho' he loſt not his life, for that was remarkably preſerved; yet he did not eſcape without a wound. The cauſe of this murderous attempt was, as the Indians ſaid, for his walking with the Engliſh: And Mr. Mayhew obſerves, that it was ſuppoſed both by them, and the Engliſh, that the Sachem's forwardneſs for ſetting up, and continuing the lecture mentioned above, was another thing, which incited the wretch to this cruel undertaking. A regard to perſonal ſafety would undoubtedly ſo operate upon many timorous minds, as to prevent them, for a ſeaſon, from paying attention to the goſpel*.

(To be continued.)

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* Indian Converts, page 3, and 81.

On God's making his own glory his laſt end.

THE term *glory*, as it relates to the Moſt High, is ſometimes uſed, in the holy ſcriptures, to denote the *inherent excellency of the divine nature*; at others, the *reſpect and honor* due to his holy name. In the former ſenſe it appears to have been uſed by Moſes, when he beſought the Lord to ſhew him his glory: For, the anſwer was, "I will cauſe all my *goodneſs* "to paſs before thee—and the "Lord paſſed by before him, "and proclaimed, The Lord, "the Lord God, merciful and "gracious."—In the latter, by God himſelf, when he ſays, "I "am the Lord; that is my name, "and my *glory* will I not give "unto another." When the *glory* of God is ſpoken of as an end for which he may be ſuppoſed to act, it means, either the *intrinſic excellency* of his own nature, or the *manifeſtations* of it—either that, which conſtitutes the real worth and beauty of the divine character; or, a diſplay of it, in its genuine fruits. The former is uſually termed the *inherent glory* of God; the latter, his *declarative*.

The *inherent* glory of God, as the term reſpects his moral character, conſiſts in the affection or diſpoſition of his infinite, eternal mind; the *declarative*, in the viſible, external manifeſtations of this affection, or diſpoſition. What the inherent glory of God is, conſiſting in the moral diſpoſition of his eternal mind, the holy ſcriptures very clearly teach us. The apoſtle John tells us, that God is LOVE. The ſame is implied in the name, by which God proclaimed himſelf before Moſes. This conſtitutes the whole moral nature of the ever bleſſed God. The divine, eter-

nal mind is wholly made up of goodneſs and love. The moral character of the infinite God is all made up of love. The Lord exiſts to do good—For purpoſes of goodneſs it is, that he reigns.

This being the excellent nature and diſpoſition of the divine mind, it muſt be that his higheſt delight is in doing good. God's own enjoyment and happineſs muſt be, in producing and diffuſing happineſs. *He* enjoys the good which he does; and enjoys it to an infinitely higher degree, than his creatures, who receive it. A diſpoſition to do good, rejoices in the good which is done. As love ſeeks, ſo it enjoys the happineſs of others. It is, therefore, the glory of God to do good—to do excellent things. In this way God ſeeks his own glory—In this way, glorifies himſelf. This was his motive to create: The ſame influences in his whole government of the world.

For God to make his own glory his laſt and higheſt end, is no other, therefore, than to exerciſe an infinitely ſtrong diſpoſition to do good; and, to be primarily and principally influenced by it, in the whole of his works and adminiſtration. In no other light can the divine character appear ſo excellent, ſo lovely and glorious. For God to make his own glory his higheſt end, naturally and neceſſarily compriſes the greateſt good and higheſt felicity of his moral kingdom. In his making this his higheſt end, his own happineſs and that of his creatures are united—they are ſo united, that they cannot be ſeparated from each other. God accompliſhes his end only in the production of a good, which will ſatisfy his own infinite good will. In this way he is glorified, and will be glorified forever.

If theſe obſervations are juſt, and this be the ſenſe, in which God makes his own glory his laſt end, it will follow,

1. That it is *a moſt deſirable thing* that God ſhould make his own glory his great and ultimate end. This implies, that the higheſt felicity of the infinite Being himſelf is in doing good. Were not the diſpoſition of the divine mind ſuch, that his chief and higheſt delight is in doing good, what reaſon have we to ſuppoſe, that his laws would be holy, juſt and good? And what certain evidence could we have, that his government is, or will be wiſely adminiſtered? Were not this the divine moral character—were not this the diſpoſition of the Eternal Mind, what reaſon could we have to rejoice, that the Lord reigns? But that a Being, whoſe love and good will are abſolutely infinite, ſhould make his own glory his higheſt and laſt end, repreſents his character in the moſt excellent light, and renders him an object worthy of the ſupreme and higheſt love of his creatures. There is no other or higher end, for which it can be deſirable, that the holy God ſhould act. In what can it be deſired, that the great God ſhould more delight, than in doing good—in diffuſing happineſs? When we conſider what the moral character of the divine Being really is, as repreſented in the holy ſcriptures, we evidently detract from it, by ſuppoſing him to be influenced, in his wonderful and excellent works, by any other, or lower end, than his own glory.

2. God's making his own glory his laſt and higheſt end, is the fulleſt and only ſecurity for the beſt and higheſt good of the created ſyſtem. Here, and here only, we find evidence, that a good will take place adequate to the purpoſes of

infinite love and good will—a created holineſs and happineſs, in which God himſelf will reſt ſatisfied—which will ſatisfy the infinitely ſtrong deſires of divine, unbounded love. We accordingly find it promiſed to Chriſt, that he ſhould ſee of the travail of his ſoul, and be ſatisfied. Could that love, that travail of ſoul, which brought the Lord of glory into our world, and to the croſs, be ſatisfied with a good—with a created felicity, which might have been exceeded? If infinite power and wiſdom and love fail of producing ſuch meaſures of created holineſs and created happineſs, as cannot be exceeded; the great and glorious God fails, for aught we can ſee, of accompliſhing his laſt and higheſt end. And, failing of this, how can he reſt ſatisfied in his works, and enjoy complete and infinite felicity?

3. As God makes his own glory his laſt and higheſt end, it is moſt deſirable, that he ſhould be an abſolute ſovereign. The ſovereignty of God principally intends his being influenced to acts of goodneſs purely by the inherent goodneſs of his own glorious nature—taking his motives wholly from within himſelf—his own wiſdom alone adopting and directing the meaſures for accompliſhing the purpoſes of his love. Were it not that the glorious God is this abſolute ſovereign, where would it have been poſſible for him to find a motive for ſaving ſinners! Where, but in his own infinite good will, could there have been a motive for God's being manifeſt in fleſh—for Chriſt's dying, and himſelf becoming a curſe! Had not the holy God been moved to give his only begotten Son—had not the glorious Redeemer been influenced to that humiliating and painful work, which lays the only foundation for the recovery of ſinners, purely by the inherent, infinite good will and love of the divine nature itſelf; the work of redemption never would, or could have been accompliſhed: Nor could ſinners of mankind ever have been ſaved. And, whatever diſpoſition might have exiſted in any one for the ſalvation of ſinners, had not God's wiſdom alone deviſed the plan, and choſen and directed the meaſures for its accompliſhment, we muſt, all, infallibly have periſhed forever. It is infinitely beſt, that the unerring wiſdom of God ſhould alone direct the meaſures for accompliſhing ſuch good, as his own infinite love alone can incline him to accompliſh. What can be more deſirable, than that *ſuch a Being as the Lord is* ſhould be an abſolute ſovereign! Conſidering the moral character, and the infinite perfection of God, what more precious doctrine, than that of his abſolute ſovereignty! Who, that is a friend to the greateſt good, can underſtandingly be an enemy to it!

4. It is eaſy to ſee that, had there not been ſuch fallen, ſinful creatures as we are, there would have been no opportunity for a diſcovery of ſuch infinite ſtrength of divine love and good will, as evidently appear in the recovery and ſalvation of ſinners.——Creatures would have had no advantage to ſee, that the divine Being poſſeſſes ſuch treaſures of good will, as to be influenced to ſuch wonders of goodneſs——infinitely undeſerved goodneſs, by nothing but the mere infinite benevolence of his own heart! That glorious ſovereignty, which implies ſelf-moving infinite goodneſs—a diſpoſition to do good, for the pleaſure of doing it—doing the greateſt poſſible and the moſt undeſerved good, for the ſake of the delight there is in doing it,

never could have been seen in its glory, had there not been such infinitely unworthy and ill-deserving objects as we are, toward whom it may be displayed, and on whom it may operate.

5. If God's own glory be his last and highest end, and if his *goodness* is his glory, it might reasonably be expected, that he make some monuments of his just and everlasting displeasure. Should the infinitely good God make no distinctions among mankind, having mercy on whom he will have mercy; how apt would creatures be to suggest, that there were other motives for the good which he does to sinners, than those by which he designs to make it appear he is solely influenced—other reasons, than the supreme delight, which the infinite God has in doing good! Without such a distinction, how could that glorious sovereignty, which is the highest evidence of infinite, incomprehensible love, ever have been seen and enjoyed!

God is so ordering things, and will forever so dispose them, as to exhibit the brightest evidence, that he is goodness itself—pure, infinite goodness and love. This is God's great end—This is to act for his own glory—This is his wise and glorious sovereignty. And what abundant reason have all creatures to rejoice, that God makes his own glory his last end—That *such a Being* is a sovereign and will glorify himself—his own great and excellent name!—To rejoice in a glory and sovereignty to do good—the most and greatest good! Infinitely greater will be the felicity of his moral kingdom, for these glorious attributes, forever and ever.

What a beautiful and blessed harmony is there in the doctrines of the word of God! How are they all fitted to make the most lively impressions, and give the most exalted views of the transcendent and incomprehensible excellency of the moral character of the glorious God! No one but he, who possesses, could have drawn and exhibited such a character!—a character so infinitely friendly to the greatest good of the universe; and, which so certainly and perfectly secures it! In contending with those doctrines, which represent the Lord as an absolute sovereign, ever acting for his own glory, why is it not evident, not only that we oppose our own greatest and best good, but that we are enemies to God's highest and most excellent felicity, and the greatest good of the moral system!

To the Editors of the Connecticut Evangelical Magazine.

ONE of your correspondents has requested an explanation of 1 Peter, iv. 6. "For, for this cause "was the gospel preached also to "them that are dead, that they "might be judged, according to "men, in the flesh; but live, ac- "cording to God, in the spirit." If the following attempt to explain the difficult passage should appear to reflect any light upon it, you are requested to publish it.

I THINK the phrase *to them that are dead*, or, *to the dead*, as the original word is strictly rendered, is to be taken literally, intending those who had finished their course on earth, and not metaphorically, intending those who were spiritually dead, or dead in sin. I incline to this opinion for the following reasons:

1. The words immediately preceding "Who shall give account "to him that is ready to judge the

"quick and the dead" lead to this conſtruction; there, the word rendered *the dead* is the ſame as in the paſſage in queſtion, and is evidently uſed in its literal ſenſe, and it would be arbitrary, unleſs the ſcope of the writer plainly required it, to depart from the literal meaning of the word, in explaining the paſſage. In thoſe words of our Saviour "Let the *dead* bury their *dead*," the ſenſe requires a variation in the meaning of the word *dead*, it is firſt uſed metaphorically, and then literally: But here, the ſenſe does not appear to require a variation. On the contrary, the conſideration, that Chriſt was ready to judge the dead, as well as the living, naturally led the apoſtle to point out the general deſign of the preaching of the goſpel with reſpect to all, in every age, and under every diſpenſation, from the beginning, as well as to thoſe, who were then living, and on whom the ends of the world were come.

2. The word *alſo*, which is eſſential in the tranſlation, ſupports the ſame conſtruction; "For this "cauſe was the goſpel preached "*alſo* to the dead"; the phraſe is elliptical, the correlative part is not expreſſed, but clearly underſtood. The ſentence completed would ſtand thus. "For this cauſe was "the goſpel preached *alſo* to the "dead, as it is to the living." Now it is evident, that in ſuch a connection the term *living* muſt ſtand directly oppoſed to the term *dead*, they muſt be taken both literally, or both metaphorically; if metaphorically, the ſentence would ſtand thus. For this cauſe was the goſpel preached to the ſpiritually dead, as well as to the ſpiritually alive; or, more ſimply, to ſinners as well as to ſaints, that they might be judged, &c. but there ſeems to be no good reaſon, in this view of the words, for diſcriminating theſe oppoſite characters, becauſe the end of preaching the goſpel expreſſed in the words *that they might be judged*, &c. whatever may be their meaning, is the ſame with reſpect to both; and the ſentiment would have been better expreſſed in general terms. For this cauſe was the goſpel preached to *men* that they might be judged, &c. but if the term be taken literally, it will expreſs, in a word, what is illuſtrated and dwelt on, in the epiſtle to the Hebrews, as a matter of great moment, that the goſpel has been preached, though under types and ſhadows, under all former diſpenſations, from the beginning, and that its deſign was ever the ſame.

3. The verb *was preached* in the paſt indefinite, which is correctly rendered from the original, is proper, if the expreſſion *the dead* be taken literally, but not ſo if taken metaphorically; for, in that caſe, the ſentiment would be better expreſſed, in the preſent tenſe. For this cauſe the goſpel *is preached* to dead ſinners; its import then would be as extenſive as the ſubject requires, and would apply, without limitation, to dead ſinners, in every period of time, paſt, preſent and to come; for whatever be meant by their being *judged*, &c. it will apply as well to all, in every age, as to thoſe in former ages.

4. The expreſſion in its literal ſenſe is analogous to that in the 19th verſe of the preceding chapter, "By which alſo he went and "preached unto the ſpirits in priſ-"on," that is, to the ſinners of the old world, who were in priſon, or in the ſtate of departed ſouls, reſerved unto judgment, at the time when the apoſtle wrote. It is alſo perfectly ſimilar to that in Ruth, i. 8. "The Lord deal

kindly with you as ye have dealt with *the dead*, that is, with their father-in-law, and their husbands, who were dead when Naomi spake the words. The expression therefore, in this sense, is not solitary, and may be said to be in the manner of this apostle.

I proceed now to consider the import of the phrase "that they "might be judged, according to "men, in the flesh; but live ac- "cording to God, in the spirit."

When the apostle says, "For, "for *this cause*, was the gospel "preached," &c. the cause is not to be sought in what precedes, but in what follows; the words recited express the cause. It is proper to remark, that the two members of the clause are perfectly contrasted with each other, and even the parts of those members are so; *that they might be judged, and that they might live according to men and according to God: in the flesh and in the spirit.* To live, according to God, in the spirit, seems to be the same as to be renewed in holiness, and, in the actings of spiritual life, to walk according to the will of God. To be judged, according to men, in the flesh, then, will mean to be sentenced and slain by the law, as to that depraved nature and evil concupiscence which is common to men in their fallen state, and which is enmity against God and his law.

Several of the divine writers give a kind of distinct personality to the opposite principles of sin and holiness in men, the sinful principle or nature is called, the old man, or the flesh; and the holy principle or nature, produced in the new-birth, is called the new man, or the spirit. The former is represented with respect to all Christians as crucified with Christ; as buried with him in baptism; as the man or person over whom the law hath absolute dominion as long as he liveth; as slain by the law; and as dead to the law by the body of Christ: The latter is represented as risen with Christ; as married to Christ; as freed from sin; as the servant of God; as delivered from the dominion of the law; it is represented as succeeding the former in every saint, but, during the present life, co-existing and conflicting with it; and, at death, through the grace of Christ, triumphing. The passage in question appears to be of like import; it comprehends, in a word, what is distinctly illustrated in other parts of the new-testament; and it may, on the foregoing principles, be thus paraphrased.

For this end was the good news of salvation proclaimed to sinners, under every dispensation of grace, in the past ages of the world, as well as to those now living in the days of the gospel, that the depraved nature, common to men in their fallen state, might be sentenced and slain by the law, under which it is holden; and that a new and holy nature and life might be formed and supported in those, to whom the proclamation is made.

That this is the true sense of the passage is further evident from the scope of the apostle's reasoning. From the sufferings of Christ for our sins, mentioned in the 18th verse of the preceding chapter, the apostle begins this, with an exhortation to Christians to put on the mind of Christ, as their best armour; or to imitate his divine temper, in the exercise of faith, trust, hope, and joy in God, and of meekness and patience under reproaches and sufferings, in the cause of God; and for this he urges the further reason, that he that hath suffered in the flesh, as Christ had, and as every Christian has, being crucified with Christ,

hath ceased from sin. Christ ceased from sin, in ceasing to be an offering for sin, and the Christian, in crucifying the flesh with its affections and lusts; in dying to sin and living to God; and, therefore, he ought to arm himself with the mind of Christ, in order to maintain a consistency of character. He further urges, that having ceased from sin, the Christian ought not to live, the rest of his time in the world, to the lusts of men, but to the will of God; and that the time past of his life may suffice him to have wrought the will of the Gentiles. The apostle having next noticed the abusive treatment the Christian receives from the unbelieving world, for refusing to run with them to the same excess of riot, and the account they must render to him that is ready to judge the quick and the dead, introduces the words in question; by which he shews that mortification of sin, and holiness in heart and life, to which he exhorts Christians, are the genuine fruit of the gospel in all those who hear and embrace it.

OMICRON.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Please to publish the following, if you judge it of sufficient importance.

THAT infidelity or a rejection of Jesus Christ, the Son of God, either openly and avowedly, or more secretly, is very prevalent, admits not of a doubt. And those who reject Christ, by unbelief, very generally flatter themselves, that they love God. They profess high friendship for the Deity, although they reject Christ the Son of God. A question may arise, whether it be not certain, that such persons do deceive themselves—whether such as do not receive and embrace Christ, in his mediatorial character, are not just as far from receiving and loving God; or whether it be not as certain that men reject God as that they reject Christ, and so that a rejection of Christ and an atheistical heart, or rejection of the true character of God are always united? It appears to me that the sacred scriptures do, in a very clear and decisive manner, answer in the affirmative; that such as by unbelief do reject Christ, in his mediatorial capacity, do reject God, and so are, however they may profess, really atheists at heart. We read John v. 23. *That all men should* HONOR *the Son even as they* HONOR *the Father. He that* HONORETH NOT THE SON, HONORETH NOT THE FATHER. On these words it may be observed, that in the first place, *all men* are required to honor the *Son* even as they honor the *Father*; that is, in the same manner, and with the same honors. By the Son is undoubtedly meant Jesus Christ, in his mediatorial capacity. By the Father is undoubtedly meant God, the Father of all.—By honoring the one as we do the other, can be meant nothing less than bestowing the same affection and exercising the same respect to one as to the other. I would observe further, that what is meant when it is enjoined on *all men*, to honor the Son even as they do the Father, is not, merely, that all men should honor and treat Christ the Son as *they do* the Father, but to honor him as they *ought* to honor the Father—To bestow the same honors on him, and to manifest the same respect for him that they *ought* to exercise towards the Father. When men treat the Son with the same respect, and exer-

ciſe the ſame love and affection for him which they *ought* to exerciſe towards God the Father, then they will anſwer the demand which is made in the verſe above quoted, that they ſhould honor the Son even as they honor the Father.

It may be obſerved further, on the paſſage under conſideration, that all men are not only *required* to honor the Son even as they honor the Father, but it is alſo aſſerted, that they *do in fact* treat the Son and the Father in the ſame manner, whatever they may conceive of their own exerciſes. For it is added, "*He that* HONORETH NOT THE SON, HONORETH NOT THE FATHER." The meaning of which muſt be this, that he who does not receive, love and obey the Son, does not receive and acknowledge God the Father; or, he that rejects Chriſt does reject and diſown the Father alſo. They always go together. Men have no more love to God the Father, than they have to the Son.—This is not only the plain language of the words under conſideration, but the goſpel every where proceeds on this idea. A man's character and relation to God, is every where determined, by the manner in which he treats Chriſt. If he believes in him and receives him, he is conſidered as the friend of God. "To as many as received him to them gave he power to become the ſons of God." It is further ſaid, "WHOSOEVER SHALL RECEIVE ME, RECEIVETH HIM THAT SENT ME." On the other hand it is ſaid, "HE THAT DESPISETH ME, DESPISETH HIM THAT SENT ME." It appears clear therefore, that the goſpel does proceed on the idea, that men do really treat the Father juſt as they treat the Son. If they receive the Son and love him, they alſo receive and love the Father. But if they reject and deſpiſe the Son, they reject and deſpiſe God the Father alſo. They are as certainly atheiſts and rejectors of God in their hearts, as they are unbelievers and rejectors of Chriſt. It is hence we find, that unbelievers in Chriſt and idolaters are yoked together, in Rev. xxi. 8.—And that it muſt be the caſe, that ſuch as reject and diſown the Son, do reject and diſown the Father, appears very evident, from the few following obſervations, which I beg leave juſt to ſuggeſt.

1. The Son has the ſame character which the Father has. "He is the brightneſs of his (i. e. the Father's) glory." The fulneſs of the Godhead dwelleth in Chriſt. Now as the character of Chriſt is the ſame with that of the Father, ſo thoſe who reject the one will reject the other. There muſt be the ſame objections to the one as to the other.

2. The ſame thing is evident, as the Father and the Son are united in one and the ſame cauſe and plan. The hearts of the Son and the Father are equally engaged in the work of redemption. A rejection of the Son as mediator muſt imply a rejection of the Father, as being equally concerned in the ſame work.

3. The ſame thing becomes further evident, from this conſideration, that by rejecting the Son, men do as really reject the teſtimony of the Father and deny his truth, and make him a liar, as they do the Son. The rejector of Chriſt practically ſays, that there is nothing in his pretences—He is not the Son of God nor the ſaviour of men—I will not receive him as ſuch. Which is as much as to ſay, that he is an impious impoſter; and if ſo, he is the moſt impious impoſter that ever undertook to impoſe

on mankind. Which is as much as to say, that the Father is a liar as well as the Son. If there be an imposition in the affair, the Father had as high a hand in it as the Son. The Father did every thing which could be done, to testify, that Christ was his Son and the Saviour of men. His mighty power was exercised in the miracles Christ wrought, which are as well authenticated as any facts can be. The Father raised the Son from the dead; thereby acknowledging him to be his Son; which is a fact that cannot be reasonably questioned. The Father did, therefore, in the most open and public manner attest the truth of Christ's pretensions to being the Son of God, and the appointed Saviour of men. The same imputation, therefore, by a rejection of Christ, falls on the Father as on the Son. There is equally a denial of the Father's truth and veracity as of Christ's. A rejection of Christ is as plain a declaration that the Father is a liar, as that the Son is. Precisely in this manner is the case considered by the apostle John. "*He that believeth not God hath made him a* LIAR, *because* he believeth not the RECORD, that GOD gave of his Son." A rejection of the Son therefore, is always attended with a rejection of the Father; as it always implies and includes in it, a rejection of the truth and veracity, both of the Father and the Son.

4. It appears from the tenders which the Son makes, that a rejection of Christ the Son, is also a rejection of the Father. The tender which Christ the Son makes to men, is, of the Father, through himself as mediator;—as the way and medium of access. The very act of rejecting the Son includes in it a rejection of the Father. It is a direct declaration, I will not have the Father.

From this view of the case it appears, that men although they *may* not honor the Son as they *ought* to honour the Father, yet, in fact *do* treat the Father just as they do the Son. If they despise and reject the Son, they certainly do despise and reject the Father also.

A few remarks, which are important, may be made on the truth above illustrated.

1. One remark is, that the requirements of the gospel evidently suppose, that Jesus Christ is really God as well as man.

We are required to honor the Son even as we honor the Father. To give him the same room in our hearts, and to pay him the same respect that we do the Father. This necessarily implies his *divinity*. That he is considered as being really God; otherwise he cannot be considered as being worthy of the same honor.

2. We may remark, why unbelief in or a rejection of Christ is considered as being so very criminal as it is in the gospel.

It is because it is a rejection of God. It is a refusal to own him—It is a virtual declaration that God is a liar; and a refusal to receive and acknowledge Him.

3. We see from what has been said, that a rejection of Christ and atheism go hand in hand. It is true that all unbelievers in Christ do not avowedly reject God. But they do in their hearts. They reject one who has the same character and perfections—They reject his authority and testimony. "He that despiseth me, says Christ despiseth him that sent me." And, "He that honoreth not the Son, honoreth not the Father."

4. It appears from the forego-

ing obſervations, that ſuch as reject Chriſt do deceive themſelves, if they conclude in their own minds, that they have any true love to God. They may love ſuch a God as they may form in their own minds, but not the God of the bible. For, "He that honoreth not the Son honoreth not the Father." Men pay no more regard to the Father, than they do to the Son.

Finally. We may remark, that thoſe who reject Chriſt the Son, have no reaſon to flatter themſelves of being ſaved by the mercy of the Father.

Thoſe who reject Chriſt, altho' they do not expect he will ſave them, yet they hope the Father will have mercy on them.—They go on through life (unleſs God ſhows them their deluſion) comforting themſelves that God will have mercy on them. But why do they flatter themſelves that the Father will ſave them! Do they not reject and deſpiſe the Father juſt as much as they do the Son! If men will keep on ſcripture ground they muſt conclude, that if they reject the Son, they do reject the Father. And that, if an abſolute rejection of either deſtroys the foundation of confidence, they cannot flatter themſelves of ſharing in the mercy, either of the Son or the Father. If they leave that ground, they may ſleep in the arms of deluſion for a ſeaſon; but let them beware of the conſequences!

GAIUS.

This life a pilgrimage and conflict.

THERE is no permanent reſt to individuals in this life. Men are ſwiftly paſſing thro' all its ſtages from infancy to old age. Each ſtage has its burdens and trials. The infant cries—the ſchool-boy has his troubles—youth its vexations—middle age its cares, and the aged have their infirmities. Diſappointments, dangers and evils ſucceed each other. Men are always conſtrained to be on their guard, and to exert themſelves to accompliſh one object or another, and to ſurmount, or endure this difficulty and trial, or that. They have no opportunity to ſit down in quiet, unemployed and unconcerned. Every day brings its evils. Sickneſs, wounds, enemies, imprudencies, contentions, poverty, or other troubles keep us in a perpetual agitation. This is ſtrikingly illuſtrated in the book of Eccleſiaſtes. It is very much the ſubject of the whole book. And the affairs of this world are pronounced vanity and vexation of ſpirit.

There is no reſt in the political concerns of nations, any more than in the private walks of individuals. Men who are called to attend to theſe things, always ſee ſomething important on the eve, which alarms their apprehenſions and demands their moſt vigorous exertions. They have one evil againſt which they muſt now guard, and that is ſcarce ſuffered or ſurmounted before another is preſented to their view. At one time war, at another a revolution; in one inſtance intrigues, in the next inſurrections and diſaſters keep the public mind in perpetual commotion. Now a real alarm is ſounded, and then one that is falſe. One thing muſt now be done, and then another; and public characters are conſtrained to be always on their guard, and exert all their activity, invention and abilities, or ſerious calamities will involve the nation in diſtreſs. So things have gone on with all nations who are the ſubjects of hiſtory, and ſo they will doubtleſs go on in future.

There will never be a time in which the officers of a nation may ſit at their eaſe, and ſay, We may now lay aſide fear and exertion, all is well, and like to be well without our further anxiety and care.

Again: There is no reſt to the church of Chriſt in this world. Satan is continually plotting its deſtruction and giving it diſturbance. He is artful and malicious, and has numerous agents, who are willing to be employed at his pleaſure. Now he is introducing one error, and then another. At one time he attacks it with hereſies, at another with covered or open infidelity. Sometimes he introduces diſcords and ſeparations, at others ignorance and enthuſiaſm, or cold unfeeling opinion, which does not affect the heart. External difficulties have ſometimes oppreſſed the church, and ſometimes it has labored with internal embarraſſments. The church has frequently appeared to have its very exiſtence endangered, ſometimes from one cauſe, and then from another. On theſe accounts, the miniſters of Chriſt, and all the members of his church have been conſtrained by abſolute neceſſity to be vigilant, prayerful and active, continually exhibiting the evidence, importance and excellency of the truth, and the falſehood and pernicious tendency of error in innumerable ſhapes, anſwering objections, repelling attacks, and combatting enemies and falſe pretenſions. The watchmen are neceſſitated to ſtand continually on the watch-tower, and all the ſoldiers of Chriſt to lie upon their arms. How many different attacks have been made upon the church in the preſent generation? Univerſaliſm, deiſm, unbounded catholiciſm, atheiſm, attempts to divide it into parties and denominations who hold no communion or viſible charity with each other, endeavors to relax diſcipline —to introduce carnal men—to excite differences and oppoſition reſpecting the ordinances of the goſpel—to ſink it into contempt, and to deſtroy it in one way or other, have been all employed for its ruin. And miniſters and Chriſtians are called upon to exert themſelves to counteract all theſe devices—defend the truth—inculcate the doctrines of the goſpel and unite to promote harmony, diſcipline and vital piety, the ſpread of goſpel truths, and the awakening and ſalvation of ſouls. Care and warfare are always to be employed; there is no ſeaſon in which we may put off the harneſs. Unlooked for evils are daily coming; one attack and perplexity is ſucceeded by another. Vigilance and activity are always demanded. Hence Peter ſays, "Beſober, be vigilant, becauſe your adverſary the Devil, as a roaring lion, walketh about ſeeking whom he may devour, whom reſiſt, ſtedfaſt in the faith." If we look back into the hiſtories of the church, we ſhall find that it has always had to combat with much oppoſition, and many have been called to contend even unto blood. The church has ſuffered by perſecution, by falſe teachers, by corruption, by hereſies, by enemies without, and by falſe brethren who have crept in at unawares to ſpy out and ſubvert its liberty. And this will be the caſe, until the angel ſpoken of in the Revelations, ſhall come down from heaven with a great chain in his hand, and lay hold on the dragon, that old ſerpent, which is the devil and ſatan, and bind him a thouſand years.—This world is not a reſting place for the church, which is in a militant ſtate. There remaineth a reſt for the people of God; but it is in the coming world.

Further: There is in this life no reſt to individual Chriſtians. They have ſo many trials and temptations, and ſuch a ſwarm of remaining corruptions, that they are obliged to watch and pray without ceaſing. Some inſidious enemy lies concealed at every turn, and there are many that are openly ſet againſt them. They are aſſailed by ridicule and inſinuating enticements, perplexed with the ſophiſtry of ſuch as lie in wait to deceive, are always encumbered with a body of death, and a law in the members, warring againſt the law of the mind. Now worldly troubles and perplexing cares, ſteal upon them, and now they are injured by outward proſperity. At one time they have little of the light of God's countenance and ſink almoſt into a ſtate of deſpondency, and then they are in danger from ſpiritual pride, and an over confidence in themſelves. A ſtrange unfeelingneſs palſies their hearts and prevents their fruitfulneſs at this time, and a falſe zeal annoys them at that. Peter was too confident one hour, and too timid the next. Their exertions one day are ſucceſsful, on the day following they ſeem to labor in vain and ſpend their ſtrength for nought. Smiles and chaſtiſements come upon them in a varied ſucceſſion. They are often ſurpriſed on a ſudden with unexpected trials and temptations, which wound them before they are aware.—All believers, who have any conſiderable acquaintance with the Chriſtian life, will bear me witneſs, that their paſt experience correſponds with this repreſentation. This is certainly the language of the holy ſcriptures*. Chriſtians muſt expect that ſuch things will remain until they arrive to glory. 'We muſt thro' much tribulation enter into the kingdom of God.' Thus there is no reſt for men in this world as individuals or communities—not even for the church and people of God. Therefore it is folly for men to flatter themſelves, that if they can ſurmount the exiſting difficulties, they ſhall have no further occaſion for anxiety. It is as idle, as for the infant to ſay, If I can but obtain that ſtraw or rattle, my ſorrows will be over and all will be paradiſe. It is not the deſign of providence that we ſhould in this life be free from the neceſſity of care and exertion. Nations will continue to be in critical circumſtances. It is folly for the church in the preſent age to expect the day when there will be no enemies, corruptions, hereſies, diviſions and difficulties. Offences muſt needs come, that the true diſciples may be tried and ſtand approved; but woe unto him by whom the offence cometh. Individual Chriſtians, in this militant ſtate, have no reaſon to promiſe themſelves much quiet repoſe. They may receive an hundred fold in this life; but Chriſt ſays it will be with perſecutions. They may rejoice; but it muſt be in tribulation. They may have great peace with God; but it will be with much running, wreſtling, ſtriving and fighting. When one difficulty is paſſed, perhaps a much worſe will ſucceed. Raiſed expectations of tranquillity will only multiply diſappointments. But Chriſtians are not to faint or be diſcouraged on this account. There remains a reſt, and an heavenly inheritance for them, when they will reſt from their labors, and their works will follow them. It is our buſineſs—our proper calling to conflict with evil in this life. 'Deſpiſe not the chaſtening of the Lord, neither faint when thou art reby-

* Romans vii.

ked of him.' 'In due ſeaſon we ſhall reap if we faint not.' Chriſt has promiſed that 'the gates of hell ſhall not prevail againſt his church.' He will raiſe them up faithful miniſters, and give his people that firmneſs, vigilance, activity, faith and prayer, by which they ſhall come off conquerors, thro' him that hath loved them. Theſe labors are the things which ſhall work out for us a far more exceeding and eternal weight of glory. 'Fear not, little flock, it is your Father's good pleaſure to give you the kingdom.'

How ſuitable it is that we ſhould account ourſelves pilgrims and ſtrangers on earth. What folly to ſuffer our hearts to be fixed upon any thing here. We ſhould ſet our affections on things that are above, and ſeek a city which hath foundations. How miſerable to be intoxicated with any thing on earth.—How ſweet will heaven be to the people of God, after being weather-beaten, and toſſed by the ſtorms of this world through life. How ſweet for ſoldiers to obtain the victory, and be permitted to lay aſide the watchings, fatigues and dangers of an hard campaign. How delightful to hear our Lord ſay, 'Well done, good and faithful ſervant, enter thou into the joy of thy Lord.' Then the labors of this life will be richly compenſated.——But how wretched muſt they be, who never enter into reſt. 'There is no reſt to the wicked ſaith my God.' It will be quite inſupportable to contemplate an hopeleſs eternity, of extreme wretchedneſs, in endleſs proſpect. Let us then lay hold on the hope that is ſet before us, and fight the good fight of faith.

MIKROS.

For the Connecticut Evangelical Magazine.

Heb. v. 7. "Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him who was able to ſave him from death; and was heard in that he feared."

THESE words have a plain reference to the prayer and agony of Chriſt in the garden, of which the evangeliſts give a hiſtory; and perhaps to what he ſaid when on the croſs, when he cried with a *loud voice*, "My God, my God, why haſt thou forſaken me?" In theſe ſupplications and this agony he prayed that the ſufferings of which he now had an extraordinary, and more dreadful and overwhelming view and ſenſe, than he ever had before, he aſked that if it were poſſible and conſiſtent with the will of the Father, that the dreadful hour of ſuffering, the bitter cup which was now full in view, and filled his ſoul with diſtreſs which ſeemed intolerable, might paſs from him, and he be excuſed from drinking: But if this could not be, that he might be ſupported and carried through this dreadful ſcene, ſo that all the ends of his ſuffering might be fully anſwered, in the glory of God and the complete ſalvation of all the elect.

It was wiſely ordered, and of great importance, that the human nature of Chriſt ſhould have a clear and full view of the ſufferings he muſt undergo in order to make atonement for the ſins of men, while he bore their ſins, and took the guilt and puniſhment on himſelf, and knew what it would coſt him, that he might voluntarily give himſelf up to this, and conſent to bear it all, in the moſt impreſſive ſenſe and view of it, cau-

fed by the immediate hand of God. In order to this the cup he muſt drink in his ſufferings was ſet before him in the garden, in all the dreadful bitterneſs of it, that he might have opportunity to refuſe or chooſe to drink it, while it was thus before him in all the dreadfulneſs of it. And what he ſaid in this ſituation, ſerved to make the moſt clear and affecting diſcovery of the impoſſibility of the ſalvation of ſinners in any way but by his drinking this cup, and ſuffering all that was implied in it; and of his love to God and his people, in voluntarily giving himſelf up to theſe ſufferings, in a full view of them, on the ſuppoſition of the impoſſibility of the ſalvation of ſinners in any other way conſiſtent with the will and glory of God.

There is no reaſon to ſuppoſe that the agonizing feelings and exerciſes of the Saviour were cauſed by the influence and aſſaults of ſatan on his mind, at this time. The ſcripture intimates no ſuch thing. But the whole tranſaction is repreſented as being between his Father and him, except that it is ſaid, an angel was preſent to aſſiſt and ſtrengthen him.

From the above repreſentation, and other paſſages of ſcripture it appears that the cup, and the hour which Chriſt prayed might be taken away, was not his diſtreſs, and agony which took place in the garden, fearing this would put an end to his life. Mark xiv. 35. it is ſaid Chriſt prayed, that if it were poſſible *the hour* might paſs from him. And in the following verſe the ſame thing is expreſſed by *this cup*. Hence it appears that the hour and cup are the ſame thing: But the hour did not mean what he ſuffered in the garden; for after this was over, he ſaid, not the hour is paſt; but "The hour is come; behold the ſon of man is betrayed into the hands of ſinners." verſe 41. And, the hour and his hour is frequently uſed to denote the time of his laſt ſufferings, Matt. xxvi. 45. "Behold the hour is at hand, and the ſon of man is betrayed into the hands of ſinners." John xii. 27. "Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour? But for this cauſe came I unto this hour." chap. xiii. 1. "When Jeſus knew that his hour was come, that he ſhould depart out of this world." chap. xvii. 1. "Father the hour is come; glorify thy Son," &c. And that the cup does not mean what he ſuffered in the garden is certain, from his ſpeaking of drinking this cup after that diſtreſs and agony was over. When Peter had cut off the right ear of the high-prieſt's ſervant, Chriſt ſaid to him, "Put up thy ſword into the ſheath: The cup which my Father hath given me, ſhall I not drink it?" John xviii. 11.

It has been ſuppoſed that Chriſt praying the cup might be removed in the ſenſe above explained, is inconſiſtent with what he ſays John xii. 27. What ſhall I ſay, Father, ſave me from this hour? But for this cauſe came I to this hour. Here he ſeems to ſay, that he neither could nor would aſk to be delivered from death on the croſs; as he knew the great deſign of his coming into the world was to ſuffer this death, as without this no ſinner could be ſaved.

Anſwer 1. The human nature of Chriſt was not in itſelf omniſcient or unchangeable; his feelings and exerciſes were according to the view he had of the objects which were before him, and he gave more attention to, and was more impreſſed by thoſe ſcenes

which were immediately before him than with thoſe which were further off, and more out of ſight. When the city of Jeruſalem and the miſerable inhabitants were in full view, and their folly and miſerable end were impreſſed on his mind, he wept over it, ſaying, if thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes, &c. At another time, and a different ſituation, he rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

The different ſituation in which Chriſt was when he prayed in the garden, from that in which he ſpake the words recorded in John, and from which he had been in all his life before, which has been deſcribed above, will account for his different feelings and language, eſpecially if we conſider the deſign which was to be anſwered by it, which has been briefly mentioned. *Different* feeling and language; but not *contrary*: for,

Anſ. 2. He did not ſay in the garden, Father ſave me from this hour, unconditionally; but if it were poſſible and conſiſtent with the glory and will of God, and the ſalvation of the elect, otherwiſe he did not aſk or deſire the cup might paſs from him. His language ſtill was, Father, glorify thy name.

Anſ. 3. It would be really inconſiſtent with his words which John relates, and his knowing and often predicting that he ſhould die on the croſs, to pray now that he might not die in the garden; for this was inconſiſtent and impoſſible if he were to be crucified. Therefore the objector by trying to avoid one ſuppoſed inconſiſtency, runs into a real and palpable one, in making the objection.

But it has been ſaid, that when Chriſt prayed earneſtly unto him who was able to ſave him from death, he was heard, and delivered from the death he feared, which therefore muſt be his being ſaved from dying in the garden, which he feared; for he was not ſaved from dying on the croſs.

Anſwer. It is not ſaid, that in being heard, he was ſaved from death, either in the garden, or on the croſs; but that he was delivered from the evil which he feared. This was not merely dying on the croſs, as he actually did, but ſinking down and periſhing under the wrath of God againſt ſinners, whoſe place he had taken, and the weight of their amazing guilt which now he clearly apprehended, and was ſoon in a true ſenſe, to fall on him. He felt that the human nature was altogether unequal to bear up under this infinite weight, and go through this ſcene of ſuffering, ſo as to anſwer the end propoſed; but would certainly ſink and periſh, and fail of the whole deſign propoſed in the redemption of the elect, unleſs he was ſupported by the almighty hand of God. This was what he above all things feared; and in this he was heard, and delivered from *ſuch a death*. When he had reſigned to the will of God, and was willing to ſuffer, he, under the apprehenſions juſt mentioned, agonized and prayed *more earneſtly* that he might be ſupported and carried through the awful ſcene before him with propriety and ſucceſs, ſo that all the glorious purpoſes of his ſufferings might be anſwered, and all the elect obtain ſalvation.

It is now left to the reader to judge between the explication here

given of this text, and others which have appeared in this magazine.

R.

Thoughts on Matthew xi. *part of the 21st and 23d verses.*

——"For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

——"For if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

I CONCEIVE, we are to understand from scripture, that the means and methods of grace, are not, of themselves, saving, or do not produce true repentance. They are made effectual, only by the special operations of the Holy Spirit. The sinner is inclined to resist all means that are used with him; all the methods which God takes for his salvation. God, indeed, affords him most powerful light and evidence; but these he oppose, and still remains determined to cleave to sin. His inclination or love to sin, is not altered or abated, by all that is done for him, in the way of means, but remains in full force. The methods of grace, are indeed, wisely ordered and well adapted. We may believe, that they are the most perfect and best that can be. And it is altogether reasonable that we should submit to them: if we acted agreeably to our duty, we should do it. But, instead of this, we stand out against them. And they have no effect to alter the bias of our hearts. They may, perhaps, put us under some restraint, and produce a sort of external reformation, as in the case of Ahab, but they are wholly ineffectual to produce any real heart-felt change. We persist, notwithstanding all the methods, which God takes with us, in his word, in our adherence to sin. And we remain resolutely determined to persevere in a state of impenitence. Our sinful inclinations have a fixedness, which no moral motives, no arguments, and no evidence and light in God's sacred word, are able in the least, to alter or abate. Every mean, the most cogent and pressing, our natural heart, makes out to resist; it will not suffer itself to be wrought upon, by either God's word or providence; but remains still unrenewed, and firmly set in the love and choice of sin.

If, therefore, nothing more be done for sinners, not one of them would be saved. If, only the gospel be provided, and set before us, with all the most winning invitations, and earnest entreaties to accept, not one of us should ever be brought to saving repentance. This may be learnt from the marriage supper. We should, like those who were there bidden, all go our "ways, one to his farm, another to his merchandize." We should, persist in our sins, and live and die Christless and impenitent. This we learn, likewise, from our Saviour's words, "Ye will not come to me, that ye might have life."—Sinners will not come to Christ; will not hearken to the gracious call; will not accept the proclamation made in the gospel. And, were there nothing further done, all would alike want a desire or will after Christ and holiness. All would alike be totally destitute of saving evangelical repentance.

This being the case, God does more for the sinner, who is renewed. He adds his special saving grace, in applying the redemption purchased by Christ. He sheds down the enlightening, renewing

operations of the Spirit. These operations are effectual, in changing our hard and stony hearts. These produce a moral change, consisting in regeneration and conversion. They excite holiness, or true gospel repentance. And nothing short of the energies of the Holy Spirit, is able to effect any radical change, or, in the least, to alter the inclination. The Holy Spirit, in the view of gospel means, subdues the heart, slays its enmity, and brings us to lay down the arms of rebellion, in a cordial submission to Christ and his government. All holy exercises and affections in man, are the effect of the Holy Spirit. And by his influence alone, divine revealed truth, and all religious institutions and means, become efficacious and salutary. Paul "planted——but God gave the increase." "It is the Spirit that quickeneth." The gospel stands "in demonstration of the Spirit, and of power."

If, reader, this be a just representation, then the repentance spoken of in the passage above, must mean, either imperfect repentance, such as was that of Ahab, and many other wicked men; consisting, not in a radical moral renovation, but in a strong check and restraint, laid upon their sinful inclinations, and which may be produced, by means, without special grace.—This sort of repentance is, sometimes, availing to avert God's threatened judgments. It was so in the case of Ahab: and in Sodom, if there had been even such external reformation and repentance, "it would have remained until this day." And such a kind of repentance, Christ asserts, his 'mighty works' which were done in Capernaum, would have produced in Sodom.

Or, else, if it be evangelical repentance, in the passage, (which I think is not probable) then the meaning of the 'mighty works' must be extended, so as to include the special influences of the Spirit, by which alone holiness and real gospel repentance, are produced. And the effect is ascribed to the mighty works, which is actually, the effect of the Holy Spirit. This is a manner of expression which often occurs in the scriptures—"The word," it is said, "is able to save our souls." But this can mean only when attended, and set home, by the influences of the Spirit. And all the efficacy which the word has to save, it derives from God's special and sovereign grace.

We will now close with two reflections.

1. We hence learn the totally lost, and wretched condition of mankind.

Our hearts are naturally so entirely bent on sin, that no means can prove effectual to our repentance and saving good. We obstinately resist all the gracious methods which God kindly uses with us; and resolutely persist in sin, continually acquiring greater degrees of obduracy and hardness of heart. We are fixed in our opposition to God. Our natural hearts are so firmly inclined to sin, that if God leave us, barely to the effect of his word and providence, we shall certainly persist in our wickedness, and plunge ourselves into remediless woe. Here, then, we see our great sinfulness, and wholly lost state, since all the gracious methods which God in his infinite wisdom has contrived, have no saving operation upon us, and produce no holy affections.

2. We are taught the necessity of the Spirit to renew the heart. We have need, not only of a Me-

diator to be set before us, but of divine sovereign grace to change the heart. Tho' Christ has been provided for us, yet we are disposed to reject Christ and the gospel, and it is sure that we shall not accept, unless we are made willing in the day of God's power. The infinite almighty power of the eternal Spirit, is alone sufficient to operate upon, and effect a moral renovation of our natural hearts. Unless God, by sovereign, rich, and all-powerful grace, save us, we perish. Let us then feel the need we have of the new-birth, and of the Holy Spirit to produce it. And let us be deeply impressed with this consideration, that we must be saved, "by the washing of regeneration, and renewing of the Holy Ghost." Y. Z.

Admonitions from the Death-Bed.

(Continued from p. 233.)

NUMBER V.

A true record of the triumphs of religion, in the day of death, is calculated to produce a happy influence on society, by recommending to gay and inconsiderate youth, in the most feeling manner, a life of early piety. I am therefore induced to communicate the following imperfect sketches of the life and death of a young lady; being real facts which happened a few years since.

LOUISA, (for under this name I shall describe the person the circumstances of whose death I am now to relate) was born of reputable parents, who lived in a country town in Connecticut, and were professors of religion. As might be expected, in the enjoyment of such advantages, she was early instructed in the doctrines and duties of religion. She was a very docile child, possessing a lively and ingenious fancy, a quick discernment, and a clear judgment. At twenty years of age, her figure was agreeable, her manners pleasing, having been improved at a boarding school in a distant town; and her prospects in life were such as the world call the most favorable and happy. But, though from her education and good manners she paid decent outward respect to religion, at this age, it did not appear, that she had any real experience of its vital power and heavenly consolations. Dress and show, and the amusements of youth seemed to banish from her mind the plain duties, and more substantial joys of religion. She then seemed not to comprehend a Saviour's ineffable love, nor considerately to feel a sinner's guilt and wretchedness. Returning home, one rainy night, from a ball, she took a hard cold, which brought on gradually a comsumption, of long duration. Though this flattering disease, which so often deceives those whom it afflicts, often encouraged the hope of a restoration to health; yet, as affording Louisa retirement, her active mind was turned upon the great duties of religion, and the weighty consideration of changing worlds.—She became serious, prayerful, and desirous of Christian conversation. She read considerably, gained a general knowledge of the great gospel doctrines, and became awakened to a feeling sense of her deplorable condition, as a guilty, miserable sinner, who had greatly abused her religious opportunities and privileges. Her conviction of sin was not accompanied with so many legal terrors, as is sometimes the case with awakened sinners in times of great religious revivals; but it seemed to flow

from an enlightened underſtanding, and a full belief of the neceſſity of regeneration for admiſſion into the kingdom of heaven. She, at length, admitted the hope of having experienced this deſirable change. Her anxieties and diſtreſſes were removed; and ſhe appeared to be filled with a ſweet tranquillity of mind, daily rejoicing in Chriſt, and often ſpeaking with delight of the aſtoniſhing wonders of redeeming love. She obtained the religious diary of an eminent Chriſtian, which ſhe often read with pleaſure, feeling her own experiences correſponding in many particulars. At this period, ſhe looked forward to an approaching day of death with great tranquillity of mind, and profeſſed a readineſs to die, at God's will; appearing to have the moſt lively hopes of joining glorified ſaints and angels in heaven, in ſinging the ſong of Moſes and the Lamb. The diſtance of time prevents me from diſtinctly recollecting many of her own words, which were ſome of them peculiarly expreſſive and intereſting. She lamented that ſhe had done ſo little for God and the intereſts of religion in the world, and that ſhe had ſpent the moſt intereſting and impreſſible period of this life, in walking in a vain ſhow. She longed to redeem that precious time, which had been inconſiderately waſted in the vanities of youth —but knowing this to be impoſſible, her only refuge was in the all-ſufficient righteouſneſs of the great Redeemer, whom ſhe believed to have been wounded for our ſins and bruiſed for our iniquities, that with his ſtripes the penitent believer might be healed.—During her ſickneſs I frequently viſited her, and converſed freely with her upon the nature and duties of ſaving religion, and upon her own views and hopes beyond the grave.—A few days before her death, ſhe ſent for me, for the laſt time, to come and pray with and for her, as ſhe expected daily to die. I found her greatly debilitated in body, (her voice reduced to a kind of loud whiſper) and threatened with every appearance of ſpeedy death; but her underſtanding was ſound, and her mind completely tranquil. —Finding her elated with ſpiritual joys above the terrors of death, and fully ſenſible of its near approach, the converſation was chiefly turned upon the intereſting nature of a change of worlds. I told her that death would cloſe her probationary ſtate forever; that as ſhe died, a ſinner or a Chriſtian, ſo ſhe would ariſe, and be found in the day of judgment, and ſo ſhe would remain to all eternity. She appeared to be fully ſenſible of this, and in ſubſtance replied, that ſhe hoped ſhe had humbly and ſeriouſly conſidered the matter.—I then told her, that if ſhe was deceived in her hope of being intereſted in Chriſt, in whom ſhe now profeſſed to truſt with ſo much confidence, when ſhe ſhould come to appear before the great ſearcher of all hearts, her profeſſions here would be in vain, and ſhe muſt fail of being an heir of ſalvation. She, in ſubſtance, replied, that ſhe felt this to be a very ſolemn thought, and a moſt weighty conſideration, which had conſiderably tried her mind; but, that ſhe felt that full belief and joy in Chriſt, which ſhe could not think to be a deluſion.—I told her, that death was in its very nature terrible to man, as ſeparating the ſoul from the body, and cloſing our eyes upon our friends, the world and all its enjoyments; and aſked her what impreſſions the thoughts of it made upon her mind. She replied, "I

" have no desire to live any lon-
" ger in this vain world. I see
" nothing in it worth living for.—
" I am not afraid to die; nor am
" I afraid to be dead.—My friends
" I leave in the hands of a merci-
" ful God.—I hope to see them
" again in a better world."—She spoke these words in a most sweet and tranquil manner, expressive of the genuine feelings of her heart.—To see, and hear a person of her age, natural talents and improvements in life, with the most pleasing worldly prospects before her, (feeling herself to be on the very brink of the grave) converse in this humble, rational, resigned and tranquil manner, on death and the prospects of eternity, naturally impressed the mind of the beholder, with a deep sense of the propriety of Balaam's wish, " Let me die the death of the righteous, and let my last end be like his!"—How great must be the power of religion, how lively its joys, and how strong its faith to raise a naturally timid, feeble mortal, in this triumphant manner, above all the terrors of death!—But, the trying moment, which, like the refiner's fire, tries all hearts, was not yet come.—Perhaps, thought I, this bright star, in the gospel firmament, will yet go down, in a dark cloud. Let me wait, and watch its last appearances.—A few days after, Louisa died. After sitting up some time, in an easy rocking chair, she was led to her bed, and gently laid upon it, upon which, she immediately appeared to be dying. A friend standing by her, told her she was dying. Louisa turned her eyes upon the person, with a wishful look, accompanied with a tranquil countenance and a gentle smile of triumphant joy, and clasping her hands together, spake with an audible voice,—" O blessed! Blessed!"—Meaning, by these words, as was supposed, to express the greatness of her joy in dying, in the strong and pleasing hope of entering immediately into glory. She then died, in a moment, without a struggle or a groan.

" Ah lovely appearance of death,
" —— —— —— —— ——
" How easy the soul that has left
" This wearisome body behind."

If ever the appearance of death was lovely, it was lovely in Louisa.—O redeeming grace, how superior thy glory!—Never did vain philosophy yield up the immortal spirit to the Almighty Creator, with such composure, dignity, and sweet resignation, joyfully anticipating an immediate entrance into the paradise of God.—Louisa's faith overcame the world. She knew in whom she had believed. She trusted in the covenant mercy of the living God, and in the all-sufficiency and glorious promises of the great Redeemer. She was truly a pilgrim on earth. She sought an heavenly country, fearless of the usual terrors, which are experienced in the valley of death. Perhaps, nothing will better serve to show the power and glory of religion manifested in her death, than contrasting it with the death of Leonora, a different character, as recorded in the 275th page of the first volume of the Magazine. For both were much alike in their natural figure and vivacity;—both died at nearly the same age of life; and both were carried to the grave by the same disease. Seriously read then, the history of the one and of the other; and if I mistake not, you will sign your approbation of a life of early piety, and join the great cloud of witnesses, which have gone before us, in saying, " Blessed are the dead which die in the Lord."

ZEPHO.

Letter from the Directors of the London Missionary Society, to the Trustees of the Missionary Society of Connecticut.

Christian Brethren,

UNITED as we are in the faith and fellowship of the gospel, and engaged in the same blessed cause, the extension of the knowledge of that glorious Name by which only men are saved; we cannot but feel towards you brotherly affection, and wish you good speed in the name of the Lord. It is a subject at once animating to us in our own endeavours, and calling for congratulation to our fellow-laborers, that the Lord hath been pleased to spread abroad in the minds of his people in every place a spirit of earnest prayer for the fulfilment of those glorious promises which relate to the prosperity of the Redeemer's Kingdom; and that as the best evidence of sincerity their prayers are accompanied with corresponding exertions. Is not this the usual course of the divine conduct? Is not this a sign that the time the set time to favor Zion is at hand, if not come? Did God ever say to the seed of Jacob, seek my Face in vain? Let us, therefore, dear Brethren, by such views as these,—by the consideration of what is to be done,—by the obligations we are under to our blessed Redeemer and the souls of our fellow-men,—by the recollection of the shortness of the time and the animating hope of the recompence of reward, encourage one another; and in the strength of him who has promised to teach our hands to war and our fingers to fight—"go forward" and cease not from the conflict till Zion shall become the praise of the earth.

The Lord is in various ways doing great things whereof we are glad. He has given seals to the administrations of those actually laboring in the missionary field, both under the patronage of this, and of other societies. The publication of the sermons and of the report of the Directors, given at our late seventh annual meeting will have informed you, before this letter can reach you, of the number and circumstances of our actual Missionary Stations, to the time of that meeting. We shall not therefore repeat what you will there find.

Most of the accounts since received from our several Missionaries are consolatory and animating. Those from our venerable brother Dr. Vanderkemp are peculiarly so. God continues to uphold and strengthen him, and to surround him with such signal manifestations of his providential care as strongly to revive in our minds the recollection of the wonders which he did of old in the land of Israel. To enumerate these would be pleasant, but as they could only be mutilated accounts we shall not abridge the pleasure you will receive from the unaffected recital of them in his own words, which will be given in an early number of the Evangelical Magazine. But what is better, he has reaped the first fruits of his labors among the unenlightened Caffres with whom he dwells. Our other brethren too are not without encouragement, both from past experience and future prospects. Several heathen have been baptized, one at least among the Boschemen has died in the faith; others seem to be awakened. There is even ground to hope that God will render the poor native employed as an interpreter to the Boschemen, not only a reporter of what he is told by others, but a relater of what he

himſelf has ſeen, taſted and felt of the word of life. We have further to add reſpecting our brethren in that quarter, that we truſt they will labor with increaſing encouragement and effect, from the aſſiſtance they will receive from the Miſſionaries lately ſent out to their aid and of whoſe ſafe arrival at the Cape we have juſt had the happy intelligence.

Since our laſt meeting we have received, both by letters and by the arrival of ſome of our late Miſſionaries to the South Seas, from New-Holland ſuch accounts as tend to remove the remaining apprehenſions we entertained for the ſafety of the brethren who remained behind, and even to encourage the hope that the Lord has gracious deſigns towards that people, although he has been pleaſed to ſit as a refiner among the inſtruments engaged in carrying on the work. We are anxiouſly waiting for the account of the arrival of the brethren ſent out to their help in the Royal Admiral, and truſt that we ſhall ere long, receive good news from that far country.

The accounts received alſo from our Miſſionary, Mr. Mitchell, who is laboring at the Bay of Chaleur, are pleaſing and excite in our minds a deſire to liſten to the earneſt call ſent to us from the people of that quarter to come over to help them ſtill more effectually. Could not you, dear Brethren, afford that place the temporary aid at leaſt of ſending thither one Miſſionary till we can provide one or more to relieve him? Letters of an equally agreeable import have arrived from Mr. Hillyard laboring at Newfoundland.

Thus, dear Brethren, although we have had many diſcouragements we are not without grounds of thankfulneſs; and would acknowledge with unfeigned gratitude to the Father of our mercies, that he has accompanied our feeble efforts with ſigns following. Yet we account not ourſelves to have attained. Theſe things we conſider as but the laying of the firſt ſtones of future and more extenſive buildings. And at the ſame time that we would confirm and enlarge the ſtations already occupied, we are not unmindful of ſuch other new ones, as the calls of providence, or an enlarged knowledge of the ſtate of the world point out to us. Theſe riſe continually to our view. At preſent we have but one Miſſionary in the extenſive region of India. It is, therefore, near to our hearts to ſend him out ample aſſiſtance as ſoon as the Lord ſhall furniſh us with men, ſuitable for the work. The large and populous iſland of Ceylon, alſo attracts our notice, and we truſt ſhortly to be able to ſend out laborers to it; for we are daily expecting the arrival in London of ſeveral Miſſionaries ſent by our brethren in Germany, whoſe knowledge of the Dutch language will render them peculiarly adapted to that ſtation. The ſeveral ſettlements in the Weſt-Indies and on the continent of America, which in the diſpenſations of providence have come under the dominion of our crown, ſhare likewiſe our attention, and ſtrongly excite our prayers, that the Lord of the harveſt would ſend forth more laborers into his harveſt. The unenlightened tribes of the interior of your country we rejoice to think, will be the objects of your zeal and exertions, ſo that great and extenſive as is the field, we have good ground to indulge the hope that it will not be long before every region of the globe ſhall

have in it ſome one to repeat the angelic chorus "Glory to God in the higheſt, and on earth peace good-will towards men." God ſeems indeed to be taking unto himſelf his great power, and manifeſting it by the inſtrumentality of his ſervants. He is raiſing up new helpers in the work; new ſocieties are forming; plans varying in their means but uniting in their end, are every where adopting. Our brethren of the church of England have engaged in the work. Their Society is yet in its infancy but we truſt "the little one will become a thouſand." On the continent of Europe, the flame has broken forth. Men unknown to each other have been deviſing methods for propagating the goſpel, and were aſtoniſhed to find when they began to communicate their views that they were an hoſt. Our correſpondence with various parts of your quarter of the globe, is in this reſpect conſolatory in the higheſt degree; and the more ſo, as the ſame evidence of divine approbation which has we humbly hope diſtinguiſhed our endeavors, has alſo marked theirs; that in proportion as the minds of God's people have been concerned for the ſalvation of the natives of diſtant countries, religion has revived and ſpread in their own.

Among other excellent modes of co-operation in the bleſſed work, we ſhould not omit to mention that which now engages conſiderable attention here and elſewhere; the publication of the holy ſcriptures in the language of ſeveral nations which are either totally deſtitute of that ineſtimable treaſure, or poſſeſs it in a very ſcanty meaſure.—We have reaſon to think that we ſhall ſee a copious edition of the word of God in Arabic and a tranſlation of it into Chineſe publiſhed in England: the laſt accounts received from the Miſſionaries of our Baptiſt brethren in India, inform us that the publication of it in the Bengalic language is nearly completed; and our own ſociety is taking meaſures for printing and circulating in the Catholic countries of Europe, a large impreſſion of the New Teſtament in the French language, accompanied with an extenſive introduction, by our reſpectable and learned brother Mr. Bogue, the Engliſh edition of which is at the point of publication.

Our chief difficulty in our Miſſionary work is, procuring inſtruments well adapted for the arduous ſtations they are intended to fill, and to this we are directing our attention. We have lately eſtabliſhed a Seminary for the inſtruction of thoſe who are in other reſpects qualified, under the care of our above mentioned brother, Mr. Bogue. At preſent there are but two young men in preparation, but they are both highly promiſing for piety and talents.

Such, dear brethren, are our preſent ſituation and future deſigns. But time would fail,—our hearts warm with the ſubject would lead us to tranſgreſs the bounds of a letter. We muſt therefore refer you for further information to the intelligence which is from time to time communicated in the Evangelical Magazine, which is known to you.

We have read with pleaſure the few numbers of your Evangelical Magazines which have reached us. The account it gives of the various revivals of religion in your country exhilirate our hearts, and ſtrengthen our humble belief that we may inſcribe upon our mutual endeavors, "Jehovah Shammah."

Favor us, dear brethren, with your correſpondence. Freely com-

municate to us your views, your measures, your difficulties and your success. Be assured we shall weep when you weep, and rejoice when you rejoice. In no cause more than this, can hearty co-operation be either more needful or more effectual. Above all, let us strive earnestly together at a Throne of Grace. The Missionary seed must be watered by prayer. Let us plead the promises relating to the extension of the Redeemer's Kingdom—they are as ample as our hearts can wish; let us rely on the faithfulness of him who hath made them,—that is sufficient security for their accomplishment.—How animating is it to think that all the sovereignly mysterious dispensations of divine Providence now abroad in the earth, and which terrify the nations, tend to further the objects we humbly trust we have in view, the declaration of the glory of our God in the salvation of sinful men.

And now, dear Brethren, we commend you and your work to the care and blessing of him who is able to make you perfect, establish and strengthen you, and to him be glory for ever and ever.

We are, dear Brethren, in the name of our Society, your affectionate well wishers,

Joseph Hardcastle, Treas
John Eyre, Secretary,
William Hers,
John Townsend,
Robert Cowie,
James Steven.

London, October, 1801.

A Narrative on the subject of Missions; and a statement of the Funds of the Missionary Society of Connecticut, to the close of the year 1801. Addressed by the Trustees of the Society to the Ministers and People of the State.

THE TRUSTEES of the MISSIONARY SOCIETY of CONNECTICUT, ask the attention of the clergy and people of the state to the following account of missions to the close of the year 1801; and of their proceedings in the discharge of the important trust committed to their management.

The Missionaries concerning whom the Trustees have information to communicate, are the Rev. *Seth Williston*, the Rev. *Jedidiah Bushnell*, Mr. *Amasa Jerome*, Mr. *Robert Porter*, Mr. *Hezekiah May*, the Rev. *David Higgins*, Mr. *James W. Woodward*, the Rev. *David Huntington*, the Rev. *Jeremiah Hallock*, the Rev. *Job Swift*, the Rev. *Solomon Morgan*, the Rev. *Joseph Badger*, the Rev. *Ezekiel J. Chapman*, and the Rev. *David Bacon*.

The narrative published last year contained an account of Mr. *Williston's* missionary labors to the end of February 1800. From that time to the end of the year he labored chiefly in the counties of Onondaga, Cayuga, Ontario and Tioga, in the state of New-York. From the first of March to the middle of December, he spent 36 weeks in the service of the society; during which time he preached almost every day, and attended conferences as opportunity presented. He visited from house to house; catechised and instructed children in public and in private; attended funerals, and visited the sick. He formed one church at Camillus; admitted 17 persons into churches already formed in different places; administered the Lord's supper 6 times; and baptized 3 adults and 52 children. The following remarks are extracted from his journal:

"During this period of my mission, I have to acknowledge the

'divine goodneſs manifeſted in many ways. I have enjoyed my 'health to ſuch a degree as never 'in a ſingle inſtance to fail of 'attending to my appointments to 'preach and hold conferences. I 'have been kindly received and 'hoſpitably entertained almoſt without an exception. In general I 'have found it pretty eaſy to get 'people to aſſemble to hear the 'word, not only upon holy but alſo upon common days. Though 'I have not labored in the moſt 'fruitful part of the vineyard, nor 'ſeen ſuch a flocking to the ſtandard of Chriſt, as thoſe who have 'been in Delaware and Otſego 'counties; yet I have to acknowledge, to the praiſe of free grace, 'that I have ſeen very ſolemn aſſemblies, in which the goings of 'our God and King were quite viſible. It will appear from my 'journal, that my labors have been 'more confined than what has been 'common for the miſſionaries. But 'I ſuppoſed uſefulneſs was the object of the Miſſionary Society.—'I thought, ſo far as I could judge 'from the pointings of divine Providence, that the Lord told me 'to continue in the country round 'the Cayuga, with encouragement 'that my labors there would not be 'in vain. I did not know how to 'leave thoſe places where I ſaw 'ſuch anxious countenances, and 'where numbers were aſking, '*What muſt we do to be ſaved?* 'The ingathering has not been ſo 'great as we hoped for, but perhaps the ſeed which has not yet 'ſprung up, is not all loſt. The 'places which have been moſtly 'my field of labors the year paſt, 'are large and full of inhabitants. 'Some of them would have been 'glad to have employed a miniſter 'themſelves, and not to have been 'dependant upon the Miſſionary 'Society. Their willingneſs to do 'ſomething towards helping themſelves will appear by the account 'of the ſeveral contributions which 'I have received; which account 'is ſubjoined to this narrative. The 'people would be able and willing 'to do much more, if they could 'make their contributions in the 'produce of their farms. Money 'with ſome is ſcarce."

In the early part of the year 1801, Mr. *Williſton* ſpent four weeks in the counties of Tioga and Otſego; and performed a ſhort tour of about three weeks to the ſettlements on Black River. In both theſe miſſions he met with a welcome reception; and found many people who were anxious to be viſited by miſſionaries.

In the ſpring he made a viſit to Connecticut, and in May returned to Liſle in Tioga county, to take the paſtoral charge of the people of that place, for three-fourths of the time, by conſent of the board of Truſtees, and to labor as a miſſionary the other part of the time. During the ſummer and fall, he made four ſhort circuits, amounting in the whole to eight weeks, in the counties of Onondaga, Cayuga, Chenango and Tioga, in the ſtate of New-York, and in the county of Luzerne in the ſtate of Pennſylvania. In theſe circuits he viſited ſome ſettlements where there had never before been any preaching; he daily preached lectures; and performed other miniſterial ſervices, as opportunity preſented or occaſion required. In many places, falſe teachers were endeavoring to propagate erroneous ſentiments; and there ſtill is an increaſing neceſſity for zealous, faithful miſſionaries to counteract their baneful influence.

In the laſt narrative, the Rev. *Jedidiah Buſhnell* is mentioned as

then laboring in the weſtern counties of New-York. He returned in January, having ſpent eleven months and nine days on his miſſion. In his journal he obſerves: "During my miſſion, I formed '2 churches; adminiſtered the 'ſacrament of the Lord's Supper '13 times; preached 242 ſermons; attended 86 public conferences; and baptized 237 perſons;—28 of them were adults 'who were baptized on profeſſion 'of their faith in Chriſt, the others were children of profeſſedly 'believing parents. The ſermons 'were delivered in the following 'counties, 9 in the county of Albany; 5 in the county of Schoharrie; 2 in the county of Ulſter; '3 in the county of Chenango; 6 'in the county of Tioga; 5 in the 'county of Luzerne, ſtate of 'Pennſylvania; 4 in the county 'of Steuben, ſtate of New-York; '14 in the county of Cayuga; 3 'in the county of Onondaga; 3 'in the county of Oneida; 4 in 'the county of Herkemer; 41 in 'the county of Delaware; and '143 in the county of Otſego. 'Moſt of the conferences were attended, and the Chriſtian ordinances were moſtly adminiſtered 'in the counties of Otſego and 'Delaware. Both of the churches were formed in Otſego county, one in union ſociety, at the 'head of Otego creek, the other 'in the town of Worceſter."

"From the above ſtatement it 'will be ſeen that the counties of 'Otſego and Delaware have been 'the principal field of my labors 'the laſt miſſion. This was in 'conſequence of the late revival of 'religion in thoſe places. The 'former of theſe counties lies upon the head-waters of the river 'Suſquehannah, the latter upon 'the head-waters of the Delaware. 'The counties united comprehend 'a tract of country nearly as large 'as the ſtate of Connecticut."

Mr. *Buſhnell* then gives a particular account of a remarkable revival of religion in thoſe counties, which, as it has been already publiſhed in the Connecticut Evangelical Magazine, the Truſtees think it unneceſſary to inſert in this narrative.

Mr. *Buſhnell* cloſes his journal as follows: "I have been treated 'kindly in the wilderneſs. The 'people preſent their thanks to the 'Miſſionary Society and to the inhabitants of Connecticut, for 'their liberal contributions and exertions for the ſupport of miſſions 'to the new-ſettlements. They 'wiſh the people in Connecticut 'grace, mercy and peace, an hundred-fold now in this life, and 'in the world to come life everlaſting."

Mr. *Amaſa Jerome*, a candidate for the miniſtry, returned from his miſſion the beginning of May laſt, having labored as a miſſionary 48 weeks and 4 days. He viſited moſt of the weſtern counties in the ſtate of New-York, and during his miſſion preached 205 ſermons; attended 68 conferences and 5 church meetings; and examined 23 perſons for admiſſion to church privileges.

Laſt ſpring, Mr. *Robert Porter*, a candidate for the miniſtry, performed a miſſionary tour of about 10 weeks to the ſettlements on Black River. He preached 52 ſermons, and attended on other miniſterial duties as opportunity preſented. From remarks in his journal, reſpecting the religious ſtate of that country, it appears highly important that miſſionaries be ſent there. In many places the ſabbath is little regarded; and erroneous ſentiments and immoral

practices are very prevalent. There are a pious few ſcattered over the country, who are diſpoſed to make every exertion in their power to promote religion and to check the progreſs of error and vice. Their exertions however are neceſſarily limited to a ſmall ſphere, and they greatly need every aſſiſtance which can be derived from able, faithful miſſionaries, until the towns become ſufficiently populous to ſupport the regular preaching of the goſpel.

Mr. *Porter*, in the cloſe of his journal, obſerves: "The rapidity of the ſettlements on Black River is beyond all conception. It is an excellent country, the ſoil is good, the water pure, and the climate healthy. The people treated me kindly and with attention. They generally attended my lectures, and although nothing remarkable occurred, yet almoſt every ſermon appeared to do good. It ſeemed to bring to their minds reflections to which before they were ſtrangers. Many of the inhabitants often expreſſed a wiſh for the regular preaching of the goſpel. They reflected, with a ſigh, upon the bleſſing they once enjoyed, and often lamented their miſimprovement of it while it was in their poſſeſſion. Two or three towns were induced to ſet up regular meetings upon the ſabbath; and there is reaſon to hope that happy fruits will follow. It would rejoice and animate the heart of every pious perſon in Connecticut, if he could only realize the good which is continually flowing to the new-ſettlements from his bounty. How much infidelity, profane ſwearing and ſabbath-breaking are prevented, and how many immortal ſouls are probably ſaved, by the labors of miſſionaries, through the bleſſing of God! Parents are by their means awakened and animated in the education of their children; and in one or other of theſe reſpects ſcarce a ſingle ſermon appears to be loſt. In two or three towns I viſited, I preached the firſt ſermon. But two or three years paſt, the name of Jeſus was not known in thoſe places; no human voice was heard but that of the wandering ſavage, and no worſhip but pagan idolatry. May this firſt attempt in thoſe places to exhibit the croſs of Chriſt be bleſſed to the few who heard; and may the Chriſtian name and ſpirit continually ſpread till the whole world ſhall become Emanuel's land!"

Laſt fall, Mr. *Hezekiah May*, a candidate for the miniſtry, went on a miſſion of 10 weeks to the counties of Delaware, Otſego, Chenango, Tioga and Steuben, in the ſtate of New-York, and Luzerne county in Pennſylvania. He viſited many of the vacant ſettlements in theſe counties, and while on his miſſion preached nearly 50 times. In the weſtern part of his tour he found among the people a general inattention to religion; though many were glad of an opportunity to hear preaching. Infidelity and falſe principles are prevalent; and the ſituation of the people is ſuch as greatly to need the exertions of the friends of the truth to prevent the further ſpread of error. The country is extenſive and rapidly ſettling, and opens a wide field for miſſionary labors.

Early in September, the Rev. *David Higgins* entered on a miſſion to the weſtern counties in the ſtate of New-York. The following extract of a letter from him, dated Canandargua, Nov. 25, 1801, will ſhow the progreſs of his miſſion to that time.

"I first visited many of the set-
'tlements in the counties of Dela-
'ware, and Otsego, where I found
'the people generally attentive to
'the business of my mission. Ma-
'ny were desious to be fed with
'the sincere milk of the word;
'and others impressed with a sense
'of sin and guilt, and solicious for
'salvation. I have been able to
'behold, in many instances, the
'good effects of a work of grace
'in these counties the last year.
'Though the churches which have
'been formed in these parts are
'small in number; yet they ex-
'hibit a pleasing specimen of the
'life and power of religion."

"From Otsego I proceeded
'through the upper towns in the
'county of Chenango into Ononda-
'ga and Cayuga, preaching to large
'and attentive assemblies. I find
'in all these regions an extensive
'harvest but few laborers. The
'mission which I have thus far per-
'formed I have reason to believe
'has been acceptable, and I hope
'useful to the people. I have ex-
'perienced no instance of opposi-
'tion or neglect; but have gene-
'rally received every expression of
'kindness I could desire. The
'inhabitants have uniformly ex-
'pressed a high sense of gratitude to
'the Missionary Society, and a
'strong wish for the continuance
'of their favors. As one impor-
'tant effect of missionary labors,
'I find that the people, in almost
'every considerable settlement, are
'calculating and preparing for the
'establishment of gospel means a-
'mong themselves, and in several
'places have already effected it."

"Since I have been on mission-
'ary ground, I have preached be-
'tween 50 and 60 times; admin-
'istered gospel ordinances repeat-
'edly; visited the sick and persons
'under conviction; and attended
'conferences. I have found my
'tour laborious and fatiguing, yet
'highly pleasing. On my return
'I design to visit a number of pla-
'ces where I have not yet been
'and many which I have already
'visited. In the town of Sangers-
'field I found a very considerable
'work of grace going on among
'the people. Several infidels have
'lately been converted to the be-
'lief of Christianity."

Mr. *Higgins* returned the 6th of January instant, having spent 17 weeks in the missionary service. A journal of his travels from Nov. 25, 1801, to the close of his mission has not as yet been communicated to the Trustees.

The above is all the information the Trustees have to communicate respecting missions to the western part of New-York state; except that Mr *Williston* still continues in the service of the Society for a part of the time; the remainder he spends at Lisle, supported by the people of that place.

Mr. *James W. Woodward*, a candidate for the ministry, has recently entered on a mission of four months to the Black river settlements.

Other missionaries will be sent to New-York state in the course of the present year.

An account of missions to the state of Vermont will next be given.

The Rev. *David Huntington* returned in March last from a tour of 22 weeks to the northern counties of the states of Vermont and New-York. He went up the west side of Vermont, crossed lake Champlain and having spent some time in the northern part of New-York, returned into Vermont, crossed the state and came down the east side. The following is extracted from his journal: "I have endeavored, and

'I hope by the help of a most merciful God, I have been enabled in some measure to be faithful to the sacred trust reposed in me. Through the wonderful goodness of God, I have been highly favored with the kindness and attention of the people in almost every place that I have visited. I have preached 120 times in the whole. I visited and conversed with the people, and also the schools as frequently as I could in the intervals between set seasons of public worship. I often attended conferences in the evening, and from the strictest observation and my own experience, I must say, that those more private and occasional religious exercises have been, and if rightly managed in future may still be of incalculable spiritual profit to many precious and immortal souls. God has given me opportunity, and made me instrumental to gather and form two churches, one in York state, consisting of 14, the other in Vermont, consisting of 10 members. I baptized 17 children and one adult. The whole has been a scene of mercy, in which the Lord has given me sure testimonials that he owns the cause of missions for the propagation of the gospel as his own cause, and will support it. The gratitude and thanks of the people, which they expressed in public by manual votes, by letters which they wrote, and as individuals in a more private way, to the Missionary Society and all those of the state of Connecticut, who have combined influence and interest to supply them with the preaching of the gospel in the new settlements, I cannot give a full idea of. Their strong and grateful emotions were often witnessed with many tears."

Mr. *Huntington's* remarks respecting the religious state of the country which he visited, evince that there is a great call for missionary labors. *The harvest is great and the laborers few.* The people are much divided in their religious sentiments; owing to the want of regular instruction, and to the influence of false teachers who are creeping in unawares, and disseminating the baneful poison of error. The towns are fast filling up with inhabitants; and as they come from different places they bring with them different customs, and a considerable time must necessarily elapse before they can assimilate and unite in any important object. Hence the urgent necessity of their being visited by judicious and pious missionaries, to instruct them in the great doctrines and duties of religion; and to lead them, when they shall have ability to the regular establishment of gospel worship and ordinances.

(To be continued.)

A Constitution for the Missionary Society, in the County of Hampshire, in the Commonwealth of Massachusetts.

I. THE name and style of the Missionary Society shall be the *Hampshire Missionary Society.*

II. The great object and business of the society, shall be to promote the preaching and propagation of the gospel of Jesus Christ among the inhabitants of the new-settlements of the United States and the aboriginal natives of this continent.

III. The society in future shall or may consist of members of the following descriptions and qualifications, that is to say, of all the congregational and presbyterian ministers of churches in the county of Hampshire: Of one dele-

gate from each church of the congregational and preſbyterian denominations in the county, to be annually choſen for the purpoſe: Of each and every perſon reſiding either in or out of the county who hath ſubſcribed or ſhall ſubſcribe and pay to the uſe of the ſociety, Ten Dollars, and he ſhall continue a member during the term of ſeven years, and ever after, ſo long as he ſhall annually in the month of January pay the ſum of Two Dollars to the uſe of the ſociety: Of each and every perſon reſiding in or out of the county, who hath ſubſcribed or ſhall ſubſcribe and make himſelf accountable to the ſociety for the ſum of Two Dollars to be paid annually in the month of January for ſeven years, and he ſhall continue a member during the term of ſeven years and ever after ſo long as he ſhall annually in the month of January pay to the uſe of the ſociety the ſum of Two Dollars. The claim of ſubſcribers to be conſidered as members ſhall be aſcertained from the books of the Recording Secretary kept in ſuch manner as the Truſtees ſhall direct, and exhibited at each meeting of the ſociety. And any perſon, who may be of peculiar advantage to the ſociety, may be made a member by a major vote at any meeting after having his name entered as a candidate for admiſſion at a previous meeting.

IV. There ſhall be holden annually at Northampton, in ſaid county, a meeting of the ſociety on the Thurſday of the week appointed by law for the holding of the Court of Common Pleas, in the month of Auguſt, at two o'clock P. M. for the purpoſe of chooſing by ballot a Preſident, a Vice-Preſident, a Treaſurer, a Recording Secretary, a Correſponding Secretary, and twelve Truſtees, of whom the Preſident and Vice-Preſident ſhall be two, and ſix of them ſhall be miniſters of the goſpel and ſix laymen; and of chooſing any other neceſſary officer:—Receiving the reports of the Truſtees and other officers:—Forming rules and giving direction to their officers:—And tranſacting all other matters advantageous to the intereſts of the ſociety.

The ſociety ſhall have power to alter the time and place of holding the annual meeting. All the annual officers ſhall continue in office until others ſhall be choſen to ſucceed them. And the Truſtees, at leaſt fourteen days previous to any meeting of the ſociety, ſhall give public notice of the time and place of holding ſuch meeting. And the members who ſhall convene, one of the Truſtees, or the Treaſurer, or either of the Secretaries being preſent, ſhall conſtitute a quorum for doing buſineſs.

V. The buſineſs and powers of the Truſtees ſhall be to appoint for themſelves a Preſident *protempore*, in the abſence of the Preſident and Vice-Preſident,—to form rules for the government of their meetings and proceedings—to appoint a Treaſurer, a Recording Secretary or Correſponding Secretary, in caſe of the non-acceptance, death or removal or incapacity of ſuch officer, to ſerve until the next meeting of the Society—to call for the attendance of the Secretaries who ſhall officially act for the board of Truſtees—to call for the attendance of the Treaſurer, who when required ſhall exhibit to them his books and accounts, ſhall receive of them ſuch directions as they ſhall give, and ſhall receipt and account for all the ſums of money committed to him by the Truſtees, and pay the ſame to

them or their order—to manage and economically improve and apply the monies, and other property and eſtate of the ſociety—to appoint, contract with, ſend out, direct, recal and pay miſſionaries, catechiſts and ſchoolmaſters, as ſhall beſt anſwer the deſign of the inſtitution—to purchaſe and diſperſe among the Indians and the inhabitants of the new-ſettlements, copies of the holy bible, and other pious and Chriſtian writings, and neceſſary ſchool-books—to appoint ſuch ſubordinate officers and agents as ſhall be neceſſary in managing the intereſts and property of the ſociety—to maintain a diligent and friendly correſpondence with other Miſſionary Societies—to call ſpecial meetings of the ſociety upon emergent occaſions—and to do every other thing conformably to the general directions of the ſociety and the firſt principles of the inſtitution as expreſſed in the ſecond article of this Conſtitution, which ſhall be advantageous to the propagation of the goſpel of Chriſt.

The truſtees ſhall meet twice in each year and as much oftener as they find neceſſary, and ſeven members at any meeting ſhall be a quorum for doing buſineſs.

VI. The Truſtees ſhall report to the Society at every annual meeting their doings the preceding year, and propoſe ſuch meaſures as they ſhall judge to be uſeful to the Society.

VII. The Society ſhall annually appoint a Committee to examine the accounts of the Treaſurer, and make a report of the ſtate of the treaſury at the next annual meeting.

VIII. Any amendment may be made to this Conſtitution, provided it be propoſed in writing at an annual meeting of the Society, and adopted at a ſubſequent meeting by two thirds of the members preſent.

IX. The officers of the Society in the firſt inſtance ſhall be choſen by the Convention by whom this Conſtitution is ratified.

The above Conſtitution was paſſed and ratified as the Conſtitution of the *Hampſhire Miſſionary Society*.

Sam'l Hopkins, Vice-Preſid.
Atteſt *Enoch Hale*, Secr'y.

The officers of the *Hampſhire Miſſionary Society*, appointed by the Convention to ſerve until the annual meeting in Auguſt next, are

His Excellency
CALEB STRONG, Eſq. *Preſident.*
Rev. SAM'L HOPKINS, *Vice-Preſ.*
Hon. John Haſtings, Eſq.
Rev. Joſeph Lathrop, D. D.
Hon. Ebenezer Hunt, Eſq.
Rev. Joſeph Lyman, D. D.
Juſtin Ely, Eſq.
Rev. Solomon Williams,
William Billings, Eſq.
Rev. David Parſons, D. D.
Charles Phelps, Eſq.
Rev. Rich'd S. Storrs, *Truſtees.*
Ruggles Woodbridge, Eſq. *Treaſurer.*
Rev. Enoch Hale, *Correſponding Secretary.*
Rev. Samuel Taggart, *Recording Secretary.*

Subſcription papers for obtaining monies for the funds of the Society are lodged with each Miniſter in the County, and in vacant pariſhes with the Senior Deacon; to which the attention and patronage of the liberal approvers of the deſign are ſolicited.

QUESTION.

An explanation is requeſted of 2 Corinthians, i. 9. "But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God who raiſeth the dead."

Further account of the sales, &c. of the first twelve numbers of the Connecticut Evangelical Magazine, to the end of the year 1801.

Number on hand, June 20th, 1801, as per last statement,		2034
Of these there have been sold,	1739	
Given gratis to subscribers,	37	
On hand at present,	258	2034

		Dolls. Cts.
Profits to the institution by last statement,		1759 60
Avails of Magazines since sold,	220 50	
Expenses for postage, &c.	10 6½	
	210 43½	
Profits since last settlement,		210 43½
Amount of profits to the present time,		1970 03½
Of the above amount of profits there is now due from subscribers,	358 10	
Paid by the publishers July 8th, 1801,	1000	
Cash now in the hands of the publishers,	611 93½	
		1970 03½

The above sum of 611 Dollars 93½ Cents, was paid, January 6th, 1802, to the Committee appointed by the Trustees of the Missionary Society of Connecticut, to receive the same, and by said Committee paid to the Treasurer of the Society, as per the Treasurer's receipt, as follows:

Hartford, January 6th, 1802.

Received from the Hon. John Treadwell, Rev. Nathan Strong and Abel Flint, Committee of the Trustees of the Missionary Society of Connecticut, the sum of Six Hundred Eleven Dollars and 93½ Cents, for which I am accountable as Treasurer of the Missionary Society, having given a duplicate of this receipt therefor; it being avails of the Connecticut Evangelical Magazine.

A. KINGSBURY.

Donations to the Missionary Society of Connecticut.

	Dolls.	*Cts.*
Avails of Connecticut Evangelical Magazine,	611	93½
From Rev. David Higgins, contributed in New settlements,	19	66
Rev. Jedidiah Bushnell, Do.	79	27
Rev. Job Swift, Do.	7	11
Rev. Lathrop Thompson, Vermont,	7	
A friend of Missions,	2	

Erratum. *In the list of names at the end of the letter from London, page* 312, *for* WM. HERS, *read* WM. ALERS.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] MARCH, 1802. [No. 9.

Letter from a Father to his Son on the perfections of God.

DEAR SON,

IN my former letter I attempted to eſtabliſh you in the belief of a firſt cauſe of all things, of the being of an uncreated God, without which belief it is unneceſſary to ſay or even think of what I ſhall now write you. The principal ideas in this letter flow from the ſubſtance of the other.

All things being made by God, we are enabled to learn from them his true character. They exhibit perfections which can belong to none but the Creator, and which place him before us in an infinitely exalted and amiable view.

But what benefit ſhall we receive, my ſon, if we ſearch into and deſcribe the character of the great Creator of the world and our hearts be oppoſed to him? We have, by nature, oppoſition of heart to God. Though you may now think you feel tolerably well pleaſed with him, yet if ever you are awakened to a ſenſe of your ſtate, you will find the moſt inveterate oppoſition, waked up in your heart againſt every exhibition God has made of himſelf in his works. Theſe effects will ariſe even from my preſent endeavors if your heart be oppoſed to God. If you attend, your underſtanding will be enlightened and you will be prepared to exerciſe love to the character of God ſhould he ever renew your heart. And ſhould it never be renewed, theſe endeavors will be means of vindicating the divine conduct toward you in that ſolemn and important day, when, my own and your ſtate will be unalterably fixed. The juſtice of God in your condemnation will be evident when it appears you have continued in ſtupid oppoſition, notwithſtanding your mind had been enlightened by theſe kind exertions. And the way will be prepared for every holy being to ſay amen, and to ſing "Juſt and true are thy ways, thou king of ſaints," when your ſentence ſhall be pronounced by the judge of all the world.

If we admit the idea that God is the Creator of all things we muſt believe he has infinite power. No power ſhort of this could have created man, the earth on which he lives, and the vaſt bodies in the heavens above. We know that

no finite power can raiſe heaps of earth in mountains to the ſkies, or pile together ponderous bodies of maſſy rock, or make the unfathomable deep. No one ever ſaw finite power produce any thing that had no being before. A finite arm never gave exiſtence to inanimate things, much leſs exiſtence and faculties to animate and rational beings.

By the ſame kind of reaſoning we muſt believe God has infinite wiſdom. If we ſearch the anatomy of the human frame, ſee the delicate and fine ſpun parts that compoſe it, and the neceſſity of every part being in tune to promote health and life, we are led to believe no finite wiſdom created it or keeps it alive. But this is not more expreſſive of infinite wiſdom than moſt, if not all the works of creation.

The ſame may be ſaid of the world, of the regularity and order of the heavenly bodies, of the motion of the earth around the great centre, producing years and their ſeveral ſeaſons, and on its own axis producing a regular ſucceſſion of day and night, the earth being ſuſpended and moving in the wide expanſe, and in the rapidity of its motion all beings and things cleaving to its ſurface, among other things the ocean rolling its lofty billows and yet keeping its own limits, of the fruits and productions of the earth, of every plant and blade, every beaſt and reptile, and indeed of all the things we ſee. They ſhow that the great Creator is infinitely wiſe. Finite wiſdom can not make one kernel of grain to ſprout, one blade to ſhoot forth, or one inſect to live. Even the moſt ſimple things in creation outſtrip it in an infinite degree.

If you yet ſuſpend your aſſent, my ſon, think of men poſſeſſing a ſoul. Think of the union of ſpirit and matter ſo that at the volition of one the other moves. Think that the body contains that which can call up the tranſactions of paſt years, ſtretch forward on the wing of imagination into futurity, contemplate and reaſon with preciſion, and communicate knowledge by ſpeech, and ſay, if God who created him be not infinitely wiſe. The ſtatuary may form images in the likeneſs of men. But can he form thinking images or were they ever heard to ſpeak ?

From the ſame ſource we learn the goodneſs of God, or his moral rectitude. If the perfections which have been mentioned exiſt in God ſeparate from mere rectitude, he is a dangerous being, capable of doing infinite hurt. His moral rectitude or his goodneſs diſpoſes him to bring about the greateſt good of his kingdom, and makes his character infinitely lovely.

When we ſee the earth created for man's reſidence, producing objects to delight the eye and employ the mind, producing food for his table and ſuſtenance for his cattle, ſee the elements ſo ordered that man can breathe and enjoy health, ſee him ſupplied with a ſuitable degree of light, viſited with alternate periods of darkneſs ſuited for his retirement, nouriſhment and reſt, and all things adapted to his convenience and happineſs, we have ſufficient evidence that God is infinitely good.

There are in the nature of things, motives to virtue and diſcouragements to vice, which ſhould teach us that the great God of nature is a friend to the former and an enemy to the latter.

The moral rectitude of God, which may be diſcovered in nature, is what makes the impenitent heathen without excuſe. The apoſ-

tle Paul, in the first chapter of his epistle to the Romans, twentieth verse, saith, So then they are without excuse. They have no revelation of God's moral character but in nature, and their obligation to love and serve him is built on this alone. They therefore cannot be inexcusable for neglecting to love and serve God, if his moral rectitude is not discoverable in nature.

The scriptures represent that God's moral character is discoverable in his works. Psalm xix. 1. The heavens declare the glory of God: and the firmament showeth his handy work. The glory of God is his moral character. Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, &c. The invisible things of God are his moral character, his holiness. This is clearly seen from the creation of the world or the things that are made.

You may think, my son, that the evils in this life, the pain and misery we endure will operate against the idea that there is evidence of divine goodness in nature. You may think there is more evidence from nature that God is malevolent than that he is good. It is true God permits pain and misery to be in his world. But if we consider the moral state of man, that he is depraved and deserving no good, we must suppose God to be good in bestowing upon him one favor, even if he brings upon him innumerable evils. Yea, considering his desert, if God show him no favor it will not prove that he is malevolent. Man may know he is a sinner and therefore deserving the indignation of God. He may see himself at the same time in the enjoyment of many favors, which is enough to teach him that the God of nature is good.

You may also object to the idea, upon the supposition that it supercedes the necessity of a divine revelation and flings a weapon into the hands of deists against revealed religion. It is one thing to have divine goodness revealed in nature, and another for men to discover it. Man is so depraved that he never would discover the moral character of God from his works. The nations without divine revelation in the scriptures never have discovered it, and it has been owing to their depravity of heart. But this does not prove that it is not discoverable. If these nations were holy they doubtless would have discovered and rejoiced in the moral character of God in all his works.

Besides, the revelation in the scriptures is necessary to discover to sinners the way of salvation through Christ. Though we may learn that God is good from his works, yet we cannot learn that he will save sinners, or how he will save them. We may learn from nature that we do wrong and therefore deserve punishment. Our reason will teach us that our punishment should be proportionate to our crime, which must be infinite, sin being against a Being of infinite authority and who has an infinite right to our love and service. If infinite, how can we know, how can we even hope that God will save us. Though he may show us some favors, yet we do not know that he will hereafter. And if we should know that he would save us, we could discover no way for God to maintain the honor of his law and save sinners. That glorious plan which fills heaven with wonder and praise, which holy beings desire to look into, would be unknown to us. There therefore

is need of the divine revelation in the ſcriptures, notwithſtanding God's goodneſs is diſcoverable from nature. This therefore is not a weapon in the hands of deiſts but againſt them. It is confuting them upon their own ground. It is acknowledging their premiſes and drawing a concluſion from them to their own deſtruction.

This God, my ſon, is my greateſt joy. When I meditate on his character my feelings are in harmony with thoſe expreſſed by the Pſalmiſt and verſified by Dr. Watts.—

"Were I in heaven without my God.
'Twould be no joy to me;
And whilſt this earth is my abode,
I long for none but thee."

What can be more lovely than a being of perfect rectitude poſſeſſing infinite power and wiſdom? It is impoſſible for him to do wrong. He will accompliſh the beſt ends. He will be influenced to this by his goodneſs, and his wiſdom and power will enable him to do it. There is perfect ſafety in his hands. O, my ſon, if you wiſh for happineſs, love and confide in him. Renounce all other Gods and unreſervedly give yourſelf up to the Lord Jehovah. The holy ſcriptures hold forth abundant motives for this. But without ſcripture, even from nature, you have evidence enough that it is your duty and that this is a ground of holy conſolation. Without delight and confidence in this God, you may ſeek reſt but will find none. If you do not ſettle down in awful ſecurity, you will ſpend your life in fruitleſs enquiries, will be perplexed and diſtreſſed, like the troubled ſea that cannot reſt, and when you die you will have no God, no glorious diſplays of divine beauty, and no ground of eternal joy. That you may have the favor of this God is my ardent prayer.

Yours, &c.
PATER.

A tribute of praiſe to the Holy Spirit.

IT is obſervable that in the works of the Deity there is a beautiful progreſſion. They are continually advancing to a higher degree of perfection, or to the completion of the idea of the divine mind, which comprehended all his works from the beginning. One event brings on another, that a third, and ſo on in endleſs ſucceſſion, all verging to one grand point, all riſing higher and higher, bringing more clearly into view the glorious character of the great Author. The works of creation were deſigned as preparatory to the ſtill greater works of providence, as the deſign of building a houſe is that it may be inhabited. The works of providence contain a ſeries which no finite being can comprehend. By creatures they muſt neceſſarily be viewed in parts more or leſs detached, yet they conſtitute one great whole, like ſo many links of a chain inſeparably connected, or like the parts of a great building, all framed and compacted together with the moſt perfect ſymmetry and firmneſs. It is the ſame God, the ſame infinitely perfect and moſt glorious Being, who is diſplayed through the whole.

As the work of creation was preparatory to the works of providence, of which redemption is the chief, ſo the work of redemption as wrought out by the Son incarnate, was preparatory to the work of renovation or making all things new by the Holy Spirit. As God created the world to be a theatre for the great work of redemption,

so the Son of God assumed our nature, obeyed the law, suffered and died, that there might come forth a new and more beautiful creation by the Holy Spirit.

When the persons of the Trinity are distinguished in their operations, the great work of making effectual application of the benefits of the Redeemer's purchase, is manifestly attributed to the Spirit. It is God the Spirit who arrests sinful men in their stupid and mad career down to eternal ruin, who convinces them of sin, and after effectually humbling them, acquaints them with the things of Jesus and leads them to embrace the Saviour. Thus by faith he constitutes a vital and most blessed union between perishing sinners and the Lord of glory. As the Spirit regenerates or begins the work of sanctification, so he effectually carries it on under all circumstances thro' life, and at length prepares the happy subject for glory complete and ineffable.

It is the glorious character of the same God which shines in creation, redemption and sanctification. But in redemption and sanctification, with the greatest possible brightness. Hence we read of the riches of the glory of his inheritance in the saints. This astonishing work of grace on the hearts of those who were chosen by the Father in Christ Jesus and fore-ordained unto eternal life before the world began, which is daily carrying into effect by the Holy Spirit, is the crowning point or grand issue of all the operations of the Deity of which we have any knowledge. And when it shall stand forth in all the perfection of Jehovah we may rest assured its glory and beauty will far surpass all which the eye of man hath seen or his heart conceived. In order to this, every chosen vessel must be gathered in and rendered perfect both soul and body in the glorious likeness of the Saviour. All the members must be perfectly conformable to the head, must be brought into the most intimate union and be filled with all the fullness of God, as his spiritual, living and most glorious temple, in which he will delight to dwell forever and ever.

Since then the operations of the Holy Spirit on the hearts of sinners are so glorious to the Deity and so happifying to man, they are worthy to be recorded and had in everlasting remembrance. Is there joy in heaven over one sinner that repenteth? Is the event viewed as of sufficient importance to be published thro' the heavenly world and doth it cause the holy angels and saints in glory to rejoice; and shall it be overlooked by the church militant? Verily so important is every instance of saving conversion that it is worthy to be proclaimed thro' heaven and earth, and to be celebrated thro' everlasting ages.

In this view authentic narratives of the revival of religion, or of the wonderful operations of the Holy Spirit in one place and another, are to be perused and contemplated with pleasure. They are to be viewed as a tribute of praise to God, and when thus offered up by those who love his appearing, they must ascend as sweet incense before his throne. They are the echo of his effectual call, and reflect back to himself the glory of his grace, which he is pouring into the vessels of his mercy.

They exhibit to the world the most incontestible evidence of the reality, excellence and importance of religion. As they are most powerfully calculated to awaken, convince and convert perishing sin-

ners, so perhaps no means are more frequently blessed to this end.

They are eminently calculated to quicken, edify, comfort and support the Lord's people. As their hearts are bound up in the prosperity of Zion, so no news can be to them so refreshing. In this way they become extensively acquainted with what God is doing in the earth. Their hearts rejoice and they give glory to God. By intelligence of this kind exhibited of late in Rippon's Baptist Register, in the London, Missionary, and Connecticut Evangelical Magazines, how is the revenue of Divine glory increased, how many thousands of Christians are made acquainted with the most gracious and wonderful works of the Spirit, and with those dear brethren and sisters whose faces they never saw in the flesh! What a foundation is thus laid for those delightful personal interviews among the redeemed, recognizing each other and recapitulating their particular histories, or the dealings of divine mercy in bringing them severally home to glory; which may probably occupy no small portion of the first ages of a blessed immortality!

The writer is aware of an objection which may be raised to an encouragement of publications of this kind, viz. There is such danger of imposition, and so many specious appearances prove abortive, that it is more prudent to leave all these matters in an undigested mass, and wait the decision of the great day. In answer to this objection, it is to be observed, that tho' no man can pretend with infallible certainty to determine the heart of another, yet these astonishing changes are manifestly wrought by the power of divine grace, which satisfy the mind of every believer, and hardly admit of a doubt. Now should we forbear to notice such instances because possibly we may be deceived in some, we should neglect to acknowledge the finger of God when most conspicuous, and undoubedly grieve the Holy Spirit. For if God the Spirit be indeed operating upon the hearts of some of the children of men in the manner supposed in this essay, it manifestly calls for the most grateful acknowledgments and the sublimest praise of heaven and earth. Should these hold their peace the stones would immediately cry out. Undoubtedly he designs to make his own efficiency so conspicuous in these operations that those who do not acknowledge him, must be sealed up under the condemning sentence of unbelief. Undoubtedly there are genuine marks by which a true work of the Spirit of God in the revival of religion in any place may be known, a denial of which would be very prejudicial to the cause. It would be yielding a point highly gratifying, no doubt, to infidels. But so long as there are any remains of the precious faith of God's elect on the earth, this point will never be conceded. It is ever to be remembered the present is a state of great imperfection. The wheat it must be confessed it little in bulk to the chaff, but blessed be God, there are some kernels, and for these we never can be sufficiently thankful. In the exercises of the soundest converts or the best saints on earth, there is a mixture. There will be false and impure affections mingled with those which are genuine, but shall we on this account throw away the whole? God forbid. Wherefore let God be praised for all his wonderful works, but

above all, for the gracious operations of his Holy Spirit.

PHILO.

How a person becomes justified by faith?

MESS'RS EDITORS,

IF you see fit, please to give the following a place in the Magazine.

NO person is justified before God, for the sake of any merit there is in his faith; though it be, in the gospel, a fixed term of pardon, reconciliation to God, and of eternal life; yet these precious benefits and inestimable favors are not bestowed upon any of the sinful human race, for the sake of any merit there is in faith. In the gospel, we are repeatedly said to be justified by faith; but no person is from thence to conclude, that any one is justified, for the sake of any merit there is in faith; but by it (faith) as an instrument and means, in special ordained of God as the believer's union to Christ, and interest in the saving blessings of his purchase: as the righteousness of Christ (the result of both his active and passive obedience) is the sole meritorious cause of the believing sinner's justification, as faith is appointed of God as the instrument and means of believers in Christ becoming united to him, and interested in his righteousness (the only meritorious cause of justification, and of all the saving blessings of the covenant of grace) in this sense only, I apprehend, any can be said to be justified by faith.

PHILALETHES.

Satan's perversion of the decrees and promises of God.

THE following statement of Satan's reasoning upon the decrees and the remarks upon it, are submitted to the Editors of the Connecticut Evangelical Magazine.

Matthew iv. 5, 6.

"Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down: for it is written, he shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

IN this assault on the Son of God, the grand adversary was more artful and plausible, than in all his other temptations. He transformed himself into an angel of light, in covering with Christ upon the decrees. He admitted the doctrine in full, and urged him to cast himself down, because it was written, or decreed, that the angels should have charge over him, and bear him up in their hands, so that he could not at any time dash his feet against the stones. The plain import of his reasoning with Christ upon the decrees, was this:— "You profess and claim to be the Son of God. I challenge and demand the proof. For if you make this high profession, and pretend to be the Christ, you must show a sign from heaven, or exhibit convincing evidence of your character and claims. Now if you be really the Son of God, and not an impostor, you will acknowledge this obligation on yourself, and comply with my proposal.— The decrees of God, your professed father, shall be the criterion, to try, whether you are in reality his Son. These are eternal and immutable. If God, by his absolute and unchangable decrees, owns you for his Son, the matter will at once be decided. In his holy word, this particular decree

is written and revealed concerning the Meſſiah. "He ſhall give his angels charge over him, and in their hands they ſhall bear him up, leſt he daſh his foot againſt a ſtone." Now prove, by fulfilling this everlaſting decree, that you are the Meſſiah. Caſt yourſelf down from the pinnacle; and if the angels come and bear you up in their hands, I muſt believe and acknowledge, that you are the Son of God. This will be full and demonſtrative proof, be your own witneſs, and the witneſs of God, your Father, to your profeſſion and claim to be the Chriſt. His honor and your own, are equally concerned in the manifeſtation of your perſon and character. You cannot reaſonably refuſe to comply with the propoſed trial; for it is obligatory on you to exhibit evidence of your divine miſſion; proof of your claim to be the Meſſiah, or otherwiſe, you ought to be conſidered and treated, as a vile impoſtor. If I were only in your ſituation, and there was ſuch a decree concerning me, I ſhould not refuſe to ſatisfy any one in ſo proper and reaſonable a requeſt, but ſhould be pleaſed myſelf, to have my father acknowledge me for his Son by his eternal decrees. I ſhould not heſitate in the leaſt, to take the flight; for whatever God has decreed and fixed, he is neceſſitated to fulfil in the minuteſt particular. He cannot lie; and therefore, cannot break his own abſolute decrees. You need not indulge the leaſt diſtant apprehenſion of danger in caſting yourſelf down. The angels will as certainly come, and bear you up in their hands, as the everlaſting and unchangeable decrees of God are certain of accompliſhment. Theſe decrees never were, and never can be broken by all the powers in heaven, earth, or hell; but as ſoon as you even begin to deſcend, the angels will inſtantly appear, eaſe you in your paſſage down, and gently reſt your feet upon the ground." Thus reaſoned Satan the grand deceiver, upon the decrees, which he ſaid, were written and revealed in the bible. But he reaſoned no more abſurdly from the doctrine, nor perverted ſcripture any more, than many of mankind do, at the preſent day. The following are their ſtatement and reaſoning upon the decrees.—"God hath abſolutely and unalterably decreed and fixed all events and things from eternity to eternity, and hath unconditionally elected to ſalvation, all thoſe, who will finally be delivered from the wrath to come: Therefore, if we are to be ſaved, we ſhall be ſaved, let us live in ſin, or do as we pleaſe; but if we are to be damned, we ſhall be damned, let us do what we may."

The decrees of God, they ſtate juſtly; but the concluſions, which they draw from them, are abſurd. They reaſon upon them in a ſimilar manner with Satan, the ſubtle adverſary; and anſwering him, will equally anſwer them. The following remarks will ſhow the deception and fallacy of Satan's reaſoning with the Son of God upon the decrees.

1. The reaſoning was his own, and like himſelf. He is a liar and deceiver, the father of lies, and the truth is not in him. Since his ſin and rebellion againſt God, his conſtant object has been, to deceive. This liar from the beginning, is not to be credited, unleſs we are willing to be fatally deceived. Chriſt, our example and pattern, did not believe Satan, nor comply with his temptation, which is a clear proof, that his reaſoning upon the

decrees was falſe, and is an admonition to us, not to believe his ſuggeſtions, nor comply with his ſubtle devices.

2. The reaſoning was a temptation. Chriſt conſidered the matter in this light, and ſaid, "Thou ſhalt *not tempt* the Lord, thy God." But if Satan's reaſoning upon the decrees had been juſt, there would have been no temptation in it; and Chriſt might with ſafety have complied with his propoſal, and caſt himſelf down. The tempter knew, that he, as a man, would have daſhed againſt the ſtones. This was his ſole object, to tempt the Redeemer to kill himſelf.

3. Satan, in his reaſoning upon the decrees, artfully perverted ſcripture, and left out a part of the paſſage, in which the doctrine was revealed. The paſſage which he quoted is in the ninety-firſt Pſalm. "For he ſhall give his angels charge over thee, to keep thee in all thy ways. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone." The part which he deſignedly left out, is, "to keep thee *in all thy ways.*" This ſhows, that there was ſomething for Chriſt to do; ſome way in which he was to go. When he was on the temple, it was not his way, to caſt himſelf down, as the deceiver urged him. It was not decreed, that the angels ſhould keep him in *that way*, and bear him up in their hands, if he had preſumptuouſly thrown himſelf down, and tempted God.—They were to keep him in *his way*, that is, in the uſe of appointed means of preſervation.

4. Satan, in his reaſoning on the decrees, ſeparated the means from the end. The ſcripture, in which the decree concerning Chriſt was revealed, connected the means with the end. The angels were to keep him in all his ways. He was to uſe means to preſerve his own life; and not uſe means to deſtroy it, as the tempter's reaſoning implied.

There are two extremes into which men run, in reaſoning upon the decrees. The one is, to ſeparate means from the end, and run every thing into fatality. The other is, to deny the doctrine wholly, and run every thing into chance. The true decrees, as ſtated in divine revelation, are a middle courſe between theſe two extremes, and connect means with the end. In the decrees of God, the means are as neceſſary, and as much appointed as the decrees themſelves. "Created anew in Chriſt Jeſus unto *good works*, *which* good works, God *before ordained*, that we ſhould walk in them." The elect of God are ſaid to be "choſen from the beginning unto ſalvation:" but how are they choſen, and through what means will they be ſaved? "Through ſanctification of the Spirit, and belief of the truth." Their ſanctification of the Spirit and belief of the truth come in, as means in fulfilment of their election, and are abſolutely neceſſary to their ſalvation. Upon this ground, they are commanded "to give all diligence to make their calling and election *ſure*, and to work out their own ſalvation with fear and trembling." From the word of God it is manifeſt, that the means and the end are inſeparably connected in his univerſal and abſolute decrees, and thoſe, who ſeparate them, and run all things into fatality, reaſon juſt as abſurdly, as their father, the devil, did with Chriſt. "Ye are of your father, the devil, and his reaſoning ye will uſe."

Before this ſubject is diſmiſſed, it will be proper to take notice of

two ideas which naturally occur.

1. The doctrine of the decrees is a true doctrine. If the doctrine had been falſe, Satan would not have miſrepreſented and perverted it. This would not have been agreeable to his nature and object. He would by no means pervert falſe doctrines; but on the contrary, he uſes all his influence to make men believe them. He often transforms himſelf into an angel of light, and takes true doctrines from the Bible; but before he leaves them, he mutilates and turns them into falſe ones by drawing wrong conſequences and concluſions. This was the caſe in his temptation with the Son of God. His uſe of the decrees with him, is a clear proof, that the doctrine is true.

2. The ſubject affords a ſeaſonable warning to thoſe, whom Satan tempts by reaſoning upon the decrees, and whoſe conſciences he is quieting in lives of ſin. His language to them is: "The decrees are eternal and fixed. If you are included in the election of grace, you will be ſaved at laſt; therefore, eat and drink; indulge yourſelves without reſtrain in the gratification of your paſſions and inclinations, and take your fill of pleaſures. But if you are deſtined to miſery, you cannot help it, nor alter the caſe in the leaſt; therefore, give yourſelves no anxiety, or concern, about your future ſtate, but enjoy as much happineſs as poſſible, through life." Such perſons are in a very alarming ſtate; on the dangerous ground of the ſubtle adverſary of ſouls. The decrees are emphatically, his ſtrong hold. He uſed them in one of his temptations with Chriſt; and we may be aſſured, that he would uſe his moſt likely means to ſucceed with him. Without doubt, he more often ſucceeds with mankind, in this, than in any other way. Many at the preſent day, appear to be taken by him upon this ground, and ſtrongly holden. Their mouths are full of the ſame kind of reaſoning upon the decrees, which he uſed with the Saviour of the world. They are now led captive by him in the ſame way to ruin, in which thouſands and millions of the human race have been before them; and unleſs a ſovereign God have mercy on them, and diſpoſſeſs Satan of his ſtrong hold, they will ere long, to their everlaſting ſorrow, ſee the fatal deception of his, and their reaſoning upon the divine decrees.

PROTEUS.

Nymphas to Sofipater.

LETTER I.

DEAR FRIEND,

WHAT friend of Jeſus, who that loves his name and wiſhes well to mankind, but muſt feel grief and a pious indignation in contemplating the zeal of the ſcoffer, to deſtroy the Chriſtian religion, and to take away the key of knowledge? Who will not themſelves enter into the kingdom of heaven, nor ſuffer thoſe who are entering to go in. Like the old Phariſees, they compaſs ſea and land to make proſelytes, and are unwearied in their exertions to ſpread the poiſon of their infidel principles, far and wide. Ought not their zeal to put the friends of Chriſt to the bluſh, who have eſpouſed the ſame glorious cauſe, which brought him from heaven, and yet are ſo very lukewarm, ſo very indifferent as to its ſucceſs that it is almoſt hard to ſay whether they be friends or enemies, or to what camp they belong. Is

not this, my friend, lamentable? Eſpecially when it is remembered that the glory of God, the honor of the Redeemer, the ſalvation of ſinners, and the glory and the higheſt felicity of that kingdom which ſhall continue forever, are all concerned and inſeparably connected with that truth which ſcoffers oppoſe and hate. When we conſider the beauty, the ſweetneſs, the excellency and infinite importance of that ſyſtem of truth the Son of God teſtified by all he ſaid, did and ſuffered, and ſealed with his very blood; it would ſeem all its friends would be zealous and indefatigable in their endeavors to be poſſeſſed of it, and to have it dwell richly in their hearts; yea, more, that they would be indefatigable in their moſt vigorous endeavours to diffuſe the knowledge thereof, far and wide, even to the ends of the earth. Indeed this is only to ſuppoſe what was real fact, when the ſweet light of divine truth came into the world by Jeſus Chriſt. The apoſtles and the firſt Chriſtians ſeemed inſpired with the very Spirit of their divine Maſter, and expreſſed the moſt ardent zeal to diffuſe the heavenly light through the world. It is reported of the apoſtles, prophets, evangeliſts, paſtors and teachers, that they went every where preaching the goſpel; that their ſound went into all the earth, and that the brethren were fellow-helpers to the truth, and glorioufly exerted themſelves for the furtherance of the goſpel. It appears that every Chriſtian church was a pillar of the truth which was inſcribed upon it, to be known and read of all, that it reſembled the ſun, the light of the world. Bleſſed be God, this Spirit of Chriſt is not entirely gone from the world. There have been pleaſing appearances of it, in the glorious and yet too feeble exertions which have been made for the ſpread and furtherance of the goſpel in our times. May there be more and ſtill more, of this Chriſt-like Spirit, and may miniſters and profeſſors remember from whence they are fallen, and be led to imitate the fervor and ardent zeal of their divine Maſter and the firſt churches. When we remember the Son of God, a perſon of infinite dignity, become incarnate, lived, bled and died, to be the light of the world, to be a witneſs to the truth, and that all the intereſts of God and his holy kingdom are involved in it, we might expect all its real friends would burn with a pious zeal, that their ſouls would be inſpired with the moſt fervent deſires to do every thing in their power that the goſpel might run and be glorified, and unnumbered millions who now ſit in darkneſs, might ſee the heavenly light and walk in it. It would ſeem each one would be a Paul, ready to paſs through many regions to proclaim the good tidings of great joy to all, to the utmoſt extent of his power. It would ſeem, like him, each one would be nothing moved by the moſt threatening dangers in his way. It would ſeem impoſſible the enemies of the truth ſhould be more engaged to exterminate it from the world than its friends are to diffuſe the ſweet knowledge thereof far and wide. Yet alas! it is a ſad fact, contrary to all ſuppoſition, the zeal of many of its friends, for its furtherance and ſupport, bears no proportion to that of its enemies, for its utter extirpation. The former neither ſay or do any thing for the defence and confirmation of the goſpel, compared with what the latter do for its extirpation. Many of the friends of revelation

are ſleeping, while its enemies are all awake and doing with their might what they find to do. Theſe things ought not to be ſo. Contemplating the preſent ſtate of things, my head would be waters and mine eyes a fountain of tears, were I not myſelf ſtupid and unfeeling, plunged in the cares of the world and troubled about many things. I truſt you more ſenſibly feel, and it is my earneſt wiſh the Lord may grant you abundant communications of his grace and enflame your whole ſoul with love to the truth and an ardent zeal for its defence and furtherance. May you bluſh to come behind the ſcoffers of the preſent day in the zeal and the fervor of your endeavors, and may you ſenſibly feel your dependance on the Lord, for grace to direct and aſſiſt you. The cauſe in which you are embarked is indeſcribably grand and glorious —all heaven is on your ſide—the truth is great and will prevail.—Soon its weight like a rock will fall on its enemies and grind them to powder, while it will forever remain the broad foundation of the joy and conſolation of its friends. That you may every day ſee more and more of its beauty, taſte its ineffable ſweetneſs and feel its energy and infinite importance, is the fervent wiſh of your affectionate friend.

A letter to a friend upon the ſubject of converſing with the ſick.

Belfaſt, (Maine) Nov. 15, 1801.

DEAR SIR,

YOU doubtleſs recollect that I was on a viſit at your houſe in the time of your ſon M——'s ſickneſs. We all looked upon his caſe as very critical, and it was the opinion of the moſt ſkilful phyſicians you conſulted that he could never be relieved from his complaints, but muſt die in the compaſs of a few days. From a long acquaintance with the family and as long experience of their kindneſs, I felt deeply intereſted in their welfare and heartily ſympathiſed with you in your affliction. I thought it muſt greatly mitigate your ſorrow and comfort your mind, provided your child ſhould give ſatisfactory evidence of repentance toward God, and friendſhip to his character and government. For in that caſe, *your* loſs would be *his* greater gain. I therefore requeſted you to ſend for the miniſter, as you probably remember. He was accordingly ſent for, and ſpeedily came. As he was going to the apartment of your now deceaſed ſon, you requeſted him to ſay nothing about death, or upon the ſubjects of religion; not ſo much on account of his weakneſs, as the uneaſineſs it might give to his mind. I muſt tell you, ſir, that I was greatly ſurpriſed at your requeſt, ſince I ſuppoſed that you ſaw, and, in ſome meaſure, felt the importance of religion, eſpecially on the near approach of death. The miniſter was as much ſurpriſed as myſelf. He immediately halted upon hearing your requeſt, and returned the following anſwer: "I cannot ſee your ſon under this reſtraint. I muſt converſe with him according to my beſt judgment; and I utterly refuſe to ſee him, unleſs I have liberty to bring up to his view the all-important ſubjects of religion, to call his attention to the character and danger of the impenitent ſinner, and to the obedience and blood of a crucified Saviour as his only hope. This is a duty I owe him as a fellow-creature, as a friend, and eſpecially as one committed to my charge. If I neg-

leſt this duty, and, in conſequence of it, your ſon periſh, my own conſcience will give me no peace, and his blood, God will require at my hand." I thought that with this reſolution, you very reluctantly allowed him acceſs to your child. But I no leſs admired his anſwer and the ſpirit which it breathed than I was ſurpriſed at your requeſt.

I am apprehenſive that you have become one of thoſe faſhionable Chriſtians, who wiſh to think favorably of the character and ſtate of their dying and departed friends without any reaſon, and who wiſh to keep religion at a diſtance, in health and in ſickneſs, in life and in death. However contrary to your opinion and practice, I am fully perſuaded that this modern treatment of dying friends is only a refined ſcheme for landing them in deſtruction.

As you may again be placed in ſimilar circumſtances, pleaſe to allow me the liberty to ſuggeſt ſeveral ideas upon the ſubject, which now occur to my mind.

I thought that you placed your miniſter in a very diſagreeable condition. Since he greatly loved and reſpected you and your family, he was very loath to give you offence by denying your requeſt, or do any thing, by which you might ſuppoſe he forfeited your friendſhip. To grant your requeſt, he muſt be unfaithful to his own conſcience, unfaithful to your beloved ſon, and unfaithful to God. I ſhould by no means wiſh to place any perſon in ſuch an uncomfortable ſtate, and I preſume you will blame yourſelf when you reflect upon your conduct.

You cannot be inſenſible, ſir, that we incur great guilt in tempting others to ſin or to neglect duty. It is therefore worthy your ſerious conſideration, that you tempted your miniſter to omit what both he and yourſelf knew to be an indiſpenſible duty. You endeavored to perſuade him to be unfaithful. Your want of ſucceſs can be no conſolation to your mind, ſince it was your hearty deſire to ſucceed, and you would have rejoiced in it. Due attention to this idea will ſurely prevent you from doing the like again in ſimilar circumſtances.

I obſerved that the attendants of your ſick friend would frequently inquire of him about his feelings; whether he was in pain, or thirſty, and wiſhed for drink or medicine; in what poſture he would ſit, and how he would lie. Theſe queſtions he anſwered correctly, and often inquired concerning the affairs of the family and buſineſs of the farm. Wherefore the mention of death and religion was not omitted becauſe he was unable to diſcourſe or could not endure converſation. But could it be, ſir, that you thought religion unimportant? You believe there is a holy and juſt God; that the ſoul is immortal and ſinful; that there is a Saviour provided for ſuch as truſt in his merits, and that all who reject him by unbelief muſt periſh. With theſe ideas upon your mind, how could you refrain from inquiring after the ſtate of his ſoul, and exhorting him to repentance? And eſpecially how could you refuſe the paſtor this liberty? You wiſhed your friend to recover; and did you not wiſh his ſoul to be ſaved? The immortal part is infinitely the moſt valuable, and therefore the greateſt care ſhould be taken of it. We have reaſon to believe that ſeaſonable and ſuitable converſation with the ſick, upon ſubjects of religion has, in ſome caſes, been a mean of exciting the attention, enlightening the

mind, and converting the ſoul to the truth. If there has been but one inſtance of the kind, the ſalvation of the ſoul is ſuch an important object, that we ſhould be juſtified in making it an univerſal practice to converſe with the ſick upon the things of the goſpel. And we have alſo reaſon to fear that many have died ſenſeleſs and ſtupid who might have been greatly profited by religious diſcourſe. If one ſoul has periſhed through ſuch neglect, it is a ſufficient reaſon why ſerious converſation with the ſick ſhould never be omitted. To hide from them their danger, and let them go out of the world thoughtleſs and ſecure, without once calling their attention to the things of religion, is acting a moſt unfriendly and cruel part. This part you was acting, ſir, with reſpect to your ſon, when you made the requeſt to your miniſter we noticed above. If any human meaſures would probably prevent his repentance and ſalvation, and render his deſtruction certain, you doubtleſs adopted them in what you did. You was far from doing a friendly office to your child. You ſeemed to ſtrip yourſelf of all parental tenderneſs and your conduct was like that of an enemy.

Perhaps, you will ſay, in excuſe for yourſelf, that the phyſicians urged the neceſſity of perfect ſilence upon the ſubjects of death and religion, in order for a favorable operation of medicine. But, be ſerious, ſir; is there one inſtance to a thouſand, in which we have reaſon to believe that a ſick man's recovery is prevented by calling his attention to the truths of the goſpel? I have viſited many people in their ſickneſs and never have met with an inſtance, in which the efficacy of medicine was thought to be injured by this cauſe. And ſuppoſing it were; is not the life of the ſoul of more worth than the life of the body. Allowing that we deſtroy one chance in ten for the recovery of our friend by converſing with him upon religion and by this means create one chance in a thouſand for his ſalvation, we ſhould be wiſe in doing it. For the ſoul is not only immortal, but capable of the ſublimeſt happineſs and the moſt exquiſite miſery, as durable as the ſoul itſelf.

It is likewiſe to be remembered, that the phyſicians who attended upon your ſon were unfriendly to religion. We are not therefore to be ſurpriſed that they cautioned you againſt ſpeaking to him upon religious ſubjects. They wiſhed to hear nothing about religion and ſee nothing of it in their patient.

I obſerved that I admired the anſwer of the miniſter to your requeſt. I repeat it. For I think he manifeſted a ſuitable concern for the beſt good of your child, and felt his accountability to God how he diſcharged the duties of his office. And I would now put the queſtion to your own conſcience, Sir; How could he have anſwered it to himſelf, to his divine maſter and to your ſon, if he had neglected to call his attention to the things of his peace? Conſidering his place and buſineſs, would not ſuch an omiſſion of duty be an implicit declaration to the dying man that he was going to reſt, however unfit for the kingdom of heaven? I am perſuaded, Sir, that if you will ſpeak the language, not of your heart, but of your conſcience, you will join with me in this ſentiment, that it is the indiſpenſible duty of miniſters to uſe their exertions to awaken the ſtupid ſinner, on his death-bed, and ſummon his atten-

tion to the eternal concerns of his soul. The word spoken, *may* be a word in season which God may please to set home upon the heart. However you may affect to despise the idea of vital piety, and the danger of impenitent sinners, you must know, if ever you have read your bible, that a man cannot be saved unless born of the spirit of God. A moral change is necessary in every natural man to fit him for heaven. And this change you and I must experience or we both shall perish; yes, sir, perish forever.

I had the unhappiness to notice, that the *prayer* of your minister was no less displeasing to you than his conversation. He prayed that the sick might have grace to exercise patience, resignation, submission, repentance and faith. You thought such a prayer was discouraging and that he ought to have comforted your son by praying that he might *continue* to exercise these graces.

But have you not here also charged your minister foolishly. You must acknowledge that your son gave no special evidence that he was a good man. We will suppose he was not; which I fear was the case. If the clergyman had taken it for granted in his prayer that he was a saint would not your son have concluded with himself, I will calm my anxious mind and dismiss my concerns and enquiries; for the minister acknowledges that I am fit for heaven with my present feelings, views and character. This is the foundation of his peace. With this hope he leaves the world. But dreadful to relate! His hope perisheth. In the light of eternity he discovers his fatal deception. His minister deceived him. Instead of saving he has ruined his soul for eternity. Let me here ask you a question: In this case, would not the blood of your son be justly required at the hand of the spiritual watchman? The dying sinner is like the drowning man; they both will catch at a straw to save them. Therefore it is dangerous to give him the least encouragement to hope without sufficient reason. Consider that the situation of your minister is most solemn and never complain of his faithfulness. But encourage him in his labors and may they be effectual to your own salvation and that of your family; which is the hearty desire and prayer of your affectionate friend

SHAPHAN.

An explanation of Isaiah xlii. 19, 20. *In answer to the question in the Magazine, vol.* 1. *page* 319.

"Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."

TO render an explanation of these verses profitable, it will be necessary just to mention the leading particulars of the whole prophecy, in the chapter. From the first to the tenth verse the prophet has described the office of the Messiah, and God's promise to preserve him, and give him "For a covenant of the people, for a light of the Gentiles; to open the blind eyes" of all nations, and bring to an end the worship of graven images. From the tenth verse to the end of the chapter he calls upon Jews and Gentiles to praise God, for this unspeakable gift of his Son, mentioning in the 21st verse, God's well-pleasedness in his righteousness, as an expiating sacrifice

for sin, magnifying the law, through his obedience and sufferings, and making it honorable for justice to pardon the penitent believer. Thus, the prophecy respects 1st, the office character of the great Redeemer; and 2dly, the obligations of gratitude, a sinful world owe to God for such an unspeakable gift——In the 16th and 17th verses the prophet foretold the shame of the Gentile nations for their idolatry, and their conversion to christianity after this manifestation of Christ, in the flesh. "And I will bring the blind by a way that they knew not," &c. That is, I will bring the long-blinded Gentiles by a way that they knew not, and make them a peculiar people of God, trusting in the Redeemer. "They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, ye are our Gods."—He then in the 18th verse calls upon them thus to hear and examine the evidence of the gospel,—"Hear ye deaf; and look ye blind, that ye may see;" and takes it for granted, that, when thus divinely privileged, they would believe on the Lord Jesus. He then, by way of contrast, in the 19th and 20th verses turns from a description of the Gentiles to a description of the Jewish nation, foretelling their hardened obstinacy, their unbelief, and their national rejection of Christ. "Who is blind, but my servant?" Answer, who is blind, but my servant Jacob—but the seed of Israel? That servant stands here for Jacob, and therefore for the whole Jewish nation, appears from the prophetic application of it, Isaiah xliv. 1. "Yet now hear, O Jacob, my servant, and Israel whom I have chosen." And Isai. xliv. 2. "Or deaf, as my messenger that I sent?"—Ans. Or deaf, as the high priest of the order of Aaron and the whole Jewish priesthood, my messenger that I sent to explain the law of Moses, and to explain the prophecies, to my chosen nation, respecting the coming and kingdom of Messiah? "Who is blind as he that is perfect, and blind as the Lord's servant?"—Ans. Who is blind as the Jewish priesthood, who profess to have a perfect understanding of the nature and ends of the moral and ceremonial laws, and of all the prophecies respecting Messiah; and blind, as these servants of the Lord, who, as blind guides, instead of conducting the people, to whom they are sent, to the acknowledgment of Messiah, shall by a strange, blind zeal, harden them in unbelief, and in the rejection of him?—"Seeing many things, but thou observest not;"—Ans. Seeing a long series of Messiah's miracles, in healing, by a word or a touch, diseases, which had for years baffled all human skill—in opening blind eyes and deaf ears—in feeding thousands—in casting out devils and raising the dead, from which astonishing and supernatural evidence, thou oughtest, as the Lord's servant to have proclaimed Jesus to the people, the real Messiah; but, as if totally blind, thou observest not the amazing proof, but wickedly ascribest it to the agency of the devil. "Opening the ears, but he heareth not."—Ans. Often going to hear him preach, and asking signs of his divine mission, as if willing to be convinced; but at the same time, paying no regard either to the purity and heavenly nature of the doctrines he taught, or the irrefragable arguments he adduced in proof of his divinity.—How descriptive this prophe-

cy of the real character of the Jewish nation, at the time of Christ's manifestation in the flesh! What people were ever so strangely blind, as the Jews, under all the means of knowledge they enjoyed? How astonishingly blind their Scribes and Pharisees, and chief priests, both to the real character of Christ, and to the abundant evidence he gave them of his mission from heaven! How amply were all the particulars of this prophecy fulfilled in their conduct!—Christ pointedly stiled them blind guides, answering to this prophetic description, Mat. xxiii. 16, 17. "Woe unto you, ye blind guides! Who say, whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind" &c. And verse 24th, "Ye blind guides, which strain at a gnat and swallow a camel." And he appealed to this, and to other prophecies of Isaiah, in describing their national character and rejection of him. Mat. xiii. 14, 15. "And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." A. B.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

OBSERVING that copies of letters on religious subjects written by females as well as others, are inserted in your Magazine, and perused with entertainment and instruction by your pious readers—I take the liberty of transmitting you extracts of three letters. They were written by a young lady, then living in Connecticut, soon after she had first experienced the comforts of religion, to her mother in another town. The accompanying influences of the Spirit of grace gave them effect, in her awakening and hopeful conversion. They are copied almost literally from the original, and the signature only is fictitious. Should they be thought worthy of a place in your Magazine, you have liberty to insert them.

LETTER I.

January 17, 1799.

THE tenderness and love you manifested when I was with you last, was very endearing. I wish to be ever grateful for the blessing of so good a parent still continued to me. Providence saw fit to deprive me of my father at an age too young to realize the worth of a parent. This loss I have long lamented, and alas! have often been so wicked as to secretly call in question the goodness of Providence in that particular. But, for that, and all my other innumerable sins, I hope thro' the merits of my Redeemer to be forgiven;—if not, God will be glorified. I feel, my dear Mother, that there is a sufficiency in Christ for every sinner, the greatest as well as the least; and it is intirely free, for every one that will come shall find mercy. I believe that all who perish, will find it was wholly owing to the obstinacy of their wills. We know, that by nature, the heart is totally depraved, and entirely opposed to all

good. We are not willing that God ſhould be on the throne, and have the power of caſting off one, and ſaving another. But is it not juſt for God to do as he ſeeth fit with his own? We know he is infinitely wiſe as well as good, and therefore, that he hath adopted that plan which will beſt promote his own glory, and the greateſt good of the univerſe. How unreaſonable is it then, that we ſinful, dependent creatures, ſhould riſe up and oppoſe it. Had we but a proper ſenſe of what awfully wicked hearts we carry in our boſoms from day to day, I believe we ſhould tremble and enjoy no peace till they were created anew by the ſovereign grace of God. It is owing to *ſovereign* grace that one ſoul is ſaved—it muſt be ſovereign, or it is no grace at all. We certainly do not deſerve mercy—we have forfeited all favor, and therefore have no imaginable claim. I feel, dear Mother, an ardent deſire for the ſalvation of your ſoul and of the ſouls of my brothers and ſiſters, and of all my fellow creatures if conſiſtent with the will of God, whether I ſhare in his mercy or not. If he finally caſt me off, he will do me no injuſtice

That we might ſee the ſinfulneſs of rejecting Chriſt, and be brought cheerfully to yield, and ſubmit ourſelves to him, lay down all oppoſition, and make it our chief motive to promote his intereſt—and that the dread of offending an holy God, might keep us ever watchful and prayerful, is the daily prayer, of your affectionate daughter.

FIDELIA.

LETTER II.

February 23, 1799.

DEAR MOTHER,

WHEN I hear and ſee the wonderful diſplays of God's ſovereign power and free grace, in this and the adjacent towns, I cannot but feel an earneſt deſire that the people in the place of my nativity may be remembered in the like manner. Their ſouls, however, in the view of an impartial Being, are no more precious nor worthy than the ſouls of others: But on our partial, ſelfiſh minds, our friends and relatives uſually lie with the greateſt weight. I am anxious to know your views and proſpects of futurity. Our friends here conjecture you have obtained a hope, and enjoy the comfort of religion. I wiſh it might be true. I ſhould rejoice to hear it of you all. Perhaps, I am not qualified to judge, but to me it really appears that in contemplating the perfections of Deity, the glorious character of the Redeemer, and in tracing out the beauties of the divine law, there is more ſolid ſatisfaction to be enjoyed in one hour, than in a thouſand years of ſenſual gratification, were it poſſible to live ſo long.

I am ſometimes filled with fearful apprehenſions that I am deceiving myſelf, and building on a foundation that will not ſtand at the dread tribunal; but I have at different times, and for ſeveral days paſt, felt that witneſs within me, which ſerves to confirm and eſtabliſh my faith, giving that delight and ſatisfaction which far ſurpaſs all I have ever before enjoyed. I think I can truly ſay that my chief comfort lies in this, that there is ſuch a perfect and glorious being upon the throne who will diſpoſe of all things for his own glory, and the beſt good of the univerſe. I firmly believe that he is no reſpecter of perſons—that he will beſtow mercy on all who ſincerely deſire it, and can do no injuſtice to any of his creatures. I think the 9th chap-

ter to the Romans may convince any one that God hath power, and an abſolute right to do as he will with his own; and the longer we diſpute it, the greater will be our condemnation. The moſt adviſeable, moſt rational, and only ſafe way then for us, is to ſubmit—give God the throne, and yield a cheerful compliance with his requirements. His law is holy, juſt and good, and his ſervice is a reaſonable ſervice.—What monſtrous wickedneſs then is it to ſtand quarrelling and cavilling with our Maker and Preſerver! I am aſtoniſhed when I reflect how long I have been contending with God who ſhould have the throne, that he ſhould ſuffer me to live; eſpecially in a day when he is manifeſting his glory and power in the ſalvation of ſinners. My mind, this afternoon, has been deeply affected with a ſenſe of the vile part I have acted towards the Saviour of the world; when I conſider how he left his heavenly abode, came down to earth, aſſumed human nature, ſuffered with patience every inſult depraved nature could inflict, and even an agonizing death, to glorify the Father, and honor that law, by which we were juſtly condemned, the penalty of which would, otherwiſe, have been inflicted on all the human race; but now thro' his merits, ſalvation is offered to all who will accept. Upon theſe reflections, if our hearts are not filled with humility, love, gratitude and admiration, great, indeed, muſt be our ſtupidity. Mr. B.—— in a ſermon, the other day, made this ſtriking obſervation, that "God made us and every thing we poſſeſs, gives us life, health and ſtrength to enjoy the bleſſings he is conſtantly beſtowing upon us; but inſtead of making him ſuitable returns, we go and dedicate ourſelves, and all we have to the ſervice of Satan; telling him if he will live with us, we will never make a prayer, nor obey one of God's commands." How ſhocking the thought! Yet, I believe it is too true.

My kind love to all the children. Tell them that thoſe truths which they ſo often hear from the pulpit and read in the bible, are eternal realities, and it is infinitely important that we attend to them now before the harveſt is paſt, and it be forever too late.

Your affectionate daughter,

FIDELIA.

LETTER III.

March 9, 1799.

My dear Mother,

I SIT down to write you with an anxious, aching heart. What ſhall I ſay? If we are yet in a ſtate of ſin and death, there is no created being can afford any conſolation. But we are called upon with the moſt endearing invitations to look up to Him who made us—who has a juſt right to diſpoſe of us according to his own eternal purpoſe, and who hath graciouſly promiſed that none who come, deſiring to be filled, ſhall be ſent empty away. But if we will not apply to Him—there is no alternative—we muſt periſh. Dear Mother, my heart bleeds for you. The critical ſituation in which I left you, lies with great weight on my mind. I recollect when, in much the ſame ſituation that you now are, Mr. G—— remarked to me that it was certain death to go back, and death to ſtand where I was, and I could

no more than die, if I yielded, and resigned myself up. We are in the hands of God, and ever shall be; but the great affair is to be willing to have it so. God will accept of none but those who come voluntarily. If he should, how much would his glorious character sink in our esteem. How can we be so unwilling to put our trust in Him, who is the fountain and source of all happiness? We know that to be separated from him implies perfect misery. Arguing then from reason only, why are we not prevailed upon, to try the experiment of unconditional submission? It certainly cannot alter our situation for the worse, and possibly may lay a foundation for our eternal happiness. What advantage can arise from cavilling, and telling God that He made our hearts—they are such as they are, and we can't change them? Surely, since we have such wicked hearts, and are inexcusable too, it is our wisdom to use every possible mean to search and find them out, and become thoroughly acquainted with their internal pollution—for unless we sensibly feel ourselves sick, we cannot feel the want of a physician. As it respects our criminality, the enquiry whence our wicked hearts are ultimately derived, is perfectly idle. It matters not who made them—while we know that we possess them—that we exercise them, and that they are totally depraved, and we never can enjoy a good conscience—never can be happy, until they are changed.

You have no earthly friend, however near, who can help you. The controversy is between God and your own soul; and the change must be on your part, not his:—He is unchangeable. He is perfectly right; and if you cannot submit and become reconciled upon his terms, your case will be desperate, and the consequences, to you, most dreadful. You told me, Madam, that you have now become so old, and grown so hardened in sin, that there is no hope for you. This I boldly pronounce an artifice of Satan, designed to discourage and prevent your exertions. How many are called in at the eleventh hour! You have no reason to be discouraged. In this world of hope, it is unreasonable, it is wicked to despair of mercy, because we are too old or too wicked to be forgiven. On the contrary, if you are arrived to the eleventh hour, there is the more need of greater exertion, and speedy application to the mercy of God. I wish, Madam, to have you try with all your might—you must try your own strength before you will be convinced that you can do nothing. O, my dear Mother, may you not reasonably take courage in persevering to seek after God,—now he hath come even into your own family. How much ought we to thank and praise Him, that he hath, as we hope, been pleased to open the heart of Lydia, and bring her out of the horrible pit and miry clay.—Blessed be his holy name, for all the wonderful displays of his mighty power and rich grace, in subduing the proud hearts of guilty rebels.

I can do no more than pray for you, nor can I do that, unless God give me an heart, which I hope he will grant for the Redeemer's sake. Do give yourself up cheerfully, and you will find that peace which is in no other way to be found. That this may be your happy case, is the daily prayer of your affectionate daughter,

FIDELIA.

A Narrative on the ſubject of Miſſions; and a ſtatement of the Funds of the Miſſionary Society of Connecticut, to the cloſe of the year 1801. *Addreſſed by the Truſtees of the Society to the Miniſters and people of the State.*

(Continued from p. 317.)

ABOUT the firſt of December, the Rev. *Jeremiah Hallock* returned from a miſſion of 16 weeks to the northern counties of Vermont. He preached in between 40 and 50 towns; aſſiſted in the formation of 2 churches; baptized between 30 and 40, ſome of them adults; rode about 1000 miles; and preached on an average 6 ſermons a week, beſides attending a number of conferences. He remarks: "Chriſtians are 'found more or leſs in every place; 'and in general they appear to 'have freſh anointings. There 'are at preſent awakenings in as 'many as 15 towns which I have 'viſited. Several others have had 'revivals within two or three years 'paſt, where the precious fruits 'ſtill remain. And in a number 'of other places there are hopeful 'beginnings; here and there one 'under conviction and the people 'in general more ſerious and attentive to meetings. The goſpel chariot rolls, and the goings of the 'moſt mighty Lamb are evident in 'many places in the northen part 'of Vermont. Things appear on 'the reform; religion ſeems to be 'taking root; and the call for 'miſſionary labors is urgent and 'extenſive. I ſay for miſſionary 'labors, becauſe the ſituation of 'many places is ſuch at preſent, I 'ſee no other way for them to have 'preaching. But if they can now 'have a little help, it is hoped 'that by the bleſſing of God, they 'will ſoon, in many places at leaſt, 'have matters prepared to ſettle 'the goſpel, and be liberal contributors for its being ſent to o-'thers."

During the paſt ſummer and fall, the Rev. *Job Swift* performed two miſſions of 8 weeks each, to the northweſtern and northern parts of Vermont. Concerning his firſt tour, he writes as follows: "I preached once in the county 'of Bennington, 4 times in the 'county of Rutland, and 39 times 'in the counties of Addiſon, Chittenden, Franklin and Orleans. I 'attended frequent conferences, 'and baptized two infants and one 'adult. I ſhould have preached 'oftener, but the latter part of the 'time people were extremely buſied in their harveſt. I rode 'about 800 miles. As I follow-'ed Mr. Buſhnell in moſt of the 'towns I paſſed, except in the 'county of Orleans, there was 'but ſeldom occaſion to adminiſter 'the ordinances; as he had, but a 'ſhort time before, adminiſtered 'in all or moſt of the churches 'that were formed on the field 'of miſſionary labors. In the 'county of Orleans, the ſettlements are new, and no congregational church formed; nor did 'the people think in any town 'which I viſited, that there was 'a ſufficient number of perſons 'qualified to form a church. I 'think the encouragement for miſſionary labors great. God ſeems 'graciouſly to have owned the miſſionaries as inſtruments in the 'converſion of ſinners, in the eſtabliſhment of worſhip in many 'towns, the formation of churches, 'and their edification and increaſe. 'It is obſerved by people, that 'there is, in ſome towns eſpecially, 'by their influence a reformation 'as to the obſervance of the ſabbath, and other moral and Chriſ-

'tian duties. I truſt the bleſſing 'of many ready to periſh has come 'on the ſtate of Connecticut, for 'their liberality to promote ſo 'good a deſign."

In his other tour, Mr. *Swift* preached about 50 times, in 23 different towns; attended a great number of conferences, admitted ſeveral members into churches; adminiſtered the Lord's ſupper 5 times; baptized 18 children and adults; and ſpent much time in converſing on experimental religion with people who were ſubjects of the awakening in towns where there was a revival of religion. In his letter to the Truſtees, accompanying his diary, he obſerves: "I have not now confined myſelf to 'the neweſt ſettlements, but have 'labored principally in and about 'the towns where there are appearances of religious revivals; 'as here appeared to be the greateſt call for miſſionary labors. I 'can inform you, for your comfort 'and joy, and that of all concerned in the buſineſs of miſſions, 'that the work of God is prevailing and ſpreading where you 'have ſent miſſionaries. Numbers 'were called in the courſe of the 'ſummer, and the work appears 'to be ſpreading into many towns. 'Had thoſe exertions been made 'years ago, I truſt that many 'towns now broken would have 'been preſerved in ſome degree in 'a ſtate of union, and would probably now have been in the enjoyment of ſtated goſpel adminiſtrations."

"I have ever thought the plan 'of ſending miſſionaries into our 'new ſettlements important, but 'it appears more ſo now; and I 'believe it is attended with moſt 'happy conſequences. It will likely have influence for ages. It 'will be matter of joy to all pious 'people to underſtand the work 'of God is evidently prevailing in 'the counties of Addiſon, Chittenden and Franklin. Let this encourage the godly to pray and 'contribute to promote ſo benevolent a deſign. This is putting 'into bags that wax not old."

The Rev. *Jedidiah Buſhnell* is ſtill in the northern part of Vermont, or in the northern counties of New-York weſt of Lake Champlain. He went to Vermont in February laſt, intending to ſpend a few weeks there and then proceed to the weſtern part of New-York ſtate; but in conſequence of a revival of religion in many towns in Vermont he judged himſelf called in Providence to continue in that ſtate. He has labored there through the ſpring, ſummer and autumn. He has not as yet tranſmitted to the Truſtees a particular journal of his travels and labors; but in a letter dated June 2, 1801, he gives the following general account of his miſſion to that time: "When I arrived at Tinmouth, 'I viewed myſelf upon miſſionary 'ground, and tarried and preached one week. After this I viſited a number of the neighboring 'towns, particularly Middletown 'and Poultney, in both which 'places there is a revival. Then 'I directed my courſe north, viſiting the towns as I paſſed along 'until I came to New-Haven, 'where I found an uncommon attention. Here I tarried a number of days, preaching, attending 'conferences and viſiting from 'houſe to houſe. After this I 'went northeaſt to the mountain 'towns; where there are many 'valuable people, and probably 'they have been too much neglected by miſſionaries. Some ſinners heard the goſpel with tears 'in their eyes. Then I directed

'my course down Onion river al-
'most to its mouth; then north
'again visiting most of the towns
'between the lake and the green
'mountain. In several of these
'towns I found an increasing at-
'tention."

In another letter, dated October 17th, Mr. *Bushnell* writes as follows: "The principal field of 'my labors this summer has been 'between Middlebury and Cana-'da line. I have visited the moun-'tain towns three times, and the 'islands in lake Champlain once. 'In the beautiful range of country 'between Middlebury and Cana-'da line, there is a divine work 'of God in many towns. Some 'of the towns east of this range, 'upon the Green mountains, are 'also highly favored. I have been 'treated kindly this mission. The 'other missionaries speak the same 'language; and the great body of 'the people in this state feel grate-'ful to the Missionary Society of 'Connecticut notwithstanding some 'few individuals may oppose their 'benevolent design and attempt to 'ridicule the whole business of 'missions."

These are all the missionaries that have been sent to Vermont the past year, excepting the Rev. *Solomon Morgan*, who entered on a mission to the northern part of the state about the 20th of December.

The Rev. *Joseph Badger* returned the first of the present month from a mission of 14 months to New-Connecticut, during which time he went over the whole of that country and visited every settlement. A particular narrative of his labors and travels he has not yet transmitted to the Trustees. He is reappointed a missionary to the same settlements and it is expected he will go out again, within a few weeks.

The Rev. *Ezekiel J. Chapman* left Hartford the beginning of November last, to go to New-Connecticut, there to labor as a missionary, during the pleasure of the board of Trustees. No intelligence has been received from him. Previous to entering on his mission, he was ordained to the work of the ministry, particularly as an Evangelist, by the association of Tolland county, at the request of the board of Trustees; Mr. *Chapman* being a licentiate of that association.

From the preceding account of missions to the new settlements, it will be seen that during the year 1801, upwards of 220 weeks missionary labor were performed.—The expense to the society for these missions is nearly 1400 dollars, which with 200 allowed to Mr. Bacon, and the charge for printing the narrative and some other small charges for postage and stationary, makes the whole expense of the Society for the year about 1650 dollars.*

The service performed this year is considerably more than in any preceding year; the liberality of the good people of the state having been such as to enable the Trustees to employ a greater number of missionaries. But altho much has been done in years past, much yet remains to be done; and it is hoped that the stream of liberality will

* Some persons, inimical to the cause of missions, have propagated a report, that much of the money contributed for the support of missions has been expended to pay the expenses of the Trustees, &c. In contradiction to this report, the Trustees assure the public that no officer of the Society has ever demanded or received a single cent for his services or expenses.

continue to flow, and to grow broader and deeper in its courſe. The field to be watered by this ſtream is annually becoming more extenſive. The northern part of Vermont, the northern and weſtern parts of New-York ſtate and the northweſtern part of Pennſylvania are rapidly ſettling. New towns are continually forming, and filling up with inhabitants, chiefly from the New-England ſtates; and the tract of country thus ſettling is many hundred miles in extent. Many years muſt elapſe, before the various obſtacles to the regular eſtabliſhment of the goſpel, neceſſarily attendant upon all new ſettlements, will be ſo far removed as to render it unneceſſary to ſend miſſionaries to them; or before it will ceaſe to be the duty of a people, highly favored as the inhabitants of Connecticut are, to contribute to ſo important an object. The judicious, ſteady part of thoſe new ſettlers feel the importance of being aſſiſted in this reſpect. They are therefore urgent in their requeſts to be viſited by miſſionaries; and during the paſt year the Truſtees have received many letters expreſſing gratitude for paſt and earneſtly ſoliciting future favors. It will alſo be ſeen, from the ſtatement of the funds of the ſociety, that many towns and private individuals have expreſſed their gratitude, not only by words, but by contributing, according to their ability, to further the benevolent deſigns of the ſociety.

It has been ſaid by ſome of the enemies of the cauſe of miſſions, that the miſſionaries ſpend too much of their time in large towns where the inhabitants are ſufficiently numerous and wealthy to ſettle miniſters. To this it is anſwered, that in many ſuch towns, which have been ſeveral years ſettling, the greater part of the people from having been ſo long unaccuſtomed to religious worſhip, have become looſe in their ſentiments and morals, and greatly need to be warned of their duty, that they may be induced to adopt meaſures for the regular eſtabliſhment of the goſpel.

Another field of miſſions, daily becoming more extenſive, which muſt be highly intereſting to the inhabitants of Connecticut is the tract of country called New-Connecticut. This is ſettling principally by emigrants from this ſtate; by people the moſt of whom carry with them an attachment to thoſe religious inſtitutions with which Connecticut has been ſo long and ſo happily favored. That this attachment ſhould be continued, and that ſimilar inſtitutions ſhould be eſtabliſhed in that new country, as ſoon as may be, is highly neceſſary for the preſent and future welfare of our children, brethren and friends who have gone from us to people the wilderneſs. One powerful mean for the accompliſhment of this deſirable end, under the bleſſing of God, will be to ſend good miſſionaries to them to inculcate their duty upon them. —Another conſideration which ſhould induce the citizens of this ſtate to contribute generouſly to this important object, is that it is in a ſenſe but paying a debt they owe to thoſe ſettlers. Are not our children ſchooled, in part at leaſt, by the avails of the purchaſe money which has been paid for that land? And in what more ſuitable way can we make compenſation to the ſettlers than by furniſhing them with the means of obtaining religious inſtruction, until Providence ſhall place them in a ſituation to render our aſſiſtance in this reſpect unneceſſary? Impreſſed with theſe ideas, the Truſtees have determined to keep two

miſſionaries there for the preſent, and to add to this number as the ſettlements increaſe, provided the funds of the ſociety ſhall be found to be adequate.

The Truſtees feel tenderly affected towards the poor pagans on our borders, who are periſhing for lack of viſion. They wiſh to diffuſe among them the light of the goſpel, and thus to carry into effect one important object for which the Miſſionary Society was inſtituted. As yet however they have not been able to deviſe a plan which promiſed ſucceſs. They are anxiouſly waiting for the leadings of divine Providence to point out to them a way to convey to ſome of the tribes the light of divine truth. They have given much attention to the ſubject; but the difficulty of obtaining ſuitable interpreters, without going to greater expenſe than the funds of the Society will admit of, is at preſent an inſuperable bar in the way of ſending miſſionaries to the Indians. There is a proſpect that this difficulty will ſoon be in part removed. The Rev. *David Bacon* is at Detroit, where he has been ſince the firſt of May laſt, learning the Chippeway language; and while attending to this language, he is alſo aiding the general cauſe of miſſions, by preaching at Detroit and the neighboring ſettlements. He has likewiſe an opportunity, in that place, of forming an acquaintance with many Indian chiefs. Some of them have already given him encouragement, of affording him every aſſiſtance in their power, when he ſhall have acquired their language to ſuch a degree as to be able to ſpeak to their nation.

By a recent vote the Truſtees have directed that Mr. *Bacon* and a young man attached to his family, who is learning the Indian language, proceed on the opening of the ſpring to ſome ſettlement of the Chippeway tribe, and that he make known to them as far as his imperfect knowledge of the language will permit, the object of his miſſion; that he acquaint himſelf with their circumſtances, manners and cuſtoms; that he deliver to them the talk compoſed by the Truſtees and receive their anſwer; that he endeavor to inſtruct them in the firſt principles of religion, and make report to the Board of his proceedings and proſpects.

It is devoutly to be wiſhed that God would make them inſtruments, of leading many to a knowledge of himſelf, who are now worſhipping they know not what.

The contributions laſt ſpring were much more liberal than they have ever been before. This ſhows that the people of the ſtate are becoming more and more ſenſible of the utility of the object for which their alms are ſolicited; and it affords a pleaſing proſpect that as the demand for their charitable donations increaſes, their hearts and hands will be opened to meet that demand.

Of the balance now in the hands of the Treaſurer, there is due to miſſionaries upwards of 650 dollars, and a much larger ſum will be wanted before the contributions of next ſpring will be paid into the Treaſury. This will greatly reduce the preſent balance.

The Truſtees think it adviſeable to keep a conſiderable ſum on hand; that if at any time there ſhould be a call for an extraordinary number of miſſionaries, they may have it in their power to ſend them; and alſo, if any proſpect ſhould preſent itſelf of doing ſomething effectual among the Indians, that they may not loſe the opportunity for want of funds. When

therefore the people of the ſtate conſider that the field for miſſionary labor grows wider, that the call for miſſionaries increaſes, and that in our very extenſive weſtern country, which is yet to be ſettled, new and ſtill more ſpacious fields will be opening, it is hoped that inſtead of diminiſhing they will increaſe their contributions the enſuing ſpring; and thus put it in the power of the Truſtees, to comprehend a much larger circle than formerly, in their annual plan for miſſions.

Before cloſing, the Truſtees would turn the attention of the miniſters and people of the ſtate to that God who hath the hearts of all men at his diſpoſal, and who turneth them as the rivers of water are turned. It is owing to his divine ſmiles that the exertions of the friends of miſſions have been thus far ſucceeded. All our miſſionaries concur in repreſenting the inhabitants of the new ſettlements as in general grateful for the exertions which are made on their behalf; and in many inſtances God has wonderfully bleſſed the labors of his miſſionary ſervants. His ſpirit has attended them: Sinners have been awakened and converted to God; and ſaints have been comforted and edified: The poor and deſtitute have had the goſpel preached unto them: Churches have been formed in places which, but a ſhort time ſince, were a howling wilderneſs: The deſart and ſolitary place have been made to bud and bloſſom as the roſe; and to become vocal with the praiſes of God and the Redeemer.—What a ſatisfaction muſt it be to the pious and benevolent to reflect, that the little they have contributed has, under the bleſſing of God, been the means of producing ſuch beneficial effects? And what a motive is this for continued and increaſed benefactions?

Let praiſe be given to God who hath thus graciouſly interpoſed to build up the kingdom of his dear Son, and to protect it when aſſailed by numerous foes. The enemies of religion are unremitting in their efforts to prevent its ſpread. At the ſame time, the friends of truth may conſole themſelves with the reflection that God will maintain his own cauſe. He has pledged his faithfulneſs that the gates of hell ſhall not prevail againſt it; and, ſupported by this promiſe, his people, inſtead of deſponding, ſhould continually wreſtle with him in prayer, and make thoſe exertions which the courſe of events, in divine providence, ſhall point out as moſt proper for continuing the goſpel where it is already enjoyed, and for propagating it where it is yet unknown. The multiplication of miſſionary ſocieties in Europe and America, the zeal with which their members appear to be animated, and eſpecially that ſpirit of prayer and ſupplication which God has poured out upon ſo many of his people afford the higheſt encouragement to hope that he will greatly proſper the miſſionary cauſe. While therefore the friends of Chriſt, in obedience to his command, pray that his kingdom may come, and his will be done on earth as it is in heaven; while it is their heart's deſire and prayer to God for their brethren that they may be ſaved, let them generouſly contribute of their earthly ſubſtance to accompliſh that object for which they pray. Then may they hope that their prayers and their alms will riſe as an acceptable memorial before God; and that he will reward their labors of love with a

rich inheritance in the heavenly world.

JOHN TREADWELL, *Chairman.*
Paſſed by the Board of Truſtees,
January 7th 1802.
Atteſt
Abel Flint, Secretary.

NOTE. *A ſtatement of the funds of the Society for the year* 1801, *will be publiſhed next month.*

London Miſſionary Society.

THE Editors have lately received from their correſpondents in London ſeveral numbers of the London Evangelical Magazine for the year 1801. They contain many things encouraging to the friends of religion and of miſſions. Some extracts from theſe will be publiſhed next month. The Editors now preſent to their readers the ſubſtance of a Report made to the London Miſſionary Society by the Directors in May 1801. This will ſhow the ſtate of their miſſionary eſtabliſhments to that time, and the objects which then occupied the attention of the Society.

THE directors of the Miſſionary Society, by the good hand of God upon them, have brought their labors to another annual termination; and they now preſent a report of their proceedings, during the paſt year, to the general meeting of the Society; which, through the ſame divine goodneſs, is again permitted to aſſemble for the purpoſe of conſolidating the ſtrength and renewing the exertions of this important inſtitution.

The real ſtate of the Society will be beſt appreciated, when the directors ſhall have detailed its various concerns in the progreſs of this report. It is only neceſſary in this place to obſerve, that although in the paſt year no new miſſionary ſtations have been formed to extend its operations, much intelligence has been received to animate its hopes and to guide its counſels; and it may reaſonably be expected, that the benefits of experience, which are on all occaſions great, will be found peculiarly important and uſeful to the Miſſionary Society.

The directors will now proceed to give an account, in order, of the miſſions eſtabliſhed, by this inſtitution.

Miſſion at Otaheite.

Since the laſt annual meeting, letters have been received from our brethren at that iſland: they bring intelligence to the 13th of January, 1800, and are peculiarly cheering, after the melancholy recital of the ſeparation of their brethren, which had been previouſly received, and the painful apprehenſions for their ſafety, which in conſequence had been felt. If theſe preceding and ſeemingly calamitous circumſtances are excepted, the miſſion to Otaheite preſents views of an hopeful and encouraging nature. It has aſſumed conſiſtency and order; it combines integrity of character, fortitude of mind, and fixedneſs of reſolution, with a continued progreſſion of effort, for the exalted purpoſe of preſenting the doctrines of the bleſſed goſpel to the acceptance of the periſhing Heathen, and of exhibiting an uncorrupt example of their tendencies and effects, in their own characters and conduct.

The kind providence and the tender mercies of God have been remarkably experienced and warmly acknowledged by our brethren at Otaheite. The gloomy proſpects and painful trials which they

anticipated, when the ſeparation of the miſſion took place, of being plundered and diſperſed among the Heathen, have been diſſipated and prevented; and inſtead of theſe calamities, "they enjoy good health of body, peaceable habitations, and unmoleſted means of grace." When theſe circumſtances are conſidered, it will appear, that our reduced miſſion at that iſland (at the date of the laſt letters which have been received) enjoyed as many advantages as can be expected in a Heathen land; and gave as great proſpect of eſtabliſhment and ſucceſs as from their temporary reſidence and imperfect proficiency in the language and habits of the people, can reaſonably be cheriſhed.

The miſſion that ſailed in the Royal Admiral, was prepared in circumſtances of comparative darkneſs and uncertainty. The directors endeavored to act with prudence and wiſdom in its equipment and deſtination; and altho' ſome variation would doubtleſs have been made, if the laſt diſpatches from Otaheite and Tongataboo had been previouſly received, yet they hope that neither the number, the condition, nor the equipment of the miſſionaries will be found inconvenient, embarraſſing, or uſeleſs; and that, under the continued auſpices of the heavenly Protector, they have, before this time, joined their brethren at Otaheite, to promote with redoubled activity the work of God on that iſland, and to extend their exertions, at a ſuitable opportunity, to other iſlands in its vicinity.

In February laſt, the directors received letters from the miſſionaries in the Royal Admiral, dated at Rio Janeiro, 27th Auguſt 1800. So far, they had proceeded on their voyage; and except the death of Mr. Turner, Surgeon of the ſhip, and the temporary but ſevere illneſs of ſome of the miſſionaries, in conſequence of a malignant fever among the convicts, no circumſtances of moment or of ſorrow had occured to them. Their journal gives a very ſatisfactory account of the commendable and profitable manner in which they employ their time: a great part of it appears to be ſpent in ſuch exerciſes of devotion and improvement, as eſpecially regard their intended miſſionary ſervices.

Miſſion to Tongataboo.

Since the laſt general meeting, three of the miſſionaries who were left at that iſland, have returned to this country; two have tarried at Port Jackſon; one has choſen to remain at Tongataboo (but in ſuch a ſtate of mind and conduct as to afford no expectation of any benefit being derived from his continuance there;) and the other three of our brethren have fallen victims to the inteſtine commotions of the iſland, and the ferocious diſpoſitions of ſome of its inhabitants. The directors have deeply and ſeriouſly examined the brethren who have returned home, on the ſubject of their miſſion. The reſult has been, that they have to lament its unproductiveneſs, as well as its fatal and ſanguinary termination. Still, however, they think that impreſſions favorable to the characters and the purpoſes of our brethren, have been made upon many of the natives of Tongataboo, which in the event of another benevolent viſit being made to that iſland, may be found to have produced ſome fruit, though of an inferior nature and of inconſiderable growth, to his praiſe and glory, who has often ſeemed to make the blood of his beloved martyrs the ſeed of a future Church.

South African Mission.

The state of this mission, when the preceding annual report was made to this society, afforded the directors abundant matter for gratitude, and admiration at the goodness of God, and at the zeal and devotedness of the brethren who were then engaged in it. Since that time the four brethren, who sailed in May 1800, have arrived at the Cape, and have commenced their missionary labors in its vicinity; and three brethren from Holland, who took their passage in January last, have, it is hoped, reached the same destination. The mission to that part of the Heathen world has been thus continually increasing in its strength; and the directors are happy to add, that the last letters which have been rereceived from thence, include a call for additional missionaries to labor in a field of increasing extent, and of encouraging expectations. The spark of missionary zeal which was wafted from this country to the Cape of Good Hope, appears to have been kindled into a flame in the bosom of our Christian friends at that station. Already it seems to have taken hold on the outskirts of Satan's kingdom; and with the continued assistance of its Almighty inspirer, it bids fair to spread its holy energies into some of the recesses of the infernal empire. The Missionary Society at the Cape, in August 1800, had no less than 1900 Heathen under their tuition, and since that time, the number has considerably increased. Our venerable friend Dr. Vanderkemp, was, in December last, still among the Caffrees. His trials appear to be great, his safety precarious, his situation lonely and cheerless, and his encouragement not so great as might be expected from his exemplary diligence and zeal. Still, however, this missionary champion strengthens himself in his God, and patiently waits for liberty to visit his friends at the Cape; or for an opening in providence, that some of the brethren may be sent to him. May deliverance and success be afforded to this valuable and distinguished servant of our Divine Master!

The brethren Kicherer and Kramer, after having labored with acceptance and success in the country of the Boschemen, have agreed to go eight days journey toward the Great River, agreeably to an impressive and often repeated invitation which they have received from near a thousand Heathen of various tribes, who reside together; and who earnestly desire religious instruction. The brethren Anderson and Edwards are intended to reside among the Boschemen, to carry on the work which has been so propitiously begun. Brothers Lingen and Read are at present in Waggonmakers Valley, assisting the Rev. Mr. Van-Sulk, whose ministry is attended by about 300 Heathen, among whom there are, it is said, "many strong believers," and many others on whom the work of God appears savingly to be begun. At a suitable time these brethren are intended to assist Dr. Vanderkemp, in his labor among the Caffrees. Brother Tromp perseveres, with most commendable zeal, to instruct both Heathens and Christians. The efforts of our missionaries appear to be well supported by the kindness and generosity of the Christian friends at the Cape and its vicinity; and the Dutch ministers at several of the settlements, are laboring with diligence and success among their countrymen, and in the instruction

of the surrounding slaves and Hottentots. With such encouraging prospects, and in compliance with an earnest request from the society at the Cape for additional missionaries, the directors have determined to accept of three German brethren, who have offered themselves for the work of God in Africa; who are well recommended by the Rev. Mr. Strache, of Hatshausen in East Friesland, and who, at present, are receiving appropriate instructions under the Rev. Mr. Jænicke, at Berlin. The directors were authorized by a resolution of the last general meeting, to "enlarge the missions in Africa, and to establish such new ones as circumstances should render expedient." They have acted in the spirit of this resolution, and trust, that the provision of missionaries which they have made will not be thought to exceed the extent and importance of the work which the Providence of God appears to set before this society, for its patronage and execution.

East-Indies.

A letter, dated 5th August, 1800, has lately been received from Mr. Forsyth, the society's missionary in India. At that time he was well in health; had made considerable proficiency in the language of the country, and was about to begin a school for the instruction of the children of the natives. Mr. Forsyth appears to possess a true missionary spirit; and he exhibits fidelity and disinterestedness of character and conduct. The directors have long since been authorized to increase the mission to that part of the world; but circumstances have occurred to frustrate their desires and intentions. It is an object, however, which they think by far too important to be forgotten or neglected; they are, therefore, continuing their enquiries and their correspondence for the purpose of obtaining suitable persons to assist Mr. Forsyth, or to labor in any preferable parts of India.

Twillingate, in Newfoundland.

Since the last general meeting, two letters have been received from the Rev. Mr. Hillyard, who is stationed at that place, under the patronage of this society. Mr. Hillyard's account is pleasing, encouraging, and satisfactory. He appears to labor with diligence in the work of his ministry, in the instruction of youth, and in catechizing children. Having visited some of the adjacent islands, he has recommended to the directors, that another missionary be sent from this Society, to preach the gospel at Fogo, Bonavista, and Green-Pond Island. This measure has been maturely considered; and it has been resolved to comply with Mr. Hillyard's recommendation, whenever a suitable person shall be accepted and qualified for the proposed station.

Mission to Canada.

The directors reported to the last general meeting, that two missionaries had been sent to Quebec, in compliance with several applications which had been received from respectable persons united in Christian society at that city; and which represented the province of Canada to be in a deplorable state, from the almost total want of religious institutions. Mr. Bentom and Mr. Mitchell, on their arrival at Quebec, met with kind reception and suitable encouragement; and after preaching alter-

nately in a place hired for the purpose, it was settled, that Mr. Bentom should continue his labors there, and that Mr. Mitchell should proceed to Montreal, in prosecution of similar services. By letters from Mr. Bentom, it appears that some circumstances occurred which, for a time, seemed to present an obstacle to his continued acceptance and usefulness; but his last letter, dated 4th November, 1800, is more satisfactory and encouraging, as it states that the hearers and subscribers at Quebec are on the increase, and that the cause of God is patronized by some very respectable inhabitants. On account of the subscription which has been raised for Mr. Bentom's support, it is presumed that his residence at Quebec will occasion little or no expense to this society.

The directors are sorry to report, that Mr. Mitchell's reception at Montreal was discouraging; and that, after having preached there about six weeks, without meeting with any patronage or support, or prospect of success, he thought it his duty to leave that city. Mr. Mitchell, it appears, made inquiries respecting the Indians in the vicinity of Montreal, with a view of endeavoring to be useful among them; but the information which he received was, on many accounts, so unfavorable to such an undertaking, that he thought it prudent to decline it, and to avail himself of a desire which some persons, at the bay of Chaleurs, (about four hundred miles from Quebec) had expressed, of having the benefits of a gospel Ministry. The directors suppose that Mr. Mitchell has proceeded to this settlement; and they hope he will prove faithful to his engagements, and successful in his labors.

Port Jackson, New South Wales.

The directors, perhaps, cannot strictly include this settlement among the number of those which are missionary stations; yet, as many of the missionaries returned thither from Otaheite and Tongataboo, and as some of them continue there to the present time, it is thought right to notice circumstances of such appropriateness in this report. The directors feel some satisfaction in stating, that the apparently calamitous providences which cast our brethren on the shores of New South Wales, have not been wholly unimproved, by those of them who could engage in ministerial offices. Messrs. Cover, Henry, and Hassell, have preached the gospel in many districts of the colony; alternately with beclouded expectations and sanguine hopes; but Mr. Cover having since arrived in England, and Mr. Henry having gone to Otaheite, it is feared that little, if any progress, has been made in conciliating the dispositions and converting the souls of the colonists. This indeed appears to be a work of mighty enterprize; for although no opposition can resist the energies of Almighty power and grace, yet it becomes us to consider and to act upon the appropriateness of human means; and in this view the profligacy and impiety of the inhabitants of the colony are represented to be so excessive and enormous, as to require ministerial ardor, fortitude, and patience, of the very highest kind and degree.

If it should please God to impress upon the hearts of any of his servants the duty and importance of undertaking a work of such peculiar difficulty, but affecting benevolence; and it should appear that the Holy Spirit of God has

endued them with ſuitable gifts and graces, the directors think, that the patronage of this ſociety, to introduce them and to aſſiſt (if neceſſary) in ſupporting them, would be legitimate and beneficial exertions. Such a miſſion, in itſelf, muſt be regarded as an object of great intereſt, on account of the increaſing ſtate of the colony, and of the number of children that ſtand in need of learning and Chriſtian inſtruction; beſides which, it ſhould be remembered, that in the event of a religious intereſt being, by the Divine bleſſing, eſtabliſhed and enlarged at Port Jackſon and the ſettlements in its vicinity, our miſſions in the South Seas may be viſited with comparative frequency and facility; and be relieved, removed, ſupported, or enlarged (as circumſtances might require) with peculiar advantage. It is therefore hoped, that theſe conſiderations, on a ſubject of manifeſt importance, will not be unimpreſſive on the minds of the preſent meeting, nor be unimproved in the deliberations of future directors.

At the laſt general meeting, two objects of great importance and of cloſe connection with the deſigns of this ſociety and the general intereſts of religion, were committed to the execution of the directors. They were authorized to take ſuitable meaſures for printing as large an edition of the Bible, or of the New Teſtament only, in the French language, as ſhould appear to them neceſſary, with a preliminary diſſertation on the evidences of its divine inſpiration for the purpoſe of their being diſtributed in France and Belgium, by eligible and efficacious means. And they were alſo authorized to appropriate 500l. per annum to the improvement of a certain number of miſſionaries of promiſing talents and approved piety, by affording them appropriate inſtruction for the ſpace of two years previouſly to their actual entrance on miſſionary duty; and to carry theſe meaſures into effect conformably to the report made on this ſubject to the ſaid general meeting.

The directors have, ſubſequently, taken both of the above-mentioned objects into their conſideration; and are purſuing meaſures to carry them into effect.

The directors have now concluded a report of their operations during the laſt year, with reſpect to the miſſions that had previouſly been eſtabliſhed by the ſociety, and to ſuch other objects as in their judgment are legitimate, benevolent and important. And they have preſented ſuch a view of the intereſts and efforts of this inſtitution as they think is calculated to engage the attention, encourage the hopes, and animate the exertions, of every Chriſtian, in behalf of a well-connected and greatly-enlarged work of God.

To cheriſh and increaſe a miſſionary ſpirit, by ſuitable repreſentations of the pitiable ſtate of Heathen and unenlightened countries, and the highly impreſſive duty of holding forth to them the word of life and ſalvation;—to employ with diſcretion, wiſdom, and energy, ſuch means and miſſionaries as the Providence of God ſhall preſent to their patronage and ſuperintendence; and by a correſpondence with every part of the Chriſtian world to diſſeminate miſſionary knowledge, and to direct miſſionary efforts; theſe it is hoped, will be the continued objects of the Society's ſolicitude, and of the Directors future labors. Of the benefits to be derived from an enlarged and attentively cultivated correſpondence with reſpectable

individuals and Societies in foreign parts of the world, the Directors think very highly. In the courſe of the paſt year letters have been received from America, Holland, and various parts of Germany, which evince, that by the diffemination of miſſionary intelligence, miſſionary zeal has been created and put in action. In America, ſeveral ſocieties have been formed, and have commenced encouraging exertions for the purpoſe of inſtructing and converting the native Indians. In Holland and Germany ſimilar inſtitutions have been eſtabliſhed; reſpectable and opulent individuals have offered their patronage and co-operation: this ſociety has, in conſequence, been ſupplied with ſome valuable miſſionaries; and at the preſent time ſix eſteemed and ſuitably inſtructed miſſionaries are at Berlin, waiting the directors' acceptance of their offers to preach the goſpel among the Heathen nations in Africa.

A miſſionary ſociety, of great reſpectability and promiſing aſpect, has alſo lately been formed at Tain and Inverneſs, in the northern extremity of Scotland.

Among other acceptable proofs of an increaſing zeal for the introduction of our Saviour's kingdom among the Heathen, we notice, with ſatisfaction, the aſſociation which has lately been formed by ſeveral pious and reſpectable clergymen, and other eminent members of the Church of England, for promoting that object. Theſe worthy characters being of opinion that their exertions as a ſeparate and diſtinct ſociety might be more beneficial than by an union with ours, (which comprehends other denominations as well as members of the eſtabliſhment) have accordingly formed a miſſionary inſtitution, whoſe operations are intended to be more eſpecially directed toward the continent of Aſia and Africa; our moſt ardent prayers ſhall be offered for a diſtinguiſhed benediction on their zealous endeavors; and we truſt we ſhall have to unite our thankfulneſs and joy on account of their abundant ſucceſs. The energies of Chriſtians of every name are demanded in a field ſo bounded in extent and important in its conſequences; and we indulge the hope that every miniſter eſpecially, who feels the immenſe importance of this cauſe, will impreſs upon his congregation and connection a proper attention to this ſubject, that we may be furniſhed with an adequate ſupply of faithful and devoted men, who are deſirous of introducing the goſpel among the Heathen nations, and poſſeſs the ſelf-denial, patience, and other qualifications which are requiſite for ſo ardent a work.

From ſuch a widely extended foundation of ſubſtantial knowledge and enlightened zeal, a ſuperſtructure of eminent worth, of a durable nature, and of divine efficiency, may reaſonably be expected; and no human means (than thoſe juſt mentioned) ſeem better calculated to bring about that univerſal diffuſion of piety and happineſs, which being predicted in "the ſure word of prophecy," ſhall certainly be accompliſhed;—"when "the earth ſhall be filled with the "knowledge of the glory of the "Lord, as the waters cover the "ſea."

Religious Intelligence.

IMMEDIATELY on hearing of a revival of religion in Kentucky, ſundry efforts were made to obtain correct information, from thoſe who had been eye witneſſes

of the ſcene. The following communications are the firſt that have been received. They are given to the public, leaving all to judge for themſelves. Many will applaud, many will condemn—let him that judgeth do it in the fear of God.

The following is an extract of a letter from the Rev. Archibald Alexander, *Preſident of Hampden Sidney College in Virginia, to the Rev.* Nathan Strong, *Hartford. Mr. Alexander is a gentleman of eminent ſcience and judicious piety, and by his late tour through New-England, became known and beloved by many of our Chriſtian Readers.*

Prince Edward, Jan. 25, 1802.

REV. AND DEAR SIR,

I HAVE deferred writing until this time, that I might have it in my power to communicate ſome authentic intelligence of the extraordinary revival of religion which has lately taken place in Kentucky. The incloſed letter was written to me, by the Preſident of Waſhington Academy, in this ſtate; who viſited Kentucky for the very purpoſe of examining into the nature of the remarkable religious appearances which exiſted there. In this inquiry he obtained complete ſatisfaction, and now entertains no doubt of its being a glorious work of God, as you will ſee by the contents of his letter. I ſcarcely know a man on whoſe judgment, in a matter of this kind, I could more confidently rely than upon his. Poſſeſſing a clear, diſcriminating mind, and rational piety, he was in as little danger of being deceived by deluſive appearances as any other perſon with whom I am acquainted. You will however judge of the narrative for yourſelf, and may make what uſe of it, you think proper. I have ſent it with a view to its publication in the Evangelical Magazine, if the Editors think it would be uſeful to the public.

In N. Carolina a revival attended with ſimilar appearances, has lately taken place, chiefly amongſt the preſbyterians. I am not able to furniſh you with the names of the counties or congregations, but I am informed it has extended over a tract of country about twenty miles ſquare. The congregations are nearly as large, and inſtances of falling down as common as in Kentucky.

In this ſtate, religious appearances are ſomething better, than when I left it. At Chriſtmas a number of miniſters of different denominations, met together in the county of Bedford, to conſult upon the beſt meaſures for uniting their efforts, in defence of Chriſtianity againſt the torrent of vice and infidelity which threatened to overflow the land. Their meeting was remarkably harmonious,—prejudice and party-ſpirit ſeemed to have no place amongſt them, but with one accord they conſented to a ſcheme of friendly intercourſe, and general union. Whilſt they were together many ſermons were delivered, and the effect was great—An uncommon awakening has taken place amongſt the people in that neighborhood—and it is hoped a revival of true religion has commenced.

Waſhington Academy, Jan. 1, 1802.

REV. AND DEAR SIR,

I NOW ſit down, agreeably to my promiſe, to give you ſome account of the late revival of religion in the ſtate of Kentucky. You have no doubt been informed

already reſpecting the Green-River and Cumberland revivals. I will juſt obſerve, that the laſt is the fourth ſummer ſince the revival commenced in thoſe places, and that it has been more remarkable than any of the preceding, not only for lively and fervent devotion among Chriſtians, but alſo for awakenings and converſions among the careleſs. And it is worthy of notice, that very few inſtances of apoſtacy have hitherto appeared. As I was not in the Cumberland country myſelf, all I can ſay about it depends on the teſtimony of others; but I was uniformly told, by thoſe who had been there, that their religious aſſemblies were more ſolemn, and the appearance of the work much greater, than what had been in Kentucky. Any enthuſiaſtic ſymptoms, which might at firſt have attended the revival, were greatly ſubſided, whilſt the ſerious concern and engagedneſs of the people were viſibly increaſed.

In the older ſettlement of Kentucky, the revival made its firſt appearance among the preſbyterians laſt ſpring. The whole of that country about a year before was remarkable for vice and diſſipation; and I have been credibly informed, that a decided majority of the people were profeſſed infidels. During the laſt winter appearances were favorable among the baptiſts, and great numbers were added to their churches.—Early in the ſpring, the miniſtrations of the preſbyterian clergy began to be better attended than they had been for many years before. Their worſhipping aſſemblies became more ſolemn, and the people after they were diſmiſſed ſhewed a ſtrange reluctance about leaving the place. They generally continued ſome time in the meeting-houſes, and employed themſelves in ſinging or religious converſation. Perhaps about the laſt of May or the firſt of June, the awakenings became general in ſome congregations, and ſpread through the country in every direction with amazing rapidity. I left that country about the firſt of November, at which time, this revival in connection with the one on Cumberland had covered the whole ſtate of Kentucky, excepting a ſmall ſettlement which borders on the waters of Green-River, in which no preſbyterian miniſters are ſettled, and I believe very few of any denomination.

The power with which this revival has ſpread, and its influence in moralizing the people, are difficult for you to conceive, and more ſo for me to deſcribe. I had heard many accounts, and ſeen many letters reſpecting it before I went to that country; but my expectations, though greatly raiſed, were much below the reality of the work. Their congregations, when engaged in worſhip, preſented ſcenes of ſolemnity ſuperior to what I had ever ſeen before. And in private houſes it was no uncommon thing to hear parents relate to ſtrangers, the wonderful things which God had done in their neighborhoods, while a large family of young people collected round them would be in tears. On my way to Kentucky, I was informed by ſettlers on the road, that the character of Kentucky travellers was entirely changed; and that they were now as remarkable for ſobriety as they had formerly been for diſſoluteneſs and immorality. And indeed I found Kentucky, to appearance, the moſt moral place I had ever ſeen. A profane expreſſion was hardly ever heard. A religious awe ſeemed to pervade the country: and ſome deiſtical char-

acters had confeſſed, that from whatever cauſe the revival might proceed, it made the people better.

Its influence was not leſs viſible in promoting a friendly temper among the people. Nothing could appear more amicable, than that undiſſembled benevolence which governs the ſubjects of this work. I have often wiſhed, that the mere politician or the deiſt could obſerve with impartiality their peaceful and amicable ſpirit. He would certainly ſee, that nothing could equal the religion of Jeſus for promoting even the temporal happineſs of ſociety. Some neighborhoods viſited by the revival, were formerly notorious for private animoſities and contentions; and many petty lawſuits had commenced on that ground. When the parties in theſe quarrels were impreſſed with religion, the firſt thing was to ſend for their antagoniſts, and it was often very affecting to ſee their meeting. They had both ſeen their faults, and both contended they ought to make the acknowledgments, till at laſt they were obliged to requeſt one another, to forbear all mention of the paſt, and to receive each other as friends and brothers for the future. Now, ſir, let modern philoſophiſts talk of reforming the world by baniſhing Chriſtianity, and introducing their licentious ſyſtems; the bleſſed goſpel of our God and Saviour is ſhewing what it can do.

Some circumſtances have concurred to diſtinguiſh the revival in Kentucky from almoſt any other of which we have had any account. I mean the largeneſs of their aſſemblies on ſacramental occaſions —the length of time they continued on the ground, in the exerciſe of public or private devotion—and the great numbers who have fallen down under religious impreſſions. On each of theſe particulars I ſhall give you ſome remarks.

With reſpect to the largeneſs of their aſſemblies. It is generally ſuppoſed that at many places, there were not leſs than eight, ten, or twelve thouſand people. At one place called Cane Ridge meeting-houſe, many are of opinion there were not leſs than twenty thouſand. There were an hundred and forty waggons which came loaded with people, beſides other wheel-carriages: and ſome perſons attended who had come the diſtance of two hundred miles. The largeneſs of theſe congregations was a conſiderable inconvenience. They were too numerous to be addreſſed by any one ſpeaker. Different miniſters were obliged to officiate at the ſame time at different ſtands. This afforded an opportunity to thoſe who were but ſlightly impreſſed with religion, to wander backwards and forwards between the different places of worſhip, which created an appearance of confuſion and gave ground to ſuch as were unfriendly to the work, to charge it with diſorder. There was alſo another cauſe which conduced to the ſame effect. About this time the people began to fall down in great numbers under ſerious impreſſions. This was a new thing among Preſbyterians. It excited univerſal aſtoniſhment, and created a degree of curioſity which could not be reſtrained. When people fell down even in the moſt ſolemn parts of divine ſervice, thoſe who ſtood near were ſo extremely anxious to ſee how they were affected, that they frequently crouded about them in ſuch a manner as to diſturb the worſhip. But theſe cauſes of diſorder were ſoon removed. Different ſacraments were appointed on the ſame ſabbath which divided the people; and the falling down

soon became so familiar as to excite no disturbance. I was in that country during the month of October. I attended three sacraments. The number of people at each was supposed to be about four or five thousand; and every thing was conducted with strict propriety. When persons fell down, those who happened to be near took care of them, and every thing continued quiet till the worship was concluded.

The length of time the people continued on the ground was another important circumstance of the Kentucky revival. At Cane-Ridge the people met on Friday morning, and continued till Wednesday evening, night and day without intermission, either in the public or private exercises of devotion; and with such a degree of earnestness, that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions, they generally continued on the ground till Monday or Tuesday evening. And had not the ministers been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased. And all this was or might have been done in a country, where, not a twelvemonth before, the clergy found it a difficult matter to detain the people during the common exercises of the sabbath. The practice of camping on the ground was introduced, partly by necessity, and partly by inclination. The assemblies were generally too large to be received by any common neighborhood. Every thing indeed was done which hospitality and brotherly kindness could do, to accommodate the people. Public and private houses were both opened, and free invitations given to all persons who wished to retire. Farmers gave up their meadows before they were mown to supply the horses. But notwithstanding all this liberality, it would in many cases have been impossible to have accommodated the whole assembly with private lodgings. But besides, the people were unwilling to suffer any interruption in their devotion, and they formed an attachment for the place, where they were continually seeing so many careless sinners receiving their first impressions, and so many deists constrained to call on the formerly despised name of Jesus. They conceived a sentiment like what Jacob felt at Bethel, when he said, "Surely the Lord is in this place—this is none other but the house of God, and this is the gate of heaven."

The number of persons who have fallen down under serious impressions in this revival, is another matter worthy of attention. And on this I shall be the more particular, as it seems to be the principal cause, why this work should be more suspected of enthusiasm, than some other revivals. At Cane-Ridge sacrament (the place mentioned above) it is generally supposed, that not less than one thousand persons fell prostrate to the ground, and among them were many infidels. At one sacrament which I attended in that country, the number that fell was thought to be upwards of thee hundred. Persons who fall are generally such as have manifested symptoms of the deepest impressions for some time previous to that event. It is common to see them shed tears plentifully for about an hour. Immediately before they become totally powerless, they are seized with a general tremor; and sometimes though not frequently, in the moment of falling they utter one or two piercing

shrieks. Persons in this state are affected in many different degrees. Sometimes when unable to stand or sit, they have the use of their hands and can converse with perfect composure. In other cases they are unable to speak, their pulse grows weak, and they draw a hard breath about once a minute. And in some instances their hands and feet become cold, and their pulse, and breath, and all the symptoms of life forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed, that they suffered no bodily pain, and that they had the entire command of their reason and reflection; and when recovered they could relate every thing which was said or done, near them, or which could possibly fall within their observation. From this it appears that their falling is neither the common fainting nor the nervous affection. Indeed this strange phenomenon appears to have taken every turn it possibly could to baffle the conjectures of those who are not willing to consider it a supernatural work. Persons have sometimes fallen on their way home from public worship, and sometimes after their arrival. In some cases, they have fallen when pursuing their common business on their farms, or when they had retired for private devotion. I observed above, that persons generally are seriously affected for some time previous to falling. In many cases however it is otherwise. Numbers of careless persons have fallen as suddenly as if struck with a flash of lightning. Many professed infidels, and other vicious characters have been arrested in this way; and sometimes at the very moment, when they were uttering their blasphemies against the work.

At the beginning of the revival in Shelby county, the appearances, as related to me by eye witnesses, were very surprising indeed. The revival had previously spread with irresistible power through the adjacent counties; and many of the religious people had attended distant sacraments, and were greatly benefitted. They were much engaged, and felt unusual freedom in their addresses at the Throne of Grace; for the outpouring of the divine Spirit, at the approaching sacrament in Shelby. The sacrament came on in September. The people as usual met on Friday, but they were all languid, and the exercises went on heavily. On Saturday and Sunday morning it was no better. At length the communion service commenced, and every thing was still lifeless. The minister of the place was speaking at one of the tables without any unusual liberty. All at once there were several shrieks from different parts of the assembly. Persons fell instantly in every direction. The feelings of the pious were suddenly revived; and the work went on with extraordinary power from that time till the conclusion of the solemnity.

These phenomena of falling are common to all ages and sexes, and to all sorts of characters; and when they fall they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many careless persons have fallen under legal convictions, and obtained comfort before they arose. But perhaps the most numerous class of all, are those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks,

before they obtain comfort. I have converſed with many who fell under the influence of comfortable feelings, and the account which they gave of their exerciſes, while they lay entranced, was very ſurpriſing. I know not how to give you a better idea of them, than by ſaying, that they appeared in many caſes to ſurpaſs the dying exerciſes of Doctor Finley. Their minds appeared wholly ſwallowed up in contemplating the perfections of Deity as illuſtrated in the plan of ſalvation. And while they lay in all appearance ſenſeleſs, and almoſt deſtitute of life, their minds were more vigorous and active, and their memories more retentive and accurate, than they had ever been before. I have heard reſpectable characters aſſert, that their manifeſtations of goſpel truth were ſo clear, as to require ſome caution when they began to ſpeak, leſt they ſhould uſe language, which might induce their hearers to ſuppoſe they had ſeen thoſe things with their natural eyes. But at the ſame time, they had ſeen no image or ſenſible repreſentation, nor indeed any thing, beſides the old truths contained in the bible. Among thoſe whoſe minds were filled with the moſt delightful communications of divine love, I but ſeldom obſerved any thing ecſtatic. Their expreſſions were juſt and rational; they converſed with calmneſs and compoſure; and on firſt recovering the uſe of ſpeech, they appeared like perſons juſt recovering from a violent ſickneſs, which had left them on the borders of the grave.

I have ſometimes been preſent when perſons who fell under the influence of convictions, obtained relief before they roſe. On theſe occaſions it was impoſſible not to obſerve how ſtrongly the change of their minds was depicted in their countenances. From a face of horror and deſpair, they aſſumed one which was open, luminous, and ſerene, and expreſſive of all the comfortable feelings of religion. As to thoſe who fall down under legal convictions and continue in that ſtate, they are not different from thoſe who receive convictions in other revivals; excepting, that their diſtreſs is more ſevere. Indeed, extraordinary power is the leading characteriſtic of this revival. Both ſaints and ſinners have more ſtriking diſcoveries of the realities of another world, than I have ever known on any other occaſion.

I truſt I have ſaid enough on this ſubject, to enable you to judge how far the charge of enthuſiaſm is applicable to it. Lord Littleton in his letter on the converſion of St. Paul obſerves (and I think very juſtly) that "Enthuſiaſm is a vain, ſelf-righteous ſpirit, ſwelled with ſelf-ſufficiency, and diſpoſed to glory in its religious attainments." If this definition be a good one, there is perhaps as little enthuſiaſm in Kentucky as in any other revival. Never in my life have I ſeen more genuine marks of that humility, which diſclaims the merit of its own duties, and looks to the Lord Jeſus Chriſt as the only way of acceptance with God. I was indeed highly pleaſed to find that Chriſt was all and in all in their religion, as well as in the religion of the goſpel. Chriſtians in their higheſt attainments were moſt ſenſible of their entire dependance on divine grace; and it was truly affecting to hear with what agonizing anxiety awakened ſinners inquired for Chriſt, as the only phyſician who could give them any help. Thoſe who call theſe things enthuſiam, ought to tell us what they underſtand by the Spirit.

of Christianity. In fact, Sir, this revival operates, as our Saviour promised the Holy Spirit should when sent into the world. It convinces of sin, of righteousness, and of judgment; a strong confirmation to my mind, both that the promise is divine, and that this is a remarkable fulfilment of it.

It would be of little avail to object to all this, that perhaps the professions of many of the people were counterfeited. Such an objection would rather establish what it meant to destroy. For where there is no reality there can be no counterfeit; and besides, when the general tenor of a work is such, as to dispose the more insincere professors to counterfeit what is right, the work itself must be genuine. But as an eye-witness in the case, I may be permitted to declare, that the professions of those under religious convictions, were generally marked with such a degree of engagedness and feeling, as wilful hypocrisy could hardly assume. The language of the heart when deeply impressed is easily distinguished from the language of affectation.

Upon the whole, Sir, I think the revival in Kentucky among the most extraordinary that have ever visited the church of Christ. And all things considered it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant, and religion at the point of expiring. Something of an extraordinary nature appeared necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable and futurity a dream. This revival has done it. It has confounded infidelity, awed vice into silence, and brought numbers beyond calculation under serious impressions.

Whilst the blessed Saviour was calling home his people and building up his church in this remakable way, opposition could not be silent. At this I have hinted above. But it is proper I should observe here, that the clamorous opposition which assailed the work at its first appearance has been in a great measure borne down before it. A large proportion of those who have fallen, were at first opposers; and their example has taught others to be cautious, if it has not taught them to be wise.

I have written on this subject to a greater length than I first intended. But if this account should give you any satisfaction, and be of any benefit to the common cause, I shall be fully gratified.

Yours with the highest esteem.

GEO. A. BAXTER.

Rev. *Archibald Alexander.*

Extract of a letter from a gentleman in Philadelphia to his friend in Hartford.

"I was last Sunday evening to hear Mr. —— speak at the old College—it is fitted up so as to accommodate at least 1500 persons and it was so crowded the greater part of the audience were obliged to stand the whole time.—His subject was, the great condescension of the Almighty in reasoning with his creatures to persuade them to come to the truth, whereby their happiness would be increased here and hereafter.—Great attention and solemnity appeared in the people the whole time, and a more than common concern has taken place here on the subject of religion, and many enquiring what they shall do to be saved."

Given—By two friends of Missions, 1 doll. & 16 dolls. 90 cents.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] APRIL, 1802. [No. 10.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

(Contin. from p. 289.)

NUMBER II.

Concerning the propagation of the gospel among the Indians in New-England, &c. particularly among those on Martha's-Vineyard.

IN the first number some account was given of the missionary labors of the Rev. Thomas Mayhew, Jun. among the natives on Martha's-Vineyard—of his benevolence, zeal, diligence, and self-denial in the work—of the measures he took, first in *private*, then in *public* to promote the reception of the gospel—some obstacles to the good work were mentioned; others remain to be noticed.

Mr. Experience Mayhew mentions another thing, which was a temporary impediment to the propagation of the gospel among these Indians, viz. "In the year 1643, there was a strange disease among them: They ran up, and down, as if delirious, till they could run no longer: They would make their faces as black as a coal, and snatch up any weapon, as tho' they would do mischief with it; and spake great swelling words; and yet they did no harm."

"Many of these Indians were, by the English, seen in this condition. Now *this*, and all other calamities which the Indians were under, they *generally* then attributed to the departure of some among them from their own heathenish ways and customs." Like some among civilized people, who yet have been better instructed, they read the judgments of heaven upon this occasion.*

It seems probable, from the ancient accounts transmitted to us, that the opposition to Christianity

* Possibly this was a stratagem of the powows, who might employ some confidents, who acted their parts so well, as to impose upon the other Indians, and even upon the English themselves. Such pious frauds have not been peculiar to civilized nations. Suppose this a fraud, or otherwise, the powows knew how to take advantage of it, to prejudice the minds of the Indians against Christianity.

made by the powows, was the greateſt obſtacle of all. The common people knew not how they ſhould come off from them. They were extremely afraid of offending them. They not only dreaded their ſuppoſed power, of wounding and killing whom they thought fit, by their enchantments; but they were afraid of diſpleaſing them on another account, as they made great dependence upon them in times of ſickneſs, as men, who had a preternatural power in the cure of diſeaſes. This, it ſeems, was the ſtrongeſt cord that bound them to their heatheniſh rites. The powows, by one mean and another, kept them in the moſt ſlaviſh fear and ſubjection to them; ſo that, for a conſiderable time, few durſt deſert them.

The powows and thoſe who adhered to them, about the year 1646, ſeeing two meetings of the praying Indians*, ſet up in oppoſition to that way, which themſelves, and their fathers had long walked in, were very much diſturbed and enraged: And now they thought to terrify Hiacoomes, and the reſt of the praying Indians, by threatening to deſtroy them by ſorcery. One powow in particular told them, "That the powows could kill all the Meeting [i. e. Chriſtianized] Indians, if they ſet about it."†

To the end they might terrify the new converts, and drive them, if poſſible, to renounce their profeſſion, ſeveral Indians went to a meeting of the praying Indians, and there told many ſtories of the great hurt, which the powows had, in the way of their enchantments, done to many. Such a power in them, being generally, if not univerſally believed by the Indians, ſeemed, above any thing elſe, to diſcourage them, for a time, from receiving the true religion, now publiſhed among them; tho' thoſe few, who had already embraced it, were not ſo terrified as to relinquiſh their profeſſion.

During this meeting, this queſtion was aſked by one, who was on the ſide of the powows, "Who is there, who does not fear the powows?" To which another of them anſwered, "There is no man, that is not afraid of them." Probably they ſpake the real ſentiments of their hearts, at leaſt, reſpecting the main body of the Indians.

It may be difficult, at this day, fully to determine the character of theſe powows. The people of New-England in ancient times, particularly the writers in the ſeventeenth century, generally ſuppoſed them to be wizzards, in the common ſenſe, in which that word is uſed. That they had ſpecial communications with evil ſpirits, and produced ſome preternatural effects by their aſſiſtance; that they had, not only actual *converſations*, but explicit *confederacies* with devils. Receiving the teſtimony of the natives, our anceſtors were of opinion, that many perſons among them were, by the zeal of their parents, dedicated to their infernal gods; but that the dæmons accepted only ſome here, and there, to make dangerous powows, or wizzards of them. They were of opinion, that theſe powows often employ their dæmons to ſmite their neighbors with blindneſs, lameneſs, wounds, and other miſchiefs; and ſometimes to

* *Praying Indians* was a term commonly uſed in early times, and applied to thoſe natives, who had embraced Chriſtianity, and prayed to God in the name of Jeſus Chriſt, the Mediator, to diſtinguiſh them from their heathen countrymen.

† Indian Converts, p. 7.

kill them, and ſometimes to cure their maladies.

The powows themſelves made great pretences to ſuch a power; and the Indians perhaps univerſally believed, that they were inveſted with it: And thoſe of the natives, who became Chriſtians, had no ſcruple, that the powows had a preternatural power, communicated by ſome ſpirit, inferior indeed to Jehovah, and ſubject to His control, but when permitted by Him, *could*, and *did*, by the inſtrumentality of theſe men, produce effects beyond human. The Indians told our anceſtors ſtrange ſtories about the feats of the powows; and doubtleſs, in many inſtances at leaſt, related what they ſuppoſed to be ſtrictly true.*

The powows were ever ready to proclaim their own extraordinary power, and their people ſtood ready to believe them. Governor Hutchinſon mentions one Paſſaconaway, a great Sagamore upon Merrimack River, who was the moſt celebrated powow in the country: He made the Indians believe ſtrange things; that he could make water burn, rocks move, and trees dance; and metamorphoſe himſelf into a flaming man; that in winter he could raiſe a green leaf out of the aſhes of a dry one, and produce a living ſnake from the ſkin of a dead one.† Indeed, they, who aſſumed the leaſt, made pretenſions of performing works beyond the power of mere mortals. The poor, ignorant Indians were doubtleſs, in many inſtances at leaſt, deluded themſelves: Vile frauds were practiſed upon them; and ſometimes, without doubt, thoſe that were cruel in the extreme. They told the early ſettlers what they themſelves believed; and it may be, the former were not ſo careful, and ſtrict in their examination of reported facts, as they might have been. Allowance is alſo to be made for the *credulity* of that age, in reſpect to *ſome particulars*; which was indeed, by no means, peculiar to New-England. In that period, many men of great learning, and ſound judgment in *moſt* things, ſeemed too apt to give credit to the *marvellous*, without that evidence, which their good ſenſe would have required in moſt other caſes: And ſome good *Chriſtian Indians*, who communicated an account of the extraordinary power of the powows, and their aſtoniſhing actions, might be miſtaken, being impoſed upon by the art, and dexterity of theſe cunning men; for the generality of the natives had ſuch a fixed awe upon their minds of the great power of theſe men, and ſuch a veneration for their character, as thoſe, who had immediate communication with their deities, and direct influence from them, that they would not be likely to examine with ſtrictneſs their ſuppoſed extraordinary feats.

Mr. Neale, after quoting from ſome of the ancient writers, ſeveral accounts of the uncommon, and, as they ſuppoſed, preternatural actions of the powows, which were attributed to the aſſiſtance given them by evil ſpirits, concludes with this remark: "I ſhall leave the reader to paſs what judgment he pleaſes, upon theſe relations; but, in my opinion, they are ſo far from proving the doctrine they are brought to ſupport, that they carry in them the greateſt air of juggle, and impoſture in the world."

As to the *true* and *full* charac-

* Some accounts are ſo romantic, that we may ſay concerning them, what the Roman poet ſays in another caſe, "Credat Judæus Apella."

† Hiſt. Maſſ. v. 1. p. 474.

ter of the powows, we ſhall leave it, in ſome reſpects, problematical. If any, upon the evidence they may obtain, are led to think, that they were in confederacy with the infernal powers, in ſuch a manner, and in ſuch an high ſenſe, as the ancient writers thought, they have a right to enjoy their opinion: If others may ſuppoſe, upon careful examination of the proofs, that they were not confederated with evil ſpirits, and aided by them, any more, than other very wicked men may be ſaid to be, whoſe imaginations may be frequently and ſtrongly impreſſed by theſe invisible evil powers, they have equal right to theirs. Every one will determine for himſelf, as he has grounds.

Thus much is undoubtedly true, that they were, at leaſt, cunning jugglers; who by ſome dextrous managements, and ſtrange feats, aſtoniſhed the ignorant multitude, and gained an aſcendent over them. The body of the people, if they did not *love*, yet *feared* them; received their dictates with the moſt implicit faith; and obeyed their commands with the moſt ſervile ſubmiſſion.

The powows were encouraged to perſiſt in their trade, by means of the pelf they drew from their votaries. They made great pretenſions to the art of curing diſorders by their charms, and the aſſiſtance they received from their deities; at the ſame time muſt be well paid for their attendance: If they failed of recovering the ſick, they had a ſalvo ready at hand, "The gods were inexorable, the perſon's time was come."

Theſe men, as obſerved before, were, at firſt, the moſt violent oppoſers of the goſpel; and for the ſame reaſon, that Demetrius, the ſilver-ſmith, was, That by this craft they had their wealth, ſuch as it was. They were apprehenſive, that if Chriſtianity prevailed, their power and influence would be loſt; and thoſe ſtreams of property, which flowed in upon them from their abuſed countrymen, would ceaſe to run.

Such were the difficulties which Mr. Mayhew had to encounter in his miſſionary attempts. Such were the obſtacles, which lay in his way. Such were the diſcouragements, which roſe in the minds of the poor natives. But none of theſe obſtructions prevented Mr. Mayhew, and his faithful friend Hiacoomes, whom he had joined to himſelf, as an aſſociate in the work, from a vigorous purſuit of the important buſineſs upon which they had ſet out. They viewed the cauſe, as highly intereſting; and their zeal, aſſiduity, and perſeverance were in proportion to the magnitude of the object.

In the year 1646, ſome of the impediments to the good work began to be removed. Mr. Mayhew had the happineſs, ſometime before his death, to ſee a great alteration in this reſpect. God, who had qualified him for the work he had undertaken, inſpired him with love to the periſhing natives, and zeal to promote their eternal ſalvation, was pleaſed to interpoſe, by his providence, and gradually removed obſtructions; ſo that before the death of this pious miſſionary, many hundreds of the natives profeſſed the Chriſtian faith; a very conſiderable number of whom were ornaments to their profeſſion, as will appear in the ſequel.

We ſhall now take notice of ſome things, which tended to remove obſtructions, and promote the goſpel on the Vineyard.

In the year 1646,* the Indians

* Indian Converts, p. 5 and 77.

were viſited with a ſevere diſtemper, which proved mortal to many of them; but apparently leſs ſo to them who had given any countenance to the great truths, which had been propoſed to them, and ſhewed any regard to them; thoſe were far more gently viſited with the diſorder, than others; and Hiacoomes, and his family, who openly profeſſed the goſpel, were ſcarcely, at all, hurt by it.

Whether mere natural cauſes in the uſual mode of operation, according to general laws, or the particular and ſpecial providence of God made the diſtinction, we ſhall not ſtand to inquire. This is very worthy of notice, that a wiſe and gracious God over-ruled this diſcrimination for the good of the heathen. They, who ſometime before attributed a ſtrange diſeaſe among them to the anger of their deities, becauſe ſome of the people forſook their old religion, and choſe a new one, now queſtioned with themſelves, whether the preſent ſickneſs, with the concomitant circumſtances, was not brought upon them by Jehovah, as a token of his diſpleaſure, on account of their generally rejecting Chriſtianity. By means of this ſickneſs, and the diſtinction made in it, many of them were put upon ſerious conſideration of the things, which before they ſlighted; and ſome began earneſtly to deſire to have the truths of the Chriſtian religion explained to them; and to hearken, with great attention, to the things which were, by Mr. Mayhew, and Hiacoomes, preached among them.

About this time, Mioxoo, being the chief man of the place where he lived, ſent a meſſenger in the night to Hiacoomes, about five, or ſix miles, entreating him to come to him; and Hiacoomes receiving the meſſage about break of day, readily went to Mioxoo's houſe. When he came, he found many Indians collected there, among whom was Tawanquatuck, the chief Sachem of that end of the iſland.

Mioxoo received Hiacoomes with great apparent pleaſure, and told him, what he deſired of him; the ſum of which was, "that he would ſhew his heart to them, and let them know, how it ſtood towards God, and what *they* ought to do."

Hiacoomes very cheerfully attended to the propoſal: He immediately laid hold of the opportunity to inſtruct them; explaining ſome important points of natural, and revealed religion.

Having finiſhed his ſpeech, Mioxoo aſked him, "how many gods the Engliſh worſhipped?" Hiacoomes anſwered, "One, and no more." Upon which Mioxoo reckoned up about 37 principal gods, which he had: "And ſhall I, ſaid he, throw away all theſe thirty-ſeven for the ſake of one only?" "What do you yourſelf think?" ſaid Hiacoomes. "For my part, I have thrown away all theſe, and many more ſome years ago, and yet I am preſerved, as you ſee, this day." "You ſpeak true, ſaid Mioxoo; and therefore I will throw away all my gods too, and ſerve that one God with you."

Mioxoo having expreſſed this reſolution, Hiacoomes proceeded more fully to inſtruct him, and the reſt of the company with him, and did, as Mioxoo deſired, open his heart to them. He told them, that he did fear the great God only; and did greatly reverence his Son, who had ſuffered death to make ſatisfaction for ſin for all thoſe, who truſt in him and forſake their ſinful ways; and that the ſpirit of God

did work theſe things in the hearts of the children of men. He told them alſo, that he was very ſorry for his own ſins, and deſired to be redeemed by Jeſus Chriſt from them, and to walk according to God's commandments.

Hiacoomes alſo now told theſe, his poor countrymen, of the ſin and fall of Adam, and what a dreadful ſtate mankind were thereby brought into; and did alſo, with Chriſtian freedom, reckon up their own ſins to them, and charged them home upon their conſciences, as that of having many gods, going after powows, &c. And having thus opened his heart to his hearers, he concluded his diſcourſe, by telling them, that if they could obtain ſuch hearts, as thro' grace he had, they ſhould receive ſuch mercies as he did.*

This diſcourſe of Hiacoomes being ended, ſeveral of his hearers were much affected; and ſome of them ſaid, "That now they had ſeen their ſins."

Such impreſſions were made upon the heart of Mioxoo as were deemed to be abiding. He ſupported a Chriſtian character thro' a long life.

Tawanquatuck, an Indian Sachem being preſent, as an hearer at the meeting juſt mentioned, was, it would ſeem, ſo affected with the diſcourſe of Hiacoomes, in connexion with the ſickneſs, which had been ſo prevalent and diſtreſſing, that a ſhort time after, he invited Mr. Mayhew to preach publicly to his people; and he himſelf became a conſtant hearer of him.†

On Mr. Mayhew's firſt going to preach to the Indians upon this invitation, the Sachem told him, "That a long time ago, the Indians had wiſe men among them, who did in a grave manner, teach the people knowledge; but *they*, ſaid he, are dead, and their wiſdom is buried with them; and now, men lead a giddy life, in ignorance, till they are white-headed; and tho' ripe in years, yet they go without wiſdom to their graves:" But added, "He hoped the time of knowledge was now come." He then alſo (others joining with him) deſired Mr. Mayhew to preach in a ſtated courſe to the Indians to make known the word of God to them. And ſoon after, going to Mr. Mayhew to encourage him, told him, in the figurative language of his country, "That he ſhould be to them, as one that ſtands by a running river, filling many veſſels; even ſo ſhall you fill us with everlaſting knowledge."

He alſo told Mr. Mayhew, that the reaſon why he requeſted him to preach to the Indians, was, "becauſe he was deſirous, that they ſhould grow more in goodneſs; and that their poſterity might inherit bleſſings after he was dead; and that he himſelf was alſo deſirous to put the word of God to his heart; and to repent of, and throw away his ſins, that ſo after he ſhould ceaſe to live here, he might enjoy eternal life in Heaven."

Mr. Mayhew was highly pleaſed with the propoſal, and gladly complied with the pious requeſt of this good Sachem, preaching to him, and to as many of his people, as were willing to come to hear him. Thus a more effectual door was opened for introducing the goſpel among this poor people. Thus, it is hoped, that this bodily ſickneſs which was grievous to ſo many, and mortal to ſome, pro-

* Indian Converts p. 78.
† Indian Converts, p. 80.

moted the ſpiritual health of not a few of the ſurvivors.

It has been obſerved, that the Sachems at *firſt*, and for *ſome years*, made ſtrenuous oppoſition to the goſpel. Mr. Mayhew ſenior, the governor, obſerved this. He had the Chriſtian cauſe much at heart; and was very deſirous to ſtrengthen the hands of his ſon, and encourage him in the good work of goſpelizing the heathen. He was ſenſible, that to remove the prejudices of the Sachems was of no ſmall conſequence to ſucceſs. He, as he had opportunity, took much pains with them, that he might facilitate their reception of the goſpel, and induce them to permit, and encourage their ſubjects to hear, and pay attention to it. By his wiſe management, many of the Sachems were induced to think more favorably of Chriſtianity, than they had done; and finally to renounce heatheniſm, and become diſciples of Jeſus Chriſt, and to encourage their ſubjects to embrace Chriſtianity. In theſe things he was a fellow-helper to the truth.

This gentleman obſerving, that the Indian governments were abſolute monarchies; one main obſtruction to the progreſs of the Goſpel on the Iſland, ſeemed to be, the jealouſy the princes conceived of the invaſion of their government, thro' the pretence of religion, and the eclipſing their monarchical dignity; and finding that the princes on theſe Iſlands, tho' they maintained their abſolute power, as kings, yet were bound to do certain homage to a more powerful prince on the bordering continent; and tho' they were no great people, had yet been waſted by inteſtine wars, wherein the great princes on the main, not unlike the European princes, for like reaſons of ſtate, were not unaſſiſting, whereby the Iſlanders were neceſſitated to make thoſe princes the balance, or umpires to decide their controverſies, by preſents annually ſent to oblige them to give their aſſiſtance as occaſion required; and ſeeing his ſon uſing zealous endeavors for their converſion, he judges it fit that they ſhould unite in their ſeveral places to promote the great deſign: And therefore he wiſely takes the advantage of this ſituation of the Indian affairs to attach them to him by the following method:

He tells the Iſland Indians, that by order of the crown of England, he was to govern the Engliſh who ſhould inhabit theſe Iſlands: That his royal maſter was, in power, far above any of the Indian monarchs; but that as he was great and powerful, ſo he was a lover of juſtice; that therefore he would in no meaſure invade their juriſdictions; but, on the contrary, aſſiſt them, if need required; that *religion* and *government* were diſtinct things; and their Sachems might retain their juſt authority, tho' their ſubjects were Chriſtians. And thus, in no long time, he brought them to conceive no ill opinion of the Chriſtian religion.* After a few years ſome Sachems, and other principal men became Chriſtians, and ſome of them preachers to their countrymen.

Another thing which conduced much to remove impediments, and to promote the great work of propagating the goſpel, was the inſtitution of a ſchool for the inſtruction of the Indian children and youth, in reading, writing, and the firſt principles of Chriſtianity.

Mr. Mayhew very well knew, that humanly ſpeaking, the goſpel muſt make a much ſlower prog-

* Matthew Mayhew's Narrative.

reſs among thoſe, who are *wholly* deſtitute of letters, than among thoſe who have ſome acquaintance with them. That the Indians might become more intelligent Chriſtians, a conſiderable number of their children at the *firſt* ſetting up of the ſchool; and many years after, the *generality* were taught to read, and many of them to write.

The ſchool was opened in January 1652; at which time, not only were parents invited to ſend their children; but any young men, who were willing to learn, were aſked to attend. They were pleaſed with the propoſal: About thirty Indian children ſoon came in; they were found apt to learn; and more and more were coming in every day for ſome time.*

This ſchool, it may be preſumed, was of great ſervice to promote the knowledge, and practice of Chriſtianity. Thoſe adults, who did not learn to read, might reap much benefit by attending upon the reading of thoſe, who did. By the ſpeculative knowledge of Chriſtianity gained at ſchool under a pious and faithful maſter; by the public and private inſtructions of Mr. Mayhew, and by the operation of divine grace upon their hearts, not a few of the pupils were, after ſome time, qualified to become public teachers of Chriſtianity among their countrymen; and others to promote the ſame general cauſe among their neighbors in a more private way, as Aquila and Priſcilla gave inſtructions to Apollos.†

The faith, fortitude, and conſtancy of Hiacoomes had no ſmall influence to remove ſome obſtacles, and prepare the way for the more general propagation of the goſpel among the natives.

Neither the ridicule nor reproaches of his infidel countrymen; nor their threatenings, nor thoſe of the powows themſelves, dreaded, in the extreme, by the other Indians; nor his ſufferings of any other kind, could ſhake his faith and conſtancy. He nobly reſolved to be obedient, and faithful to Jehovah, and firm in the Chriſtian cauſe, tho he ſhould be ſingular in his purpoſe, incur the diſpleaſure of his friends, and even fall a victim in the cauſe of truth.

At a Meeting of the praying Indians, ſome of their heathen neighbors came together, with a view to intimidate them, if poſſible, from paying any further attention to Chriſtianity, by repreſenting the perſonal dangers to which they would expoſe themſelves by means of the reſentment of thoſe formidable men, the powows; which, tho' mentioned on another occaſion, may yet be repeated on account of what took place immediately after. One, who eſpouſed the cauſe of the powows, aſked this queſtion, "Who is there, that does not fear the powows?" To which another of them anſwered, "There is no man, who is not afraid of them." Upon ſaying this, he looked upon Hiacoomes, who proteſted moſt againſt them, and told him, that "the powows could kill him;" but he anſwered, that "they could not;" and ad-

* Indian Converts p. 289.

† It is of no ſmall moment, that they who are employed as ſchoolmaſters among the Indians ſhould be men, not only well qualified to teach the common arts; but perſons of real religion, and good proficients in ſacred ſcience.

By teaching the Indian youth the firſt principles of Chriſtianity, and preſſing upon them the importance of holineſs, they may much facilitate the labors of the miſſionaries, by laying a ſolid foundation for them to build upon.

ded, "I believe in God, and put my truſt in him; and therefore all the powows can do me no hurt." The Indians then wondering to hear Hiacoomes ſpeak thus ſo openly, ſeveral of them ſaid to one another, "That tho' they were before afraid of the powows; yet now, becauſe they heard Hiacoomes's words, they did not fear them, but believed in God too."

Some time after this, on a Lord's day, after meeting was cloſed, where Hiacoomes had been preaching, there came in a powow very angry and ſaid, "I know all the Meeting Indians are liars; you ſay, you don't care for the powows;" then calling two, or three of them by name, he railed at them, and told them, "that they were deceived, for the powows could kill all the Meeting Indians, if they ſet about it:" But Hiacoomes then told him, "That he would be in the midſt of all the powows on the Iſland, that they could procure; and that they ſhould do their utmoſt, by their witchcraft to kill him, he would, without fear, ſet himſelf againſt them by remembering Jehovah." By this anſwer he put the powows to ſilence, as to any injury they could do him by their ſkill and ability; tho' they pretended, that none but he could reſiſt their power, and elude their arts.

He declared before the Sachems, powows, and a great aſſembly, that he was ready to acknowledge, that the God, whom they worſhipped had great power, yet it was limited, and ſubſervient to the God he had now choſen: Therefore, tho' by means of the powows, many had ſuffered much, and ſome were killed; yet he deſpiſed their power, as being himſelf a ſervant of Him, whoſe power overruled all power, and ordered all things." The expecting multitude wait the event, which they concluded would be ſickneſs, or death; but to their aſtoniſhment, he remained unhurt.*

Upon this they eſteemed him happy, in being delivered from their *terrible* power, as they viewed it.

Several of the aſſembly deſired Hiacoomes to tell them, what this great God would have them to do; and what were the things that offended Him: He immediately applied himſelf to prayer and preaching; and by an happy recollection, readily mentioned a great number of particular ſins committed among them, and as many contrary duties neglected; which ſo ſurpriſed them, and touched their conſciences, that many of them reſolved againſt thoſe evils, and to walk with God, and attend his word.

Thus the faith, fortitude, and conſtancy of this good man had an happy influence in removing ſome impediments, and preparing the minds of not a few to receive inſtructions in the truths of the goſpel, and to ſtrengthen them againſt thoſe objects of fear, which, as a lion in the way, had prevented them from entering into, and purſuing the paths of wiſdom. Their ſentiments of the great ability of the powows were changed; and they concluded, that there was ſome invincible power, ſuperior to that, who, as they thought, actuated the powows; and that the God, whom Hiacoomes worſhipped, was that Great Being.†

The converſion of ſome of the powows had an happy aſpect upon the propagation of Chriſtianity. We have ſeen, that they were the

* Matthew Mayhew's Narrative.

† Indian Converts, p. 6, and 284. Matthew Mayhew's Narrative.

most virulent enemies of the gospel. The conversion of some of them gave a great blow to heathenism, from which it never recovered. They became firm supporters of that gospel, which once they were earnest to destroy; and espoused the cause of Christianity with as much zeal, as once they had done that of their false Gods.

(To be continued)

The doctrine of election, *not inconsistent with the use and necessity of means.*

NUMBER I.

2 Tim. ii. 10. *Therefore I endure all things for the* elect's *sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory.*

TO *elect* means the same as to *choose*, and the *elect* are the same as the *chosen*. Therefore the same Greek word is sometimes translated *elect*, and sometimes *chosen*. These terms *elect*, *election*, *chosen*, and others of similar import, were often used by the Lord Jesus, and his inspired apostles, in the sacred scriptures. The divine Saviour says, "Many are called, but few *chosen" or elected.* "But for the *elect's* sake those days (of great tribulation) shall be shortened. False Christs and false prophets shall arise, and shew great signs, insomuch that (if it were possible) they shall deceive the very *elect*. The Son of man shall send his angels with a great sound of a trumpet, and they shall gather his *elect*, from one end of heaven to the other."

Paul says, "Who shall lay any thing to the charge of God's *elect?* The purpose of God according to *election* shall stand. There is a remnant according to the election of grace. The election hath obtained it, and the rest were blinded." James also says in his epistle, "Hath not God chosen (or elected) the poor of this world, rich in faith, and heirs of the kingdom."

It is certain from these, and many other similar passages, that there is such a thing as *election*, and that some are elected or chosen of God. It cannot be denied without contradicting the most express declaration of sacred writ.

And it may be further observed, that the *elect* are chosen to holiness and salvation. For the apostle declares to his fellow-Christians, "Brethren, beloved of the Lord, God hath *chosen* or *elected* you to salvation. Hath *chosen* us, that we should be holy—and whom he did *predestinate or elect*, them he called, and justified, and glorified." Such passages teach the certain connection between election, and holiness, and salvation, and glorification.

But it may be inquired, when does God thus choose the elect or real Christians? Is it before, or after they believe in Christ? Let us hear "what saith the scripture." The inspired apostle, speaking of himself and fellow-Christians, says, "God hath chosen (or elected) us in Christ Jesus before the foundation of the world"*. "Brethren, God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth"†. "God hath saved us, and called us with an holy calling—according to his own purpose and grace, which was given us in Christ Jesus, before the world began"‡. It is certain from such express declarations of the

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* Ephes. i. 4. † 2 Thess. ii. 13. ‡ 2 Tim. i. 9.

word of God, that real Christians are chosen or elected to salvation before the foundation of the world, or from eternity.

This truth is also manifest from reason and the divine perfections. God is unchangeable—is the same yesterday, to-day, and forever, and with him there is no variableness, neither shadow of turning; therefore all his purposes and determinations must be eternal. If then God ever chooses any to salvation; it is certain, that his choice of them must be from eternity.

But it may be again asked, Did God thus eternally choose the elect on account of any foreseen goodness, holiness, or willingness to repent and believe in the Lord Jesus, antecedent to their being renewed by his Holy Spirit? What say the scriptures on this point? It is declared in a passage already quoted, "God hath chosen us in him, before the foundation of the world, *that we should be holy.*" Here it is evident, that Christians are elected or chosen, not because they were good or holy, but that they might be so. They are chosen to holiness, and are made holy in consequence of their being thus chosen.

Again it is said, "God hath saved us and called us with an holy calling, not *according to our works*, but according to his own purpose and grace. *Not by works of righteousness*, which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." Do not such passages plainly teach, that the elect are not chosen and called or renewed on account of any holiness or good works, but according to God's own mercy, purpose and grace?

But the words of the apostle, Rom. ix. are still more explicit and decided on this subject. He is there illustrating God's wise and holy sovereignty and purpose of election by his choosing Jacob in preference to Esau before their birth. "For the children being not yet born, neither having done good or evil that the purpose according to election might stand, not of works, but of him that calleth." So chap. xi. it is said, that election is of grace. "And if by grace, then it is no more of works." Can any words more fully or expressly declare, that God's purpose of election or choice of the elect, is wholly of grace, and not at all on account of any goodness foreseen to be in them, antecedent to their election or regeneration.

This will be further evident from a consideration of the character of mankind, while unrenewed. The scriptures teach, that while in this situation they are "dead in sin"—"enemies to God"—that "every imagination of the thought of their heart is only evil continually," and Christ says, "No man can come unto me, except the Father draw him."

They are therefore wholly destitute of all holiness or moral good, and have no disposition to repent and cordially embrace the gospel, until renewed by the Holy Spirit. Consequently it is impossible, that the elect should be chosen and regenerated on account of any foreseen goodness or willingness to go to Christ in faith and love. For if God were never to elect any to salvation, till he foresaw, that they would *of themselves* be disposed to repent, it is certain, that none of the human race would be elected or saved. What our Saviour said to his unbelieving hearers is equally true of all impenitent sinners, "Ye will not come unto me, that ye may

have life." None will go, unless drawn by the Father.

But it is often objected, that if the doctrine of *election* is true, it can be of no advantage for ministers to preach the gospel, or for people to hear, and attend upon the means of grace. For it is said, that those who are elected will be saved, and those who are not, will never obtain salvation; whether they attend to the means of salvation, or not.

In answer to this objection, it may be observed, that the inspired Paul was of a very different opinion from the objectors on this subject.

No writer of the new testament more frequently and plainly taught the doctrine of election than Paul. Yet he was so far from supposing, that this rendered means unnecessary, that he was the most laborious and successful of all the apostles in preaching the gospel; travelling from country to country, and ceasing not to warn and exhort every one with tears, night and day, as he had opportunity. Speaking of the afflictions he suffered in preaching the gospel, he says, "I endure all things for the elect's sakes, that they may also obtain salvation;" shewing, that in his view means were *useful and necessary* to bring persons to repentance and salvation.

Accordingly he expressly teaches the necessity of the means of grace, declaring, that "faith cometh by hearing, and hearing by the word of God," and that it pleased God "by the foolishness of preaching to save them that believe." He therefore commands ministers of the gospel in his epistle to Timothy to be constant in preaching both in season and out of season.

These considerations plainly shew, that the doctrine of election affords no just reason, why ministers should not faithfully preach the gospel, and people carefully hear and attend upon the means of grace. In further illustrating this truth, it may be observed:

1. That by election is meant the eternal purpose of God to render the preaching of the gospel, religious knowledge and instruction, and other means of grace, efficacious in awakening, and bringing a certain number to repentance, faith and holy obedience, that they may in this way obtain salvation.

Now God's determination, that preaching and other means of grace shall be instrumental of bringing a number to repentance and salvation, certainly cannot render these means unnecessary, or of no advantage. Can it be any just reason, why ministers should not faithfully preach the gospel, warn, and instruct mankind, because God has eternally determined to render these means effectual to the salvation of a certain number? Does not this consideration, on the contrary, afford them great encouragement to persevere in their exertions to promote the salvation of their fellow-creatures; since they have reason to hope, that it is the divine determination, that their labors shall be successful in saving some souls?

Or can God's eternal purpose, that a number shall be brought to repentance and salvation by the preaching of the gospel and other means of grace be any just reason, why these should be neglected, or considered unnecessary?

Were it determined, that a certain particular number, (who or how many we know not) should have plentiful crops next season by means of careful cultivation; would this render cultivation unnecessary, or be any just reason, why we should not diligently cultivate and

sow the earth? Would it not be very absurd to object, that because God had determined that a certain number should have crops by means of cultivation; therefore cultivation was unnecessary, and there was no encouragement for persons carefully to till their land? If they did not till and sow, it is certain, that they would have no harvest. But the more diligently they cultivated their farms, the greater would be the probability, that they were of the number, who by the divine determination were to have a plentiful harvest.

And is it not equally unreasonable to object, that preaching and other means are unnecessary, or that there is no advantage in seriously attending upon them; because God has determined, that these means shall be instrumental to awaken, and bring a number to repentance and salvation?

Those, who are in a state of impenitence know not, whether they are elected to salvation or not. But while careless and neglectful of divine things and their eternal concerns, they may know, that they are in the greatest danger of perishing, and are hastening down the broad road to destruction. But the more sensible they are of their sin and danger, and the more attentive they are to divine things, the greater is the probability of their being chosen to salvation. None can ensure salvation, unless they yield a cordial compliance with the duties of religion, and make them their highest concern. It is therefore as unreasonable to neglect a serious attention to the means of grace and our eternal interests on account of the doctrine of election; or because it has been determined, that these means shall be effectual to the salvation of a certain number; as it would be to neglect tilling and sowing, because it was determined, that a particular unknown number shall have crops by these means. A careless neglect of the means of grace and duties of religion is as direct a way to ensure our destruction, as a neglect of cultivation is to have no harvest.

Thus it is manifest, that the doctrine of election does not render the preaching of the gospel and other means of grace at all unnecessary, and affords no reason, why all should not seriously attend upon these means. H. E.

For the Connecticut Evangelical Magazine.

Question. *Why could not God give repentance and remission of sin, and restore sinners, by his Holy Spirit, to holiness and happiness, without the sufferings and death of his Son?*—Or, in other words, *Why was the divine laws and government so constituted, that the penalty could not be remitted to the transgressor, in any other way, but by the suffering and death of Christ?*

I BELIEVE there are few, who read and hear the gospel, but, at some period of their lives, have had something like the above queries pass through their minds. Want of proper light, and of receiving just ideas on this important subject, has led into wrong sentiments concerning the gospel, and to many doubts, whether it is in fact a revelation from God. To attempt a full answer to the questions above stated, in their various connections and consequences might swell the subject to a volume. All therefore that will now be attempted, is, only to arrange a few thoughts, that will bear much enlargement.

1. The first thing I shall ob-

serve, by way of answer, is, that *the character of God is perfect.*

No other, than a character *every way perfect,* can answer what is seen and declared of God in his works of creation, and providence, and in the volume of inspiration. In all these, he is declared to be self-existent, independent, and the first cause of all things that exist.

In our ideas of *perfection* in God we unite *natural* and *moral* attributes, in the highest possible degree. The *natural* attributes ascribed to God are *rational, intelligent existence,* such as wisdom, knowledge and power, in a much higher degree than any created being is able to conceive.

But a being possessed of such unbounded knowledge, wisdom and power, might be unspeakably dreadful to creatures, if his moral character or attributes were not good.

That the moral character of God is also infinitely perfect in holiness, justice, goodness and truth we have abundant and ample testimony both from nature and revelation.

In this view of the natural and moral character of God, he is the sum of all perfection, nothing can ever be added to his knowledge, wisdom or power; or to his holiness, justice, goodness or truth, and nothing can ever be taken from them, for he is unchangeable.

2. Every thing that exists, beside God himself, had its origin in him and according to his will: They must then be according to, or agreeable to his *wisdom;* i. e. agreeable to infinite wisdom, power, holiness, justice, goodness and truth. If God acts, he must act himself, or according to his nature. And as all things originate in him, and are brought into existence by him, it is impossible he should have any inducement to act otherwise,—"he cannot deny himself." All the divine operations and counsels of God are perfectly holy. All possible things are before him, and he chooses, and cannot but choose, agreeable to his holy nature, that which is best—should he not choose that which is best in every thing, it would denote imperfection, it would be acting contrary to his holy nature, he would deny himself, which is impossible.

3. As all intelligent existence is comprehended in God and rational creatures, the holiness of his nature would lead him, in all his acts and dispensations, to regard the highest good, happiness and glory of the whole; this must be true benevolence and impartial goodness. Of the being that does this, we may well say his name is *love.*

God was acting thus when he gave to creatures his holy law. This law he gave as a perfect rule of duty tending to perfect happiness, and without conformity to it no creature from the very nature of things, ever could, can, or will be happy. This divine law, in no part of it, proceeded from any thing arbitrary in God, he did not in its precepts and penalties have it thus because he would, when he might as well have had it otherwise; but it originated both in its precepts and penalties from the holy and perfect nature of God, and from the reason and nature of things (for the latter arises from the former.) Therefore for God to alter this law, which commands us to love him with all the heart and our neighbor as ourselves; or to alter or set aside the penalties annexed to it, would be to act contrary to his perfect nature, contrary to the reason and nature of things, contrary to the gospel itself, which is not introduced to destroy but to fulfil this law, to magnify and make it

honorable, to restore sinners to a conformity to it, as the only possible way to make them happy. Yea to alter or change this holy law, in any respect, would be to deny himself. Thus our divine Lord said heaven and earth shall pass before one jot or title of it shall fail.

The law of God therefore in its precepts and penalties must remain as unchangeable as the nature of God himself.

Human laws are changed, and penalties are remitted; but this arises merely from their imperfection: were they perfect. They would admit of no change, this is the case with the law and government of God, it is perfect and admits of no change.

If God's law, in all its precepts and penalties, originates from the unchangeable and infinitely perfect nature of God; if all his operations, determinations and government harmonize in forming one uniform, unchanging glorious character; then the transgressor of God's law must look in vain for any change in him, or remission of those penalties which God views infinitely right.

How can God pardon the transgressor and receive him to favor, till he has suffered the penalties of his law, and not be inconsistent with himself?

If the sinner suffers the penalties, when will they end? While he is a sinner, and continues to sin, the penalty of the law grows heavier and heavier upon him; for his obligation to love God, and obey his law, can never in any situation cease. At best he is but a creature, and if perfectly holy he can render nothing more to God than his due; he can do no work of supererogation. If under the penalty of the law he can suffer nothing more than the law requires, therefore all his sufferings can make no atonement for past sins, even though in future he committed no sin.

How amazingly dreadful then is the state of a sinner, who has broken the holy law of God! Where is the possibility of his being forgiven? God is unchangeable, his government is perfect and cannot be altered. Nothing presents but absolute and everlasting despair. God alone is able to say if there is any possible way, by which sin may be forgiven, consistent with the infinite perfection and glory of his character and law.

This, O my fellow-sinners, *this way* of *forgiveness* God has revealed, in the gospel of his Son. He can be *just* to his own character, law and government, and yet the justifier of him who believes on his Son. And there is no other name given under heaven among men, by which we can be saved but by the name of Jesus.

The question may again be asked, How does it appear that such a way of forgiveness and salvation is effected and wrought out by Christ, that God can be just to his character, law and government and yet justify and forgive the sinner, who believes on his Son?

In attending to this all-important subject, we must obtain all our light from divine revelation—and on this point it is abundantly explicit and full. All that can now be attempted is to arrange some of the most important and leading ideas, and leave enlargement to the reader.

1. It appears from the sacred writings that the divine law does admit of a substitute or public head. In this situation Adam stood in regard to his posterity. By divine constitution they were all involved in his fall, so that by his disobedi-

ence many were made ſinners. And the contrary ſeems equally plain, that had he obeyed many would have been made righteous.

2. The ſcriptures bring into view the compact or covenant of redemption as being voluntarily entered into between the Father and the Son from eternity, and that thoſe, who believe, were choſen in Chriſt even before the foundation of the world. Thus the undertaking to redeem man from ſin and miſery on the part of the Mediator, was voluntary and of free choice.

3. The perſon who undertook the work of redemption was the eternal Son of God: No creature let him be ever ſo exalted could be equal to the taſk, for he could do no more than his duty. In the holy ſcriptures, all the attributes of the God-head and equality with the Father are aſcribed to the Son.

4. When every neceſſary preparation was made for the Redeemer to enter upon his work, he took upon him the human nature, and was really man as well as God. God manifeſt in the fleſh, the brightneſs of the Father's glory and expreſs image of his perſon. He took not upon him the nature of angels, but that nature he came to redeem. As the firſt Adam had broken the law of God and entailed death upon all his natural ſeed whoſe repreſentative he ſtood, ſo, that in conſequence of his diſobedience, they all come into the world with a depraved, ſinful diſpoſition and ſo under the curſe. The ſecond Adam, our Lord Jeſus Chriſt, obeyed the law of God as the ſubſtitute or repreſentative of all his ſpiritual ſeed. His obedience is accepted with God as theirs would have been had they never ſinned, or the firſt Adam fallen; for perfect obedience, to the divine law, is neceſſary in order to eternal life and juſtification before God, nor can it be diſpenſed with.

But the ſpiritual ſeed, which Chriſt repreſents, are children of the firſt Adam. They are ſinners.

They are condemned by the holy law of God. *Obedience* entitles to life, only where there is no ſin: It cannot make atonement and ſatisfy the penalty of the law of God. Therefore ſomething further than obedience muſt be done by the Redeemer or not a ſinful child of Adam can be ſaved. The *penalty* of the law cannot be diſpenſed with under the perfect and juſt government of God.

This the God-man Mediator freely ſubmits to ſuffer. He gave his ſoul an offering for ſin. He was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.

When he hung on the croſs, light and comfort from the God-head were withdrawn and he was treated as a ſinner. This cauſed the bitter cry, "My God, My God, why haſt thou forſaken me?"

Thus the human nature of the man Chriſt Jeſus was ſacrificed upon the altar of his divinity, which ſanctified and gave infinite efficacy to the gift; and to which all preceding ſacrifices under the Moſaic law pointed. Being a divine perſon united to the God-head his ſuffering the penalty gave *infinite honor* to the holy law of God. I may ſay a greater honor than if it had been inflicted in everlaſting puniſhment on the guilty themſelves.

This work being completed by the Redeemer the way is opened for the exerciſe of divine mercy. God can be juſt and yet the juſtifier of him who believes. But

though the way is open for the exercise of mercy to all who are united to Christ by faith; yet man being dead in sin has no heart to believe and to love the holy character of God, and unless something still more was done would never receive any saving benefit from the atonement.

To remedy this evil and render things pertaining to salvation complete, in consequence of the obedience and death of Christ, the Holy Spirit is given to renew and sanctify the heart, and apply the benefits of redemption to the soul.

The Mediator himself after rising from the dead ascended to Heaven there to appear in the presence of God for us; to ask and receive all that is necessary to carry on the work of redemption; to support and finally bring his people to eternal life.

How wonderful is this plan of saving mercy, how harmonious in all its parts! Mercy and truth meet together; righteousness and peace embrace each other. How astonishing is divine love! How much it has done! Our obligations to love and obey God are unspeakably increased, by the way provided, and freely offered to redeem sinners. How aggravatedly dreadful the sin, and how black the ingratitude to refuse such offers of love and grace! If he that despised Moses's law died without mercy, of how much sorer punishment shall he be thought worthy who treads under foot the blood of the Son of God?

ZETA.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

SINCE the decease of the late President Edwards, there have been many enquiries why the public were not furnished with a particular account of his life? It is desirable that these enquiries should be gratified. I have taken pains to collect the necessary materials, but my success has been retarded by a number of causes, arising from the particular situation of those by whom the facts, concerning his life, could be furnished, and, from several other unforeseen, and, of course, unavoidable obstacles. I have been in possession of the materials but few days, and now, with pleasure communicate them to you.

I am, Gentlemen, &c.

February, 12th, 1802.

JONATHAN EDWARDS, D. D. President of Union College in Schenectady, was the son of the late Reverend Jonathan Edwards formerly minister of the church of Christ in Northampton, in the Commonwealth of Massachusetts, and afterwards President of the College at Princeton in New-Jersey, and Mrs. Sarah Edwards, daughter of Rev. Mr. Pierpont of New-Haven. He was the second son of his parents, and was born at Northampton, on the 26th day of May O. S. 1745. However promising his capacity may have appeared in early childhood, and however ambitious he may have been of excelling at that age when the mind begins to unfold itself; this period of his life was attended with a number of singularly embarrassing circumstances, the tendency of which was to repress his exertion, and to discourage his ambition. In early childhood, he was afflicted with an inflammatory weakness in his eyes which almost entirely prevented his learning to read until a much later period than is common for children in New-England. This weakness resisted ma-

ny and long continued applications; until by the shaving of his head, repeated often, und for a long time, the inflammation in some degree, abated, and he was enabled to apply himself moderately to the rudiments of learning, and to revive in his anxious parents the hope that he would not be entirely lost to the literary world. During his childhood also, the unhappy contest rose to its height, between his father, and the church and society of Northampton, and terminated in their separation, by the dismission of Mr. Edwards. When Mr. Edwards, with his family, removed to Stockbridge, this son, was but six years old. In addition to the infirmity in his eyes, new and important difficulties attended him, during his residence in Stockbridge. There was no school in the settlement but one which was common to the Indian children, and the white people—and there were so few of the latter, either in the school, or the town, that he was in danger of forgetting entirely the English tongue. Whilst at school here, he learned the language of the Mohekaneew, or Stockbridge Indians so perfectly, that the natives frequently observed "that he spoke exactly like an Indian." This language he retained, in a good degree, through life, and the public is in possession of some interesting remarks upon it, which he published a number of years since.

As his father intended him for a missionary among the Aborigines, he sent him, in October 1755, when he was but ten years of age, with the Rev. Gideon Hawley, (now of Mashpee on Cape Cod) to Oughquauga on the Susquehannah River, to learn the language of the Oneida Indians. Oughquauga was, then, at the distance of about one hundred miles (in the wilderness,) from any English settlement. At this place he continued but four months by reason of the war which broke out between England and France, and extended itself into their colonies. Whilst he was with the Oneida Indians during this short time, he made rapid progress in acquiring their language, and in engaging their affections. They were so much pleased with his attainments, and his amiable disposition, that, when they thought their settlement exposed to inroads from the French, they took him upon their shoulders, and carried him many miles through the wilderness, to a place which they deemed secure. After this he never returned to them any more.

In the month of February 1760, when he had almost completed his fifteenth year, he commenced the study of the Latin language, at a grammar school in Princeton, in New-Jersey; and was admitted a member of the College in the same town, in September of the year following; and in September 1765, he received the degree of Bachelor of Arts. In the year 1763, and whilst he was at College, at a time of general awakening in Princeton, he obtained a hope of his reconciliation to God through Christ. This was during the Presidency, and under the impressive preaching of the late Doctor Finley.

The following dedication of himself to the service of God, which was made by him at that time, was found among his papers after his decease.

Nassau-Hall, Sept. 17, 1763.

"I Jonathan Edwards, student 'of the College in New-Jersey, on 'this seventeenth day of Septemer '1763, being the day before the first

'time I propoſed to draw near to the 'Lord's table, after much thought 'and due conſideration, as well as 'prayer to Almighty God, for his 'aſſiſtance, reſolved in the grace of 'God to enter into an expreſs act 'of ſelf-dedication to the ſervice 'of God; as being a thing highly 'reaſonable in its own na'ture, and that might be of em'inent ſervice to keep me ſteady in 'my Chriſtian courſe, to rouſe me 'out of ſloth and indolence, and 'uphold me in the day of tempta'tion."

"Eternal and ever-bleſſed God! 'I deſire with the deepeſt humilia'tion and abaſement of ſoul, to 'come in the name and for the 'ſake of Jeſus Chriſt, and preſent 'myſelf before thee, ſenſible of 'my infinite unworthineſs to ap'pear before thee, eſpecially on 'ſuch an occaſion as this, to enter 'into a covenant with thee. But 'notwithſtanding my ſins have 'made ſuch a ſeparation between 'thee and my ſoul, I beſeech thee, 'through Chriſt thy Son, to vouch'ſafe thy preſence with me and ac'ceptance of the beſt ſacrifice 'which I can make."

"I do, O Lord, in hopes of 'thy aſſiſting grace, ſolemnly make 'an entire and perpetual ſurrender 'of all that I am and have unto 'thee, being determined in thy 'ſtrength to renounce all former 'Lords who have had dominion 'over me, every luſt of the eye, of 'the fleſh and of the mind, and to 'live entirely devoted to thee and 'thy ſervice. To thee do I conſe'crate the powers of my mind, 'with whatever improvements thou 'haſt already or ſhalt be pleaſed 'hereafter to grant me in the lite'rary way; purpoſing if it be thy 'good pleaſure to purſue my ſtudies 'aſſiduouſly, that I may be better 'prepared to act in any ſphere of 'life in which thou ſhalt place me. 'I do alſo ſolemnly dedicate all 'my poſſeſſions, my time, my in'fluence over others, to be all uſed 'for thy glory. To thy direction 'I reſign myſelf and all that I 'have, truſting all future contin'gencies in thy hands, and may 'thy will in all things and not 'mine be done. Uſe me, O Lord, 'as an inſtrument of thy ſervice! 'I beſeech thee, number me among 'thy people! May I be clothed 'with the righteouſneſs of thy Son; 'ever impart to me through him 'all needful ſupplies of thy purify'ing and cheering ſpirit! I be'ſeech thee, O Lord, that thou 'wouldſt enable me to live accor'ding to this my vow, conſtantly 'avoiding all ſin; and when I ſhall 'come to die, in that ſolemn and 'awful hour, may I remember this 'my covenant, and do thou, O 'Lord, remember it too, and give 'my departing ſpirit an abundant 'admittance into the realms of 'bliſs! And if when I am laid in 'the duſt, any ſurviving friend 'ſhould meet with this memorial, 'may it be a means of good to him, 'and do thou admit him to partake 'of the bleſſings of thy covenant 'of grace, through Jeſus the great 'Mediator, to whom with thee, 'O Father, and thy Holy Spirit, 'be everlaſting praiſes aſcribed, by 'Saints and Angels! Amen."

JONATHAN EDWARDS.

In 1767, he was appointed a tutor in the ſame College and continued in this office two years.

Sometime before he had entered upon the ſtudy of Divinity, the favorite ſtudy of his life, under the inſtruction of the late Rev. Joſeph Bellamy, D. D. of Bethlem in Connecticut; and in 1766, October 21ſt, had been licenced to preach the Goſpel, by the Aſſoci-

ation of the County of Litchfield. The eleven months between the time when he was licenſed to preach, and the time when he was recalled to Princeton by his appointment, the writer believes he ſpent as a candidate for the miniſtry; but where he was during this period has not been aſcertained.

During his reſidence at Princeton, he was invited to preach to the ſociety of White-Haven, in the town of New-Haven, in Connecticut. On the 5th day of January 1769, he wa sordained to the paſtoral charge of that Church and Society, and continued there until the month of May 1795; when he was diſmiſſed by an Eccleſiaſtical Council, at the mutual requeſt of the Paſtor and Society. For ſeveral years previous to his diſmiſſion, an uneaſineſs had ſubſiſted in the ſociety, ariſing from different religious opinions which ſprung up, and were adopted by ſome of the leading, and moſt influential men among his pariſhioners. Thoſe ſentiments, which originated the uneaſineſs, were of a nature oppoſite to the ſentiments of Mr. Edwards, and of the Church and Society, at the time of his ordination. This diverſity of ſentiment and opinion, may juſtly be conſidered as the *principal* cauſe of the ſeparation between Doctor Edwards and his people; though others of inferior moment, and taking their riſe from this principal one, had their influence; but the oſtenſible cauſe aſſigned by the ſociety, was their inability to ſupport a miniſter. Doctor Edwards did not continue long in this ſituation, for in January 1796, he was inſtalled Paſtor of the church in Colebrook, in Litchfield county, in Connecticut, where he continued miniſtering to a very affectionate people, until June 1799. In this town he intended to have ſpent the remainder of his days, had it been the pleaſure of his Divine Maſter. A change of audience enabled him to relax from the duty of a weekly preparation for the ſabbath, and furniſhed him with more time to purſue his favourite ſtudy of theology, in a leſs confined manner. To this the retired ſituation of Colebrook greatly contributed. Nor was this favorable opportunity, of purſuing his ſtudies neglected. But his continuance in this deſirable retreat was not of long duration. In the ſummer of 1799, he was elected Preſident of a College in the town of Schenectady and the ſtate of New-York, which had recently been inſtituted and endowed. The election was immediately communicated to him, with an invitation to remove, as ſoon as he conveniently could. In conſequence of this invitation he was again diſmiſſed, by an Eccleſiaſtical Council, from his paſtoral office, in the month of June, and in the July following he removed to Schenectady. From this time his talents and attention were appropriated, with uninterrupted aſſiduity, to the concerns of this newly inſtituted ſeminary. In this ſituation he continued, until about the middle of July A. D. 1801, when his labors were ſuſpended by an intermitting fever of the regular type, unattended with any immediately alarming ſymptoms. But about eight days before his deceaſe, nervous ſymptoms ſhewed themſelves, and indicated his approaching diſſolution. The progreſs of the diſeaſe, from this date, was very rapid, and he experienced its impairing effects ſo much, that, within three days, he was almoſt entirely deprived of his ſpeech, of the regular exerciſe of his limbs,

and, at intervals, of his reaſon. Thus he continued regularly to decline until the 1ſt of Auguſt 1801, when he expired. By the effects of his diſorder, he was unavoidably prevented from expreſſing his views and feelings on the approach of eternity for the five laſt days of his life. In the early ſtages of his illneſs however, he expreſſed his entire, and willing reſignation to the pleaſure of God; and is gone, we hope, and confidently truſt, to receive the reward of his faith and perſeverance, at the hand of his beloved Lord and Maſter.

The year after Mr. Edwards was ordained to the charge of White Haven ſociety in New-Haven, he married Miſs Mary Porter, daughter of the honorable Eleazer and Mrs. Sarah Porter of Hadley, in Maſſachuſetts. By her he had four children, three of whom ſurvive him. This excellent lady was drowned in the month of June A. D. 1782. The circumſtances of this unhappy event were theſe: Doctor Edwards and his wife were taking an airing in their chaiſe, in the north eaſtern part of New-Haven, and at ſome diſtance from home, the Doctor was called away to attend to ſome neceſſary buſineſs. As Mrs. Edwards was returning, ſhe ſuffered the horſe to drink at a watering place, in a ſmall river, with the depth of which ſhe was wholly unacquainted. The horſe ſuddenly plunged and fell, and threw her from the chaiſe into the river, where ſhe was drowned.

After the death of Mrs. Edwards he married Miſs Mercy Sabin, daughter of Mr. Hezekiah and Mrs. Mary Sabin, of New-Haven; ſhe is ſtill living. The ſurviving children of Preſident Edwards, are one ſon, and two daughters.

In reviewing the life of Preſident Edwards, we are preſented with many particulars which furniſh a ſtriking reſemblance to the life of his father. A few of them deſerve to be mentioned. They had the ſame name, were liberally educated; were diſtinguiſhed ſcholars; were tutors in the ſeminaries in which they were educated; were preachers; were ſettled in congregations, in which their maternal grandfathers were alſo ſettled before them; were diſmiſſed on account of their religious opinions; were ſettled again in retired ſituations; were elected to the Preſidency of a College, and within a ſhort time after they were inaugurated, died the one in the 56th and the other in the 57th year of his age. To this may be added, that in perſon, mind, and life, they were remarably alike.

Doctor Edwards when a child was ſingularly dutiful and conſcientious; a ſpirit which manifeſted itſelf through his life.

About the time that he firſt dedicated himſelf to the ſervice of God, when he was little more than eighteen years of age, he began a diary of his religious life. This he continued a few months, and then very abruptly relinquiſhed it—for what reaſon is not known. It is probable that it was a reaſon which he had deliberately weighed, as he never reſumed it afterwards. From this diary he appears early to have determined conſtantly to ſtrive againſt ſin and temptation, and to live in a manner becoming his holy profeſſion, and to devote himſelf wholly to the ſervice of God. The bleſſing with which God accompanied theſe pious exertions, was viſible throughout the remainder of his life.

By nature Doctor Edwards was of an ardent, irritable diſpoſition,

of which he appears to have been early conscious. Whilst he was quite young, he formed a resolution, uniformly, and with an unabating watchfulness, to withstand this propensity, until it should be subdued. This he entered upon, as upon an important business for life—as an atchievment which must be accomplished, however difficult, and arduous the task might prove. And such a blessing attended his diligent, and indefatigable vigilance as enabled him to possess an unusual command over his passions, and to pass through a life, attended by many trying circumstances, with the reputation of uncommon equanimity. Like St. Paul, "he knew what it was to be abased, and also what it was to abound." But in prosperity and adversity he appeared the same. His fortitude under trials, was great; a fortitude founded in a constant reliance in Providence, and in resignation to the will of God; as different as possible from the frigid apathy of the Stoic. As a man of learning and strength of mind, he probably had not a superior in the United States, and but few in the world. His logical powers were pre-eminent and little, if at all, inferior to those of his father; and, being blessed, generally, with good health, he improved his talents for the defence, support, and advancement of that religion which he professed, and of the cause in which he was a champion. As a preacher, in his manner of delivery he was bold and animated—but he addressed the understanding and conscience rather than the passions of his audience. All who have had the pleasure to hear him, will acknowledge with readiness, that, in his own mode, he was rarely, if ever exceeded. His reasonings were strong and conclusive; and, as might be expected from such a mind, his writings were closely confined to his subject; always presenting something new, original, and instructive. He was a son, *worthy of his parents*.—As a brother he merited, and possessed, the respect, esteem, and affection, of all his brothers and sisters.

As a husband and parent, he was kind, faithful and affectionate. Being blessed with good health, he generally rose early, and immediately began his regular diurnal rotine of duty and business, which he observed through life with great uniformity; and from which he was not easily diverted. He considered his immediate duty to his Creator as requiring his first obedience and attention; and then the relative and social duties of life, were not to be neglected in their turn. His exercise, studies, and all his other concerns, so far as was consistent with his parochial duties, were systematized, and regularly attended to in their proper seasons.

He possessed and merited, the respect and affection of an extensive literary and ministerial acquaintance—the latter looked to him, under God, as to one of the firmest pillars, and ablest defenders of the church, in this day of declension and infidelity; and in his death, the cause, both of science and religion, has suffered a loss which God alone can repair.

His literary productions are 1st, a work entitled, "The Salvation of all Men strictly examined, and the endless punishment of those who die impenitent, argued and defended, against the reasonings of Doctor Chauncey, in his book entitled the Salvation of all Men." 1 vol. 8vo.

2d. A Dissertation on Liberty and Necessity. This was written

during his reſidence at Colebrook.

3d. Obſervations on the Language of the Stockbridge Indians.

4th. Three ſermons on the Atonement of Chriſt.

5th. A variety of occaſional ſermons, ſeparately publiſhed.

He alſo edited, from the manuſcripts of his father, ſeveral volumes, particularly the hiſtory of the Work of Redemption. Two volumes of ſermons; and two volumes of "Obſervations on Important Theological Subjects." He has left manuſcripts with which it is hoped the world will be favored in due time.

Such was this great and good man, both in life and death. In the language of Shakeſpeare, we may with propriety ſay,

——Take him for all in all,
We (ſcarce) ſhall look upon his like again.

Admonitions from the Death-Bed.

Continued from p. 308.

NUMBER VI.

MESSRS EDITORS,

I SEND you an account of an Infidel, brought under conviction, and as I hope ſavingly converted on his dying bed, lately communicated to me by a friend, which you will pleaſe to publiſh as another number of Admonitions from the Death-Bed.

Yours, &c.

PRESBUTEROS.

FUNDAMENTAL errors in religion, embraced, and followed in their conſequences, will end in Atheiſm, as an infant if it lives, will grow up to manhood. Whether Manaſſeh be called an Arminian, an Univerſaliſt, a Deiſt or an Atheiſt, is not material. He had, at different times, fallen in with theſe ſentiments. He tho't ſometimes, that an honeſt life, in dealing with men, would ſave him. At other times, he thought all would be ſaved. At times he profeſſed to believe that death put an end to man's exiſtence; and that there was neither happineſs nor miſery after this life. To a neighbor, a day or two before he was taken unwell, he ſaid, "I do not know whether there is a God or not, and if there be, I know nothing about him." An expreſſion like this, he uſed, when converſing upon divine revelation, with the ſame perſon. In this man, the bad influence, which pernicious opinions have on practice, was very apparent. He tried to diſbelieve every thing divine and ſacred; he, therefore, not only lived in the total neglect of Chriſtian duties; but religion itſelf was a ſubject of his ridicule, and higheſt contempt; as were the miniſters of the goſpel, and the profeſſors of religion. He was a man of a ſprightly mind, and active body; and one who, in his common intercourſe with mankind treated them kindly.

He had formerly labored under a particular bodily infirmity, but by very careful attention had regained his health. On Wedneſday evening the 4th of November laſt, after laboring hard through the day, his old complaint returned with alarming ſymptoms. Medical aid was called in but to no effect. His pain was exquiſite and continued to increaſe until Saturday, when a council of phyſicians was called. They told him that if he would ſubmit to a painful and dangerous operation there was ſome probability he might recover. The operation was performed tho' not with the wiſhed for ſucceſs; and on Monday following the ſurgeon told him frankly, "The difficulties you labor under exceed the ſkill of man, and the power

of medicine to remove; *You muſt die.* This was Monday evening November 9th, 1801.

Through all this diſtreſs, and although the proſpect of recovery was growing leſs and leſs, yet Manaſſeh's mind was as ſtupid as it was when he was in health. He had been prayed with and converſed with. But as is ſaid of Jonah, he *was faſt aſleep.* But about midnight he awoke out of his ſpiritual ſleep; and began to think ſeriouſly, and to talk upon ſerious ſubjects. He now reflected upon himſelf, for living ſo wickedly, treating religion with ſo much neglect and contempt, &c. And before the dawn of the morning, his conſcience was harrowed up with diſtreſs and horror, indeſcribable.—He would ſay, "the diſtreſs of my body is extremely great, but it is nothing to the horror and diſtreſs of my mind." After aſking for ſome drink, at a certain time he added, "I am like the *rich man,* with this difference only, I can now have water to cool my tongue, but by and by ſhall be where I cannot have it." He ſaid alſo, I once thought that moral honeſty would ſave me, but I give up the idea, there *muſt* be love to God."

On Tueſday morning, ſoon after day light appeared, a neighbor went to ſee him. Manaſſeh addreſſed him in this manner:—"This night I have been convinced that I am the greateſt ſinner that ever lived. I fear I have ſinned away my day of grace, and there is no mercy for me." It was obſerved to him, "It is not too late for you to repent; your duty is *now* to ſubmit yourſelf to God." He replied, "It is true, but I find ſo much oppoſition in me!—It is *that* which gives me this horror of conſcience. Oh that I had lived a life of religion, this bed on which I lie would be ſoft as down, but now it ſeems like rolling in burning embers. Many times I have ſpoken lightly of you* and all profeſſors of religion: and particularly Mr. ——, (calling the miniſter of the place by name) but now I am convinced that religion is a ſolemn reality. I have endeavored to live a jovial, ſmooth life, but not a religious life."

He deſired I might be ſent for. One obſerved, to him, "I have often heard you ſpeak very light of our miniſter, why then do you wiſh to ſee him?" He replied, "It is true, but I have been convinced, this night, that he is right, and I am wrong; and the doctrines which he has preached are the truth. Oh how I lament that I have ridiculed him, and all profeſſors of religion! I have ridiculed you and other religious people for attending religious meetings. I have endeavored to live a merry life, but now lament that I have neglected and ridiculed religion. I cannot die in peace, unleſs I ſee my miniſter."

A meſſenger came and informed me, and I immediately went to the houſe where was the ſick man. On going to the bed ſide, he addreſſed me with a ſolemn and engaging air, in the following words, as nearly as can be recollected.—"I could not die in peace until I had made a confeſſion to you. You have always treated me well, and been a kind neighbor to me. Much good counſel and advice, you have given me; but I always *hated* you. I believed you was a ſervant of Jeſus Chriſt, and *I hated* you for that, becauſe I ſuppoſed you preached truth. I am a poor

* The man he was converſing with was a profeſſor of religion.

miſerable creature; have lived a ſtupid life, in contempt of all inſtruction, and in neglect of all religion; and know I ſhall die ſoon, I aſk your forgiveneſs for all my ill conduct towards you, in which I have treated you ſo baſely."

He then obſerved to me, "I have *tried* to be an univerſaliſt." He was aſked whether he felt ſo well ſatisfied with the ſentiment, that he was willing to riſque it. He ſaid, "I rather wiſhed it was true, than believed it to be true; my mind, therefore, did not feel eaſy,—I was not ſatisfied."

It was now about the riſing of the ſun, on Tueſday morning. The caſe of the ſick man being ſomewhat ſingular, and there having been ſuch a ſurpriſing change in his mind, the neighbors ſoon collected in ſuch numbers, that the houſe was almoſt filled with people, old and young, the greater part of the day. Manaſſeh had yet a good degree of ſtrength of body; his underſtanding was clear, and his ideas diſtinct: He now ſpent all the time in converſing, except when paroxiſms of pain were ſo ſevere, that he could not ſpeak.—Of the converſation which took place between him and others, a ſmall part only will be noticed. His obſervations which are here mentioned, are not arranged, perhaps, in the ſame order of time in which they were made; nor are his particular modes of expreſſion always uſed; but the ſentiments and the ideas are meant to be correctly expreſſed.

A number of perſons ſtanding round his bed, on a certain time, he ſays; "You ſee me lie here, a poor, miſerable ſinner, juſt about to die, and I have lived a wicked life all my days. By me take warning. Such a diſtreſſed ſituation as I lie in, is a poor time to prepare for death. Do not neglect religion as I have done. You muſt die. Now, while in health, is the time for you to prepare for death. Oh do not neglect!"

To one of his former gay companions he obſerved to this effect: "You have a gay, light mind, you keep company with ſuch people; but, my friend, this will not do. Look on me. I am dying. Oh attend to religion. Remember, when I am dead, what you now ſee and hear, and tell my friends, that it may be a warning to them."

He obſerved to one, "I have lived in the neglect of all religion, and I now view myſelf a dying man; and Oh, what an awful condition I am in! I now view myſelf a ſinner, and fear I ſhall be miſerable forever. But I hope I ſhall find mercy in the ſight of God. I have deſpiſed religion, and labored to perſuade myſelf, that the doctrine of the univerſaliſts was true, but yet doubted it. My wife* has endeavored to convince me, there was ſomething in religion, but I did not believe her. And now what a ſhocking ſituation this is to prepare for death. Oh that all would attend to this buſineſs, while in health, and not put it off as I have done."

At another time he ſaid, "I have been a wicked man; have ſinned againſt heaven; have run away from God; my wicked life flies in my face; I have often reſiſted conviction, by running into bad company."

One of his neighbors remarking upon his diſtreſſed ſituation, he replied; "Yes, my ſituation is diſtreſſing; but I do not think myſelf dealt by unjuſtly, altho' I am thus diſtreſſed, and my neighbors are not; for I deſerve it more

* She was a profeſſor of religion.

than any of them, as I am the worſt of all."

A friend giving him drink which was pleaſant and nouriſhing he ſays, "All that keeps me alive is that you gave me, and nouriſhment I receive from Jeſus Chriſt."

A neighbor, who had been abſent a day or two, returned home on Tueſday, late in the afternoon, and immediately went in to ſee Manaſſeh, who took him by the hand and ſaid, "The Lord has wrought a great work on my ſoul; I am willing to die, I believe Jeſus loves me,—I think I love him."

To obtain ſome eaſe in his reſtleſs ſituation, if it might be, he deſired the tenders to carry him about the room in a blanket; and while they were performing this office of kindneſs, he ſaid repeatedly, "Soon I ſhall be in the arms of Jeſus."

On Tueſday night, a few hours before he died, he ſaid to the watchers, "I have but a little while to ſtay in this world, I am ſubmiſſive, I can truſt my family with God, for he will do right."

A ſhort ſpace of time before he departed this life, the watchers ſtanding by the bed-ſide, he prayed with an audible voice, in the following words, as nearly as could be recollected. They were ſoon committed to paper, by one who was preſent.

"O God! look down with compaſſion on us, and grant that theſe, my friends and neighbors, who ſtand around my bed, may take warning by me, and not put off making their peace with thee, until they lie on a dying bed, as I have done: But by thy ſovereign grace may they be brought to ſubmit to Chriſt. O God, have compaſſion on my family, and may they be ſubmiſſive under all their afflictions. I leave them, and all my concerns with thee; grant that I may be patient and ſubmiſſive. May I not be deceived in my laſt moments, but be reconciled to thee through Jeſus Chriſt. I commit myſelf into thy hands to be diſpoſed of for time and eternity as thou ſeeſt beſt. May I have an eaſy paſſage out of time into eternity, and find mercy with the, thro' Jeſus Chriſt. Amen."

A few minutes before he breathed out his life, ſenſible he was then going, he ſays to the byſtanders, "Let this be a warning to you all, and take heed that you never forget it."

Sundry queſtions, which were propoſed to him with his anſwers, will now be mentioned; though not perhaps in the order in which they were propoſed, as this cannot be aſcertained with preciſion. Many of the queſtions came in very abruptly, ariſing from ſome previous converſation which is not mentioned; and the reaſon the obſervations are paſt over in ſilence, is, a recital of them all, would protract the narrative to a very great length. If all the dying man ſaid, pertinently, upon religious ſubjects, for the ſpace of thirty hours, was written, it would, no doubt, be ſufficient to fill a ſmall volume.

Q. Are you ſenſible of the wickedneſs of your heart?

A. I am wholly a ſinner, and have done nothing but ſin, all my life.

Q. Do you feel your dependance on God?

A. I am ſenſible I am wholly dependant on him and entirely in his hands.

Q. Do you believe this to be true, not only in regard to your preſent ſtate, but alſo your future ſtate?

A. I believe that I, and all men

are in the hands of God, to be disposed of forever, as he pleases.

Q. Are you willing to be in the hands of God, and disposed of by him, in time and eternity?

A. I hope I am—I think I am.

Q. Then you feel reconciled to God, do you not?

A. Yes, I think I do; I am willing to die, if it be his will.

Q. Do you think God can have mercy on you?

A. God can be glorified in having mercy on whom he will have mercy.

Q. You have been opposed to the doctrines preached by our ministers; but do you now believe them?

A. Yes, I do.

Q. Then you believe that there is something in religion, do you not?

A. Yes, *I know* there is; and people need not wait to see me lie in my present situation to be convinced of it; there is sufficient evidence in the bible.

Q. How do you now feel?

A. I am entirely easy in body and mind.

Q. But do you not feel yourself a sinner?

A. Yes. And if God does have mercy on me, he will have mercy on the greatest sinner on whom he ever had mercy.

Q. Would God be just if he should send you to hell?

A. Yes. And if God cannot be glorified otherwise, let *me* go.

Q. Why do you wish to live any longer in this world?

A. That I may live to the honor and glory of God.

Q. If you should live longer, do you think you should live to the honor and glory of God?

A. I believe I should, God enabling me.

The foregoing narrative exhibits some very remarkable circumstances. That a man, who had lived such a life as Manasseh had, should, just at the close of it, have his mouth opened, to speak for God and his cause, as he did; that he should acknowledge, and converse upon the fundamental doctrines of Christianity, which he never had attended to, with so much clearness and propriety, is remarkable. He appeared to have as just ideas of human depravity, divine sovereignty, special grace, man's absolute dependance, &c. &c. as if he had been a student in Christian theology. When he spake of depravity, or of dependance on God, and the like, he appeared to speak what he *felt*, and not what he had *learnt*. It brought to mind this declaration of Jehovah. *Unto me every knee shall bow, and every tongue confess.* Whether his heart bowed or not, we leave; but his knee bowed and his tongue confessed. It is remarkable that so many people, old and young, should call to see him on that day, when he was pleading the cause of God and religion. God designed they should hear the solemn message, almost like to one sent from the dead; that if they would not regard, they might be left without excuse.

It was a singular case, that one, after passing thro' so much distress of body and mind, should, notwithstanding, have the full exercise of his understanding, and that his mental powers should be clear and firm. Hence he was able to address persons of different characters, with a very great degree of propriety.

When some of his former gay companions came into the room where he lay, he would desire them to come to his bed side. It was affecting, it was enough to

melt the hardeſt heart preſent, to hear him addreſs them in the moſt ſolemn manner, charging them to attend to religion, and not forget what they then ſaw and heard. Thoſe who had ſpent hours of mirth and vanity with him, now ſtood, as it were arraigned at the bar before him, weeping and trembling, like little children under the rod. Thirty people or more in the room, and not a dry eye among them all.

Here is a wonderful inſtance of almighty power, operating on the mind of man. Thoſe who, while in health, were neglected, deſpiſed and ridiculed by him, were now the perſons he wiſhed to be his companions; and in whoſe company and converſation he took the moſt pleaſure.

May not only we who ſaw and heard, but thoſe alſo who read, receive inſtruction & reproof. *For he that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.** And let univerſaliſts and deiſts atttend to the ſolemn buſineſs urged on them by one who is now in eternity. He wiſhed to believe, but could not, what they are trying to believe, but cannot. Let them take heed leſt they go down to deſtruction half diſbelieving their own creed. *And thou mourn at the laſt, when thy fleſh and thy body are conſumed, and ſay, How have I hated inſtruction, and my heart deſpiſed reproof. And have not obeyed the voice of my teachers, nor inclined my ear to them that inſtructed me!*"†

That very ſtriking exclamation of the dying man, which has been mentioned, "O that I had lived a life of religion, then this bed on which I lie would be ſoft as down, but now it ſeems like rolling in burning embers!" bro't to my mind the following lines:—

"Jeſus can make a dying bed,
"Feel ſoft as downy pillows are;
"While on his breaſt I lean my head,
"And breathe my ſoul out ſweetly there."

ISAIAH.

Amanda and Lyſander. A Fragment.

IN commendation of a departed friend, Amanda ſaid to Lyſander. "He was pleaſed in ſeeing a perſon happy." "So am I," anſwered Lyſander, "if his happineſs be rational." "He was pleaſed in ſeeing *every* body happy," rejoined Amanda. "So am I," replied Lyſander, "provided their happineſs be derived from the love and practice of religion. But to ſay that I am pleaſed in ſeeing every body eaſy and happy in their preſent ſtate and purſuits I *cannot*, conſiſtently with my views of the holy ſcriptures, as they treat of God and man. I will give you my reaſons.

"We both believe the bible to be the word of God and all its contents to be truth. In this book we ſee the divine being to be great and merciful, holy and juſt, true and faithful, the moral governor of all his rational creatures. Here alſo we ſee man, tho' a rational and exalted, yet a fallen and ſinful creature, an enemy of God, a rebel againſt his government, a tranſgreſſor of his law and of conſequence unfit for heaven, unworthy eternal life and expoſed to endleſs perdition. The goſpel makes proviſion for the ſalvation of the humble and obedient believer, but leaves the unrenewed and impenitent ſinner under the curſe of the law. You

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* Prov. xxix. 1.

† Prov. v. 11, 12, 13.

'must concede that this is a scripture representation of the state and character of the sinner, and that his condition is dangerous and alarming. When I see a person destitute of all seriousness and love to religion, how can I wish to see him happy in his present state of unbelief? His condition is certainly alarming, since he is opposed to a holy God, and his sinful heart will render him miserable. He ought then to be concerned and anxious for himself. And shall I rejoice to see him unconcerned and happy in the midst of danger? It would argue a malevolent heart. No! I will not, I cannot, rejoice in seeing sinners at ease in Zion. I wish that they might see themselves to be *wretched, and miserable, and poor, and blind, and naked* in their state of alienation from God. It is infinitely more desirable to behold them mourning over their sins than happy in committing them. For the true riches will be given to the humble sinner, and his happiness be perfect in the service and enjoyment of his Maker.

"What then," says Amanda, 'you wish your fellow creatures miserable!"

"No!" replies Lysander, "I only wish them to feel the *truth* and have a sense of their ruined state, that they may fly to the Saviour and be happy forever. If a man feel contented and happy all his life, in a state of impenitence, he will never seek enjoyment in holiness where only it can be found; but will die in his sins and be miserable. If a person has disjointed or broken a bone, he must expect that replacing it, in order for a cure, must occasion him temporary pain. Man, being alienated from his Maker, most generally has distressing apprehensions of divine wrath and wounding reflections, before he is restored to the favor and image of God. This is the natural consequence of groundless disaffection and unreasonable opposition when the offender comes to himself.

"Is it not commendable," says Amanda, "to use our endeavors to render our fellow creatures happy while in the world?"

"Certainly," answers Lysander, 'not only commendable but an important duty. To make them happy, however, I should not recommend thoughtlessness, impenitence and vice—I should not urge them to frequent places of dissipation and sinful pleasure. No! Amanda, this is not the path that conducts to happiness. If you have sought it in this way, I presume you have failed of your object. A degree of enjoyment may, for a time, be derived from these things; but then it leaves the mind unsatisfied, furnishes new matter of charge for an accusing conscience, and unfits the soul for the pure and sublime enjoyments of religion. A thoughtless, impenitent, pleasurable and vicious life prepares a person for an unhappy death, and a miserable eternity. Perhaps you may think that no guilt is attached to a life of impenitence and that vain mirth and youthful follies are harmless. But however innocent you may look upon impenitence, it is an implicit justification of all past offences, and a declaration of opposition to God and rejection of the Redeemer. And as for sinful diversions, which you rank under the name of innocent amusements, *you* must know as well as I, that they are unbecoming candidates for eternity whose time is precious and whose work

"is important. They certainly "unfit the mind for the duties of religion and the solemnities of death "and judgment. I cannot therefore recommend these pursuits to "my fellow mortals as the way to "happiness; neither can I rejoice "in observing them contented and "happy in this course. Peace of "mind in this world and glory in "the next, are the blessed fruits of "a reconciliation with God and a "course of strict virtue, seriousness "and religion. When I see a person cheerful and happy in this "course and with these prospects, I "can rejoice with him; for I am "persuaded that his state is safe, "that his hopes are rational, and "his prospects truly animating and "glorious. But when I behold a "person cheerful and happy in the "midst of carnal security and sinful "pleasures, it rather excites pity in "my heart than joy; I know his "state to be dangerous and all his "hopes of happiness to be visionary. I think him an object of pity, "because he is in danger of the "greatest evil, while he feels himself safe. I view him a wretched creature, in the direct path to "woe, and, perhaps, just at the "gate of hell, altho' in the midst "of gaiety, cheerfulness and mirth. "Say, Amanda, say, can you "wish to see a person contented and "happy in this state of danger, just "upon the brink of eternal death?"

SHAPHAN.

Religious Intelligence.

DENMARK.

Letter from the Danish Society for propagating the gospel, to the Missionary Society of London.

Most dearly beloved Brethren in Christ, the venerable Directors of the Missionary Society,

GRACE and peace be with you from God our Father, and Jesus our Saviour, and with all who truly call upon the name of the Lord.

At our general Annual Society, held the 11th of the Calends of July, we read with deepest emotions of heart your most welcome letter of May 26th. Glory be to God who so mightily strengthened and exhilerated our hearts with the confidence given of your love and intercession for us, and by that blessed union of Spirit, in which we are truly one with you. The German Society of Basil hath also communicated to us your very animating epistle to them, which hath stimulated them to persist, by the grace of Jesus, in the race so happily and prosperously begun. In your letters, so full of momentous intelligence, dearest brethren, we understand they have been accompanied with papers informing us, among other things, what you have been attempting abroad and at home, and what you farther purpose. But these papers have never reached us; why, we know not. What refreshment, instruction, and cause of prayer and thanksgivings would they not have afforded us! The loss of them is truly grievous to us; having kindly designed them for us, we cannot, dearest brethren, but apprize you of our disappointment.

Fully persuaded of your cordial participations in our blessings, we with delight (thanks be to God our Saviour) can inform you, that he continues, in the most blessed manner, to be kind and favorable to us; and manifested his presence and benediction in our last annual assembly. The Lord was indeed in the midst of us: we broke up

with fresh courage and inclination for the work. We are at present engaged in executing the designs entered upon at this meeting, from which, as far as it regards our great object, we entertain much hope, God the Saviour supporting and giving his benediction. We can also inform you, that we hope to form an association with some faithful witnesses for the truth in Sweden. There our little pamphlets, especially our Evangelical Magazine, are read with pleasure.

In Norway, a peasant, whose name is Hans Houge, with several like-minded assistants, travels about, far and wide, preaching the gospel with great earnestness and efficacy, as we are informed. During the two years past, they have awakened a great concern on the minds of many, so that the number of those who have by his means been led to a deep concern for their souls, is said to amount to 1800. Some of them, and Hans Houge himself in the number, have been together, and repeatedly seized and imprisoned; but when examined before the magistrates, no criminal charge could be proved against them, and they have been discharged. We fully purpose to gain a more explicit knowledge of, and acquaintance with, these men, and wish to be able to help them in the work. In Jutland, the beginning of a similar work of God appears, the issue of which we wait. We rejoice greatly in your fraternal participation with us, dearest brethren, and are assured we shall share in your fervent prayers to God for us.

Since the edict published by our government respecting the bounds of the liberty of the press, and the obedience due to magistracy, the libels which very lately swarmed against the bible and Christianity, have been somewhat repressed; but the fatal principles of the new philosophy have long been disseminated, and extend their influence daily. Nevertheless, Jesus Christ, the great Head of his Church, doth not forget the congregation of his own upon earth. He laid the foundations of his church; and the gates of hell can never prevail against it! This sure and happy hope, your letters, most distinguished brethren, tend strongly to confirm.

With your kind leave, we beg to testify our fervent desire to hear some farther intelligence from you, and particularly respecting the papers you were so kind to send, but have not reached us.

May God the Saviour, forever adorable, prosper you and your Missionary Society, deeply lying on our hearts, with all the designs you plan and the labors you are engaged in for the glory of his holy name.

Let brotherly love continue.

For the Danish Society for propagating the gospel.

U. E. BOESEN.

Faaborg, 6th Aug. 1801.

Wm. Odensee.

IRELAND.

Several Protestant missionaries have lately been itinerating in Ireland and preaching the gospel to the Irish Catholics in their own language. Their labors have been attended with great success, and many of that benighted nation have been brought to a knowledge of the truth as it is in Jesus.

SCOTLAND.

During the year 1801, there was a revival of religion in many places in Scotland. The last accounts from that country represent the work as still progressing.

KENTUCKY.

Extract of a letter from a gentleman in Kentucky to his brother in Lower Virginia.

"Paſſing from domeſtic intelligence, I haſten to lay before you the outlines of the moſt auguſt proceedings of the people of God that ever were ſeen in this ſtate. The people known by the appellation of Preſbyterians aſſembled, on Friday laſt, at Concord meeting-houſe, by way of preparation for the Lord's Supper. I did not attend until ſabbath day, when I ſaw the ordinance adminiſtered, and many of the people proſtrate on the ground crying for mercy. I paſſed the day as an impartial ſpectator; but frequently wrapped in amazement, wonder and doubt. Anxious for certainty, I retired to a ſolitary part of the woods and there proſtrated myſelf before the great God of heaven and earth, and frequently prayed to be directed in the right way; but alas! I returned with a moſt obdurate heart, ready to vilify—ripe for reproaching and perſecuting the people of the moſt high God. I ſtyled it enthuſiaſtical levity—I called it a deluſion of the devil, in conjunction with hypocriſy, operating on the minds of the illiterate and credulous, by the power of oratory. Notwithſtanding, ſaid I, it may turn the wicked, alter the drunkard and finally reform the prodigal. Nevertheleſs, I thought it derogatory to the laws of God. You may eaſily ſee, by this, that I returned much diſpleaſed with the proceedings of the day. I did not intend to return the day following; but while I ſlumbered on my pillow, that monitor that never ſleeps, while we are ſurrounded with the blackneſs of darkneſs, gave me a ſevere wound. I rolled in my bed and cried for mercy; but found none. I roſe with a view of proſtrating myſelf before Almighty God; but returned without making the attempt. Surrounded by the ſilent ſlumbers of my family, I ſtruggled through the dreary horrors of the night. In the morning, I mounted my horſe, in hopes of finding tranquillity in recreation; but the words which I heard the preceding day, "thoſe that were bidden and have refuſed ſhall never taſte of my ſupper," obſtructed my way, while the tremendous ſound of "Go ye accurſed," &c. re-echoed through every nerve of my body, while tears of guilt and contrition poured over my face. I ſaw myſelf on the awful precipice, and the mouldering brink crumbling under my feet, my ſoul took the alarm, and for the firſt time ſhrunk back at the thoughts of a hell.

"Conſtrue this as you pleaſe, my dear brother; but whether you call it inſanity or imbecility, I am again involved in a ſimilar ſituation. The review of my paſt guilt has watered my face afreſh. I am become a proſelyte in ſome degree; but a ſtranger to regeneration.

"I returned and reſolved to go to meeting that day alſo. Accordingly, accompanied by your ſiſter, the partner of my cares, we haſted to the place of meeting. A more tremendous ſight never ſtruck the eyes of mortal man. The very clouds ſeemed to ſeparate to give way for the praiſes of the people of God to aſcend the heavens. While thouſands of tongues with the ſound of Hallelujah, ſeemed to roll through infinite ſpace. Hun-

'dreds of the people lay proſtrate 'on the ground crying for mercy. 'Oh! my dear brother, had you 'been there, you would have been 'conſtrained to have cried out, as 'I was obliged to do, *The Gods 'are among the people.* Nor was 'this confined to the commonalty 'alone; but people of every de'ſcription lay proſtrate on the 'ground. There you would have 'ſeen the learned paſtor, the ſteady 'patriot and the obedient ſon cry'ing, *Holy, holy, holy, Lord 'God Almighty.* There you 'might behold the honorable mat'ron and the virtuous maiden cry'ing, Jeſus, thou Son of the moſt 'high God, have mercy upon us. 'Turn your eyes a few paces fur'ther and you might ſee the prodi'gal and the profeſſed libertine cry'ing Hoſannah to God in the high'eſt, there is no other name given 'under heaven among men, by 'which we can be ſaved but the 'name of Jeſus. You might alſo 'have ſeen the poor oppreſſed Af'rican, with his ſoul liberated, 'longing to be with its God. Me'thinks I hear you ſay, by this 'time, theſe are ſtrange things in'deed! but I think it the height 'of arrogancy in poor, inſignifi'cant, diminutive man, whoſe 'knowledge bears no proportion to 'the knowledge of the Great 'Eternal, to dare to criticiſe or 'cenſure in the leaſt degree the 'works of an Almighty power," &c. &c.

The following is extracted from a letter of the Rev. J. Hughes, a miniſter of the Ohio preſbytery in the ſtate of Pennſylvania, dated Nov. 23, 1801. He is a man reſpectable for ſound judgment and piety.

"I arrived at the Rev. J. 'Welſh's in Lexington, on the 'ſabbath morning of the ſacra'ment there. Here the ſolemn, 'pleaſing and wonderful ſcene be'gan to open, which it is impoſſi'ble for me to deſcribe. While 'in that country, I attended on 'three ſacramental occaſions; at 'each place there were from 5 to '6 or 7 thouſand. In general, 'there was great liberty and enga'gedneſs in preaching, and all the 'religious exerciſes, and many ap'peared to be the ſubjects of a 'powerful and I hope ſaving work 'of God. Often have I, at once, 'heard the diſtreſſing groans and 'cries of ten or twelve, lying proſ'trate under a ſenſe of their ſin 'and danger, and at the ſame time 'the praiſing ſhouts of as many 'more, under a view of the divine 'glories and the myſteries of re'demption. In general, the Lord 'ſeems to make a ſhort work of it, 'ſo that thoſe who fall in great diſ'treſs and lie for a time, agonizing 'under a ſenſe of their ſins and 'dangerous condition; perhaps in 'the courſe of 3 or 4 hours, open 'their mouths with praiſes and ad'oration recommending Chriſt and 'the plan of ſalvation, and in the 'moſt moving manner warning and 'exhorting ſinners to fly to Chriſt. 'Amongſt theſe, there have a num'ber of the avowed and moſt bold 'infidels been brought down, made 'to acknowledge the divine power 'and perfections, and to eſpouſe 'the religion of Jeſus. It has 'been reported in ſome parts of 'our country, that there is great 'diſorder and confuſion attending 'this work. This is by no means 'ſo great as has been repreſented, 'and perhaps little more than might 'be expected or than can be avoid'ed, where ſuch vaſt multitudes 'are aſſembled and of ſuch vari'ous characters. On the whole 'I have no heſitation to conclude

'that God is doing a great and 'good work in that country, and 'that hundreds have been made 'the ſubjects of the ſaving opera-'tions of his ſpirit," &c.

Virginia, the Carolinas and Georgia.

There is a remarkable revival of religion in many parts of the ſouthern ſtates. Recent accounts from that country repreſent the work as increaſing and becoming very extenſive.

Encouraging accounts reſpecting a revival of religion have alſo been recently received from many other places in America.

MISSIONARIES.

The Rev. *Jedidiah Buſhnell* returned ſometime ſince from a miſſion of about eleven months to the northern parts of Vermont. His miſſionary labors were, through the bleſſing of God, attended with great ſucceſs in many places.

The Rev. *Ezekiel J. Chapman* arrived at New-Connecticut the beginning of December laſt; where it is expected he and the Rev. *Joſeph Badger*, who has lately removed to that country with his family, will continue to labor as miſſionaries through the year.

The Rev. *Seth Williſton* is ſtill in the weſtern counties of New-York, itinerating as a miſſionary one half of the time, and preaching the other half at Liſle.

The Rev. *Solomon Morgan* is in Vermont, unleſs he has recently returned.

Mr. *James W. Woodward* is at preſent at Black River where he will continue ſeveral months.

Two other miſſionaries, one to Vermont and one to New-York ſtate will be ſent out this ſpring.

A remarkable interpoſition of Divine Providence.

TO THE EDITORS OF THE LONDON EVANGELICAL MAGAZINE.

GENTLEMEN,

WHEN I reflect on the many happy hours in my youth, ſpent in private conference, and praying ſocieties, I can neither forget the men, nor yet the diſtinguiſhed mercies of the Lord, who rendered them a bleſſing to my early inſtruction, edification, and conſolation. And ſuch as are able to realize the ideas of paſt friendſhip, and to aſſociate the feelings of gratitude for the paſt, with the hope of enjoying in a few days, or years, a ſtill more pure and pefect communion with endeared but departed ſaints, will not condemn me for bringing to light, and reſcuing from oblivion, any ſingular inſtance of the Lord's care and kindneſs towards his hidden ones, in the days of their pilgrimage; and the following, I hope, will prove both entertaining and inſtructing to the poor of Chriſt's flock.

It has been often obſerved, that the Chriſtian's greateſt extremity is the time of God's gracious opportunity. Few things are more evident, than that ſome of the darkeſt diſpenſations, in the experience of the ſaints, have been opportunities for the divine care and kindneſs to be made known and manifeſted towards them; and thoſe temporal ſupplies, that are given in an extraordinary way, ſuch as the ravens feeding Elijah, in a particular manner, anſwer the deſigns of our Lord; they are the fruit of the wiſdom of him who hath ſaid, "*I will never leave thee; I will never forſake thee.*"

Thomas Hownham, the ſubject of the following providence, was a very poor man, who lived in a lone

houſe or hut upon a moor, called Barmour-moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to ſupport a wife and two young children, ſave the ſcanty earnings obtained by keeping an aſs, on which he uſed to carry coals from Barmour-coalhill to Doddington and Wooler; or by making brooms of the heath, and ſelling them around the country. Yet poor and deſpiſed as he was in conſequence of his poverty, in my forty years acquaintance with the profeſſing world, I have ſcarce met with his equal, as a man that lived near to God, or one who was favored with more evident anſwers to prayer. My parents then living at a village called Hanging-Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very ſolicitous to know whether my father or mother had ſent him any unexpected relief the night before. I anſwered him in the negative, ſo far as I knew: At which he ſeemed to be uneaſy. I then preſſed to know what relief he had found; and how? After requeſting ſecrecy, unleſs I ſhould hear of it from any other quarter (and if ſo, he begged I would acquaint him), he proceeded to inform me, that being diſappointed of receiving money for his coals the day before, he returned home in the evening, and to his pain and diſtreſs found that there was neither bread, nor meal, nor any thing to ſupply their place, in his houſe; that his wife wept ſore for the poor children, who were both crying for hunger; that they continued crying until they both fell to ſleep; that he got them to bed, and their mother with them, who likewiſe ſoon went to ſleep, being worn out with the ſufferings of the children and her own tender feelings.

Being a fine moonlight night, he went out of the houſe, to a retired ſpot, at a little diſtance, to meditate on thoſe remarkable expreſſions in Hab. iii. 17—19. Here he continued, as he thought, about an hour and a half; found great liberty and enlargement in prayer; and got ſuch a heart-loathing and ſoul-humbling ſight of himſelf, and ſuch intereſting views of the grace of God, and the love of his adorable Saviour, that though he went out on purpoſe to ſpread his family and temporal wants before his Lord, yet, having obtained a heart-attracting and ſoul-captivating view of him by faith, he was ſo enamoured with his beauty, and ſo anxious to have his heart entirely under his forming hand, that all thought about temporals was taken away.

In a ſweet, ſerene, and compoſed frame of mind, he returned into his houſe; when, by the light of the moon through the window, he perceived ſomething upon a ſtool or form (for chairs they had none) before the bed; and after viewing it with aſtoniſhment, and feeling it, he found it to be a joint of meat roaſted, and a loaf of bread, about the ſize of our half-peck loaves. He then went to the door to look if he could ſee any body; and after uſing his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was ſtill aſleep, aſked a bleſſing and then awoke the children, and gave them a comfortable repaſt; but could give me no further account. I related this extraordinary affair to my father and mother, who both heard it with aſtoniſhment; but ordered me to keep it a ſecret as requeſted; and ſuch it would ever have remained,

but for the following reaſon : A ſhort time after this event I left that country ; but on a viſit, about twelve years after, at a friend's, the converſation one evening took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer, who lived at Lowick-Highſteed, which the people named Pinchme-near, on account of this miſerly wretch that dwelt there. I aſked what had become of his property, as I apprehended he had never done one generous action in his life-time. An elderly woman in company ſaid, I was miſtaken ; for ſhe could relate one, which was ſomewhat curious : She ſaid, that ſhe had lived with him as a ſervant or houſe-keeper ; that about twelve or thirteen years ago, one Thurſday morning, he ordered her to have a whole joint of meat roaſted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took a piece of bread and cheeſe in his pocket, as uſual. He came home in the evening in a very bad humor, and went ſoon to bed. In about two hours after he called up his man-ſervant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's and leave them there. The man did ſo, and finding the family aſleep, he ſet them at their bedſide, and came away.

The next morning her maſter called her and the man-ſervant in, and ſeemed in great agitation of mind. He told them that he intended to have invited a Mr. John Mool, with two or three more neighboring farmers, (who were always teazing him for his nearneſs) to ſup with him the night before ; that he would not invite them in the market-place, as he purpoſed to have taken them by ſurpriſe near home, as two or three of them paſſed his houſe, but a ſmart ſhower of rain coming on, they rode off, and left him before he could get an opportunity ; that going ſoon to bed he did not reſt well, fell a-dreaming, and thought he ſaw Hownham's wife and children ſtarving for hunger ; that he awoke and put off the impreſſion ; that he dreamed the ſecond time, and endeavored again to ſhake it off, but that he was altogether overcome with the nonſenſe the third time ; that he believed the devil was in him, but that ſince he was ſo fooliſh as to ſend the meat and bread, he could not now help it, and charged her and the man never to ſpeak of it, or he would turn them away directly. She added, that ſince he was dead long ago, ſhe thought ſhe might relate it, as a proof that he had done one generous action, though he was grieved for it afterwards.

This is the fact ; let thoſe that read make their own reflections.

J. R.

Deptford, Oct. 4, 1793.

Donations to the Miſſionary Society of Connecticut.

	D.	C.
From a Friend of Miſſions, - - - -	20	
From do. at New-Hartford, - - -	3	10

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT.

No. 1.

ACCOUNT of Monies contributed in the several Congregational Societies in the State of CONNECTICUT, *for the support of Missions, on the first Sabbath in May* 1801, *pursuant to a Resolve of the General Assembly of said State, passed October* 1798.

	D.	C.
HARTFORD COUNTY.		
Hartford, North Society,	60	65
South Do.	18	
West Division,	29	51
Berlin, Kensington,	16	04
New Britain,	21	32
Worthington,	9	06
Bristol, Cambridge,	21	11
West Britain,	19	16
Baptist Society,	2	63
East Hartford, First Society,	20	48
Orford,	23	78
East Windsor, First Society,	13	25
Second Do.	14	
Enfield,	11	19
Farmington, First Society,	84	
Northington,	13	42
Glastenbury, First Society,	28	41
Eastbury,	4	83
Granby, Salmon Brook,	7	23
Turkey Hills,	5	14
Hartland, First Society,	6	62
West Hartland,	16	41
Southington,	21	77
Suffield, First Society,	9	
West Suffield,	4	06
Symsbury, First Society,	12	53
West Symsbury,	42	04
Wethersfield, First Society,	70	25
Newington,	13	38
Stepney,	28	
Windsor, First Society,	15	19
Wintonbury,	12	41
Total Hartford County,	665	87
NEW-HAVEN COUNTY.		
New-Haven, United Society,	26	20
West Haven,	25	26
Branford, First Society,	19	25
Cheshire, First Society,	19	53
Columbia,	4	
Derby, First Society,	7	84
Great Hill,	1	47
East Haven,	11	29
Guilford, First Society,	24	01
North Guilford,	12	
Hamden, Mount Carmel,	19	
East Plains,	6	23
Milford, First Society,	50	
Second Do.	34	50
North Haven,	21	33
Oxford,	9	85
Wallingford, First Society,	8	43
Meriden,	9	66
Waterbury, First Society,	10	14
Salem,	10	02
Middlebury,	15	
Woodbridge, Amity,	14	08
Bethany,	12	62
Wolcott,	9	18
Total New-Haven County,	380	89
NEW LONDON COUNTY.		
New London,	33	10
Norwich, First Society,	37	37
Chelsea,	22	56
Bozrah,	4	67
Colchester, First Society,	4	56
West Chester,	6	06
Franklin,	8	94
Lisbon, Newent,	14	35
Hanover,	6	22
Lyme, First Society,	7	79
North Quarter,	7	85
Montville, First Society,	12	50
Preston, North Preston,	45	
Total New London County,	210	97
FAIRFIELD COUNTY.		
Fairfield, First Society,	15	02
Green's Farms,	13	
Danbury, First Society,	16	18
Bethel,	1	68
Brookfield,	5	93
Greenwich, Second Society,	33	28
Huntington, Ripton,	16	43
New Stratford,	10	20
New Fairfield, North Society,	4	88
South Do.	8	81
Newtown,	7	88
Norwalk, First Society,	31	64
Canaan,	28	
Reading,	8	50
Ridgefield, First Society,	9	24
Ridgbury,	10	11
Stamford, First Society,	31	01
North Stamford,	8	43
Stanwich,	11	65
Stratford, First Society,	9	96
Stratfield,	9	99

	D.	C.
Trumbull,	12	52
Weston, First Society,	7	50
Norfield,	6	77
Total Fairfield County,	318	61
WINDHAM COUNTY.		
Windham, First Society,	9	50
Scotland,	5	16
Ashford, Eastford,	4	50
Westford,	9	80
Brooklyn,	2	26
Canterbury, First Society,	3	17
Westminster,	3	66
Hampton,	37	36
Lebanon, First Society,	45	21
Crank,	12	35
Goshen,	7	57
Exeter,	7	12
Mansfield, First Society,	25	25
North Do.	11	66
Plainfield,	12	66
Pomfret, First Society,	9	02
Abington,	12	05
Woodstock, First Society,	11	20
Muddy Brook,	15	14
Total Windham County,	244	64
LITCHFIELD COUNTY.		
Litchfield, First Society,	33	
South Farms,	17	06
Northfield,	6	75
Barkhempsted, First Society,	5	98
Winsted,	7	50
Bethlem,	30	25
Canaan, First Society,	20	42
North Canaan,	7	50
Colebrook,	15	60
Cornwall, First Society,	12	50
Goshen,	96	
Harwinton,	21	75
Kent,	18	80
New Hartford,	50	50
Norfolk,	61	59
Plymouth,	12	75
Roxbury,	15	40
Salisbury,	40	02
Sharon,	17	
Southbury, First Society,	13	14
South Britain,	11	33
Torrington, First Society	21	03
Torringford,	33	03
Warren,	28	
Washington, New Preston,	16	56
Watertown,	17	52
Winchester,	12	03
Woodbury,	13	32
Total Litchfield County,	656	33
MIDDLESEX COUNTY.		
Middletown, First Society,	15	7
Upper Houses,	6	
Westfield,	2	26
Haddam,	9	11
Chatham, First Society,	11	62
East Hampton,	2	81
Middle Haddam,	1	81
Durham,	26	
East Haddam, First Society,	16	
Millington,	9	28
Had Lyme,	5	76
Killingworth, First Society,	3	50
N. Killingworth,	24	68
Saybrook, First Society,	11	04
Second Do.	16	50
Third Do.	5	40
Fourth Do.	7	18
Total Middlesex County,	174	02
TOLLAND COUNTY.		
Tolland,	14	85
Bolton, First Society,	30	
North Bolton,	12	67
Coventry, First Society,	15	63
North Do.	16	15
Andover,	7	42
Ellington,	7	
Hebron, First Society,	9	10
Gilead,	8	
Somers,	21	33
Stafford, First Society,	3	06
West Stafford,	2	57
Willington,	6	50
Total Tolland County,	154	28

SUMMARY.

	D.	C.
HARTFORD COUNTY,	665	87
NEW-HAVEN, do.	380	89
NEW-LONDON, do.	210	97
FAIRFIELD, do.	318	61
WINDHAM, do.	244	64
LITCHFIELD, do.	656	33
MIDDLESEX, do.	174	02
TOLLAND, do.	154	28
Total,	2805	61

No. 2.

FUNDS of the Society, arising from other sources than the Contributions in May 1801.

			D.	C.
Sharon Contribution in May 1800, received since January 1801,			8	25
Contributed in New Settlements, viz.				
To Josiah B. Andrews,	20	48		
Amasa Jerome,	50	99		
Rev. Jedidiah Bushnell,	48			
Rev. Seth Williston,	81	95		
Robert Porter,	1			
			202	42
Avails of Hartford Hymns,			40	54
Do. of Doctor Trumbull's Sermons,			51	75
Do. of Connecticut Evangelical Magazine,			1000	
Donations by sundry friends to Missions, viz.				
1 in Coventry,	1			
1 unknown,	10			
1 do.	1			
1 do.	5			
			17	
Donations by sundry Strangers, viz.				
1 unknown,	3	55		
1 in Berlin,	5	50		
1 unknown,	0	55		
1 do.	11	16		
1 do.	1			
1 do.	1			
			22	76
By Ladies' Society in Norwich,	13			
By a Young Lady,	3	25		
By Nathan Beers, Esq. New-Haven,	10			
By Daniel Morris, Norfolk,	1			
By Rev. George Colton, Bolton,	20			
By Mr. Nathaniel Hubbard, do.	50			
By Mrs. Eunice Stone, Lebanon,	7			
By Rev. John Willard, Stafford,	10			
			114	25
Interest received from January 1, to December 31, 1801,			307	35
			1764	37

No. 3

Disbursements by order of the Trustees.

1801		D.	C.
Jan. 20.	To Rev. David Bacon, Missionary to the Indians,	100	
	Mr. Salmon King, Missionary to New-York State, balance,	1	03
	Rev. Abel Flint, Postage and Stationary,	3	30
	Mr. Josiah B. Andrews, Missionary to New-York State, balance,	83	
	Rev. David Bacon, Missionary to the Indians,	200	
26	Rev. Jedidiah Bushnell, Missionary to New-York State, on account,	228	
Feb. 2	Mr. Robert Porter, Missionary to Vermont, balance,	1	
11	Mr. Amasa Jerome, Missionary to New-York State, on account,	128	
23	Mr. Robert Porter, Missionary to do. advance	25	
Mar. 12	Rev. David Huntington, Missionary to Vermont, on account,	80	

May 2	Mr. Amasa Jerome, Missionary to New-York State, do.	71	
8	Rev. Joseph Badger, Missionary to New-Connecticut, do.	100	
13	Mr. Amasa Jerome, Missionary to New-York State, balance,	1	64
	Messrs Hudson & Goodwin, Printing & Stationary,	29	85
26	Rev. Seth Williston, Missionary to New-York State, on account,	274	
	Mr. Elisha Colt, for assisting the Treasurer,	3	33
June 1	Mr. Robert Porter, Missionary to New-York State, balance,	38	
	Rev. William Storrs, Missionary to Vermont, do.	1	
29	Rev. Jeremiah Hallock, Missionary do Advance,	25	
July 30	Rev. Joseph Badger, Missionary to New-Connecticut, on account,	50	
25	Rev. Job Swift, Missionary to Vermont, on account,	40	
28	Rev. David Huntington, Missionary do. balance,	1	
Sept. 2	Messrs Hudson & Goodwin, Printing & Stationary,	11	50
	Rev. Abel Flint, Postage,	3	59
	Rev. Job Swift, Missionary to Vermont, on account,	8	
15	Mr. Hezekiah May, Missionary to New-York State, advance,	25	
Nov. 3	Rev. Ezekiel J. Chapman, Missionary to New-Connecticut, do.	40	
Dec. 1	Rev. Jeremiah Hallock, Missionary to Vermont, on account,	61	
12	Mr. James W. Woodward, Missionary to New-York State, Advance,	25	
17	Rev Joseph Badger, Missionary to New-Connecticut, on account,	40	
	Rev. Ezekiel J. Chapman, Missionary, do. do.	40	
	Rev. David Higgins, Missionary to New-York State, do.	27	85
		1767	09

No. 4.

Treasurer's Account Current.

Dr. *The Missionary Society of Connecticut in Account Current with* Andrew Kingsbury *as their Treasurer* Cr.

To amount of disbursements by order of the Trustees as per inclosed account No. 3.	1767	9	
To balance carried to credit of new Acccount.	6633	22	
Dolls.	8400	31	
To amount of Permanent Fund.	2404	62	
For support of Missions,	4228	60	
Dolls.	6633	22	

By balance due the Society as per settlement December 29th, 1800.	3830	38	
By amount of Contributions in May 1801 as per inclosed Account No. 1.	2805	64	
By amount of donations, Interest, &c. in year 1801 as per inclosed Account, No. 2.	1764	32	
Dolls.	8400	31	
By balance due the Society as above.	6633	22	
	6633	22	

A. KINGSBURY, *Treasurer to Missionary Society.*

JOHN PORTER, *Auditor to Missionary Society.*

Hartford, December 29, 1801.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] MAY, 1802. [No. 11.

The natural evidence of the goodneſs of God.

WE are told in the Scriptures that the work of God is perfect; the reaſon is, it perfectly exhibits the character of its author; we have indeed but imperfect views of his work, and therefore clouds and darkneſs are round about him; but ſo far as it is comprehended, it exhibits him as the Father of Lights, from whom cometh down every good and every perfect gift. By the work of God is meant the whole compaſs of events, which have taken place, or which ever will take place, as well thoſe which come to paſs thro' the intervention of means and ſecond cauſes, as thoſe which are produced by his immediate power.—The agency of creatures is concerned in the production of innumerable events, and thoſe of the greateſt importance, in which they are actuated by diſtinct and oppoſite principles and views; but theſe events are nevertheleſs the work of God, as much as any other events whatever. They may flow from a ſinful taſte in creatures, and be the proper evidence of ſuch a taſte; while they reſult from and fully demonſtrate the holineſs of God. Joſeph's brethren, in ſelling him to the Iſhmaelites, *meant it unto evil; but God meant it unto good:* They meant to deſtroy him: God meant to ſave him and them and the whole nation, from whom was to proceed the Saviour of the world.

The great objection which has ever been made againſt the government of God by men of corrupt minds is, that it admits the exiſtence of evil, both natural and moral, and ſuffers it greatly to prevail in the world: thus they condemn ſin with the breath which the love of ſin inſpires. They aſk, could not God have prevented it? And, if infinitely good, would he not have done it? Here men embrace different ſyſtems. Some deny that God could have prevented the exiſtence of ſin without deſtroying the free agency of creatures; and as this would be to render them incapable of moral government, a much greater evil than the exiſtence of ſin itſelf; it was as important that they ſhould be left to the freedom of their own will, without any previous bias or

inclination to any given exerciſe, as that they ſhould have a moral nature given them. Thus, in providing a ſalvo for the Divine character, they render both angels and men wholly independent on God for all their moral conduct, their ſupport in exiſtence being ſuppoſed; and therefore they who have continued in a ſtate of holineſs and happineſs, or have returned to God after their defection from him, will have whereof to glory; and indeed muſt aſcribe their perſeverance or return, to themſelves and not to God. At the ſame time, inſtead of eſtabliſhing, they wholly deſtroy, the free agency of creatures; unleſs they can act freely, when they have nothing to move or prompt them to act at all. Others, perceiving the abſurdity of ſuch a ſyſtem, and not ſatisfied how evil can have place under the government of a Being of infinite power and goodneſs; whoſe hand and council muſt be concerned in its exiſtence, and eſpecially to ſuch an extent as is viſible in the world, and to continue, as the ſacred Scriptures inform us, for ever, are led firſt to pervert thoſe Scriptures and then to deny their divine authority; and being ſtill preſſed with the difficulty from events of perpetual occurrence, which they feel and ſee, they are further led to doubt, and at laſt to diſbelieve the being of a God. Between theſe two extremes, equally remote from the truth, and fatal to the ſouls of men, ſuch as are brought to ſubmit to the dominion of God, cordially receive and embrace the truth, that the agency of God only wiſe and ever bleſſed, is viſible in all events, and that all events, rightly underſtood, in their nature and relations, conſidered as the fruit of his agency or diſpoſal, are a direct expreſſion of his perfection and glory.

That poſitive evidence of the goodneſs of God ariſes from the general frame of nature and the ſtated courſe of events, reſulting from the laws of nature, is a truth which forces itſelf upon every conſiderate mind.

This may appear from the following conſiderations. 1ſt, Every man has a witneſs in his own breaſt of the goodneſs of God, which if duly attended to and regarded, would afford entire ſatisfaction; and that is natural conſcience, or that moral ſenſe by which he diſcerns the difference between right and wrong in moral conduct. It is this alone which diſtinguiſhes him from a mere agent, and conſtitutes him a *moral agent*. It is a much nobler faculty than that by which he perceives the difference between truth and falſhood in natural things. It is that which renders him capable of moral government; of praiſe or blame; of rewards or puniſhments. It is above reaſon. As the perception of ſimple truth and falſhood is the foundation of all reaſoning in natural things: ſo the perception of right and wrong in moral conduct is the foundation of all reaſoning in moral things. It appertains to the intellect and not to the taſte of the heart. That principle or action may be ſeen to be right which we hate: and that principle or action may be ſeen to be wrong which we love. If the principle or action be brought fully into view of conſcience it will decide infallibly: if it be not, it may decide wrong; but the fault is in the will and not in the conſcience. If it be liſtened to with reſpect, its perception will be acute; if not, it will by degrees become inſenſible,

as if seared with a hot iron. It has been very emphatically and very properly termed God's vicegerent in the soul. It is the law of God written on the heart, by which infants and heathens will be judged at the bar of God. All who have not the written law are, by this, a law to themselves: and they show it to be thus written on their hearts by their accusing or acquitting one another. To perceive an action or principle to be right, is the same as in their judgment *to approve*, though not the same as to love: and to perceive an action or principle to be wrong, is the same as in their judgment *to disapprove*, though not the same as to hate. The actions or principles which it approves, when bro't fully into view, are always such as promote the general good of society: and the actions or principles which it disapproves, when brought fully into view, are always such as injure society.

God has ordained that a course of virtue shall be attended with delight; and that a course of vice shall be attended with remorse. This delight and remorse are self-approbation and self-condemnation, accompanied with a presentiment of future good and evil, as a retribution. A course of virtue then, though arduous and self-denying, insures that peace of mind, which alone is true enjoyment: and a course of vice, though easy and self-gratifying, produces a state of unrest, like the troubled sea continually casting up mire and dirt. The spirit of a man, while sound, can sustain his infirmity; but a wounded spirit who can bear? There is no peace saith my God to the wicked; and universal experience confirms the truth of the declaration. In this law then, we have the testimony of God in favor of virtue and against vice; therefore God is good. Again,

If God were a malevolent being, who gave existence to creatures to make them miserable, it is unreasonable to suppose he would give a faculty to any of them, to discern his own moral deformity, and so to lay them under infinite obligations for ever to hate himself, as the most detestable of all beings. His having therefore in fact given to angels and men a faculty to discern good and evil in moral characters, affords full evidence of his own moral rectitude.

2d, The laws which regulate the motions and revolutions of the heavenly bodies—those which produce the regular alternation of summer and winter, seed time and harvest and day and night—those which govern the winds and tides—those which produce hail and snow and the former and latter rain in their seasons—those which clothe the earth in spring and summer with verdure, and cause it to bring forth grass for the cattle and herb for the service of man—those which crown autumn with precious fruits for the support of man and beast—and, to mention no more, those which operate in the multiplication, defence and support of the various creatures, after their kinds, make one kind subservient to another and all subservient to man, proclaim the goodness of God, in a language which is understood by all men, even the most savage and barbarous. Be it so, that they are all, under certain circumstances, the occasion of evil, yet the evil produced bears no proportion to the good: their general nature and tendency is obviously good, and this will determine the design and character of him who established them. It is

not pretended that men, in their fallen and depraved ſtate, and under the dominion of a ſelfiſh, partial temper, will ſee the goodneſs of God in his works; nor will they any more ſee it in his word. Their not ſeeing the evidence of his goodneſs, however, is no proof that there is none. If they hate the light and refuſe to come to the light, their refuſal proves nothing but their own perverſeneſs; the evidence of the being of light may be irreſiſtible, to all who open their eyes. Accordingly we find that the beſt men in every age, whoſe hearts have been right with God, have made the works of God, as well as his word, a theme of rapturous praiſe; but if the evil which prevails in the world annihilates the evidence of God's goodneſs from his works, ſo that his goodneſs cannot be ſeen in them, they muſt have been no better than mere rhapſodiſts and enthuſiaſts in making the works of God a theme of praiſe. But,

3d, The truth I have endeavored to prove is manifeſt from the ſacred Scriptures.

The Pſalmiſt ſays, "The heavens declare *the glory of God* and "the firmament ſhoweth his han-"dy work. Day unto day utter-"eth ſpeech, and night unto night "ſhoweth knowledge. There is "no ſpeech or language where "their voice is not heard." But *the glory of God* is his goodneſs; the natural perfection of God is indeed of infinite worth, but it is ſo only as a mean to an end, and that end is the communication and diffuſion of infinite goodneſs. Paul and Barnabas, ſpeaking of the heathen nations, ſay "That God "ſuffered them, in time paſt, to "walk in their own ways. Never-"theleſs he left not himſelf without "witneſs, in that he did good, and "gave us rain from heaven and "fruitful ſeaſons, filling our hearts "with food and gladneſs." The witneſs for God, among thoſe nations, was not revelation, but rain from heaven and fruitful ſeaſons; theſe bare witneſs for God that he is good, ſufficient to leave them and all others without excuſe. Again, St. Paul ſays, "The inviſible "things of him from the creation "of the world are clearly ſeen, "being underſtood by the things "that are made, even his eternal "power and Godhead; ſo that "they are without excuſe: Be-"cauſe, that when they knew "God, they glorified him not as "God, neither were thankful." Sufficient evidence then of the Godhead is exhibited to men by the works of creation, to render them without excuſe, in not glorifying God *as God*, and in *not being thankful*: and ſurely this implies evidence of his goodneſs. Theſe paſſages do not aſſert that God is good, but they aſſert, that he is proved to be ſo, by the works of creation and providence. Whatever difficulty therefore there may be, in making out the proof from this ſource, by logical reaſoning, we have the teſtimony of God, that the evidence is concluſive; and this will ſatisfy all who receive the Scriptures as a revelation from God.

But if the works of God referred to afford ſufficient evidence of the goodneſs of God, to render men inexcuſable for their ingratitude to him, then it is certain that the exiſtence of ſin and miſery in the world, in all their extent, affords no proof to the contrary: or indeed any evidence at all, which can have any weight; for if it does, it muſt deſtroy the evidence which is ſhown to be concluſive. Satisfactory proof cannot

exist on the opposite sides of a question; of course where one side is proved, the other has no proof at all. We may be certain then, that if God is proved to be good from the works which have been considered, there can be no evidence at all of the contrary, from the existence of sin or misery, or from any other quarter.

But it may be useful just to mention some of the reasons of this.

1. Sin proves nothing against the goodness of God. This affection of heart is in itself wrong and hateful. It is opposed to the general good: but the evil of it lies wholly in its nature; it is the affection of the sinner; we need only look upon it to discern its nature and to pronounce it wrong and hateful; we can argue nothing from its nature, to the nature of its cause. If God can, in his treatment of the sinner, either in his condemnation and punishment, or in his pardon and salvation, display his own glory and promote the general good, which must be admitted to be possible, then his regard to the general good, or his holiness itself will ensure its existence. In order then to prove that the existence of sin makes any thing against the goodness of God, it must be demonstrated, that God himself cannot over-rule it for the display of his glory, or the happiness of his creatures.

2. Natural evil or pain and misery, which prevail in the world, prove nothing against the goodness of God. 1st. Because all men as sinners or violators of God's law deserve all the pain and misery which they suffer in this life, and much more. Whether every one is sensible of this or not is immaterial; it is sufficient, that full proof of this may be produced to every candid and inquiring mind. The divine law is inscribed on the heart of every man; the untutored savage discerns as perfectly between right and wrong as those who enjoy revelation: All men are conscious of having violated this law; they do that themselves which they condemn in others and so are self-condemned; they know, or might know, that the judgment of God is according to truth against such as work iniquity; and have no reason to expect to escape his judgment themselves. 2d. Because the system of divine operation is not yet fully unfolded to the view of creatures; it is yet in a state of progression, and it cannot reasonably be pronounced imperfect or defective, before it is entire. We ought, in this weighty affair, to judge nothing before "the time, until 'the Lord come, who will bring to 'light the hidden things of dark-'ness."

But to advance one step further. It is believed, that the existence of sin and suffering in the world is so far from proving any thing against the goodness of God, that it increases the evidence in its support. 1st. Of suffering. If it be admitted that men are sinners and guilty before God, and that they have the means, in all conditions, of knowing this; it will follow of course, that their sufferings, whether viewed as penal or corrective, display the divine goodness. He that spareth the "rod 'hateth his son, but he that loveth 'him, chasteneth him betimes." Common sense always decides in favor of the father who suitably corrects his stubborn child; and pronounces it to be an unequivocal act of goodness; it equally pronounces in *his* favor, who disinherits, and casts out of his family and protection, the child who proves obstinate and irreclaimable. The

judge who, with inflexible ſeverity, pronounces ſentence of death upon the murderer, legally convicted, gives evidence of his goodneſs to all impartial men; or, which is the ſame thing, ſhows his regard to juſtice and righteouſneſs; and his heart is in the ſentence, in proportion as he regards the intereſts of ſociety. The application is obvious.

But to illuſtrate this truth in a few particulars. Part of the pain which we endure is premonitory. We come into the world in a feeble, helpleſs ſtate; we have every thing to learn by experience; we are at firſt wholly unacquainted with the nature of ſurrounding objects; we learn their nature by the pleaſure or pain which they give; the flame of a candle is a pleaſing object of ſight to the infant child, he reaches forth his hand to graſp it, and learns its nature by the exquiſite pain it excites; he has innumerable falls while learning to walk, and finds by experience what dangers he is to ſhun; and all this he acquires, under the tutelage of the fond parent, without any ſerious hazard; and gradually becomes acquainted with the objects around him, and his relation to them, ſo as to guard himſelf from miſchief. Now does it not evince the goodneſs of the univerſal Parent, that he has eſtabliſhed a law of nature ſo effectual to guard us from objects which are calculated to deſtroy the body? Will it be aſked, could not God have made us mature and perfect at firſt? The anſwer is, it does not appear but he had good reaſons for making us as we are; it is enough, if his parental care is conſpicuous in our preſervation, even in the pain which his laws create.

When we are guilty of conſcious wickedneſs we feel the twinges of remorſe; this conſtitution of God proclaims his goodneſs; it is the monitory voice of God to the ſinner; its language is, this conduct will end in ruin, in never-ending woe; repent; avoid it in future as you tender your eternal intereſt. Be it ſo, that the pain of remorſe is extreme, and ſometimes even intolerable; yet it proves the goodneſs of God various ways; it ſhows that God hates and avenges wickedneſs; it is a foretaſte of the eternal retribution of impenitents; it reſtrains all men more or leſs from ſin; it ſaves, thro' the grace of God, many ſouls from death and it keeps the earth from being filled with violence.

Part of our ſufferings is for correction and in judgment. The Pſalmiſt tell us, "The Lord is 'known by the judgment which 'he executeth." But in wha character? Doubtleſs in his true character, as a righteous governor, and the fountain of good. This paſſage of ſacred ſcripture is a full proof, to ſuch as acknowledge its divine authority, of the point in queſtion; and ſhows, that the moral perfection or goodneſs of God is diſplayed in all the various evils he brings upon the world, as well as in giving rain from heaven and fruitful ſeaſons.

Some of the moſt memorable judgments of God upon a ſinful world have been recorded in hiſtory, both ſacred and profane. The univerſal deluge which ſwept the world of all its inhabitants, except Noah and his family, has been conſidered by all ſucceeding ages and nations, to whom the event has been handed down, by revelation or tradition, as a judgment of God upon the world for their wickedneſs. And though many, eſpecially in theſe laſt days

are willingly ignorant that this was by the word or appointment of God, yet the great and awful event has glorioufly declared the divine righteouſneſs, and has been a great reſtraint upon the luſts of men in every age. The deſtruction of Sodom and Gomorrah, by a ſtorm of fire and brimſtone from the Lord out of heaven was a moſt ſignal exhibition of the wrath of God againſt thoſe cities, for giving themſelves over to fornication, and going after ſtrange fleſh; and they are ſet forth for an example, ſuffering the vengeance of eternal fire. We find that the terror of the Lord was upon the nations of Canaan many years afterwards. Had it not been for this awful event the iniquity of the Amorites would probably have been full long before the appointed time, which did not happen till more than four hundred years afterwards. Doubtleſs it was a powerful mean of reſtraining the wickedneſs of the neighboring nations, for ages; and of preſerving the church of God in the world; nor has it loſt its efficacy to the preſent day. The terrible judgments of God executed upon Pharaoh and the Egyptians, ending in the deſtruction of Pharaoh and his hoſt in the Red Sea, for their rebellion and hardneſs of heart, and, not long after, upon the nations of Canaan, have glorioufly ſhewn his power and declared his name throughout all the earth; and the happy effects of theſe memorable judgments, which have been mentioned, will be felt to the end of time.

The exciſion of the Jewiſh nation, after they had filled up the meaſure of their fathers, in crucifying the Lord of Life; and the awful judgments, temporal and ſpiritual, which have followed that people ever ſince, as well as their miraculous preſervation in their diſperſion throughout the whole earth, are events, which have many ways contributed to the honor of God, to the preſervation and enlargement of the true church, to the increaſe of divine knowledge, to the fulfilment of the ſcriptures, and to prepare the way for a moſt glorious diſplay of divine mercy to them and to the world, at the period, faſt approaching, when the knowledge of God ſhall cover the whole earth.

The deſtruction of Antichriſt, which has, in part been accompliſhed by the bloody wars which have, ſince the reformation, deſolated Europe, and eſpecially by the late infidel war, the object of which has been to extirpate from the earth whatever bears the name of Chriſtian, will, in its progreſs, be total and complete, and ſo terrible, as to be a fit ſymbol of the day of judgment: yet in full view of it, the holy inhabitants of heaven are repreſented as uniting in ſolemn praiſe to God, ſaying, Alleluia, for the Lord God omnipotent reigneth. They viewed it at once as a work of righteouſneſs and of mercy.

The foregoing examples are adduced becauſe they are among the principal judgments which God has ſeen fit to inflict on a wicked world; not becauſe there is any thing peculiar in them to ſupport the preſent argument; for all the judgments of God diſplay his mercy and his juſtice as well as theſe: they are indeed works of mercy, as much as the giving of rain from heaven and fruitful ſeaſons. The whole of the cxxxvi. Pſalm is taken up in recounting God's works of mercy. The Pſalmiſt calls upon men to give thanks for various mercies in creation and providence; among which are the following,

To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights, &c. To him that smote Egypt in their first born: for his mercy endureth for ever. To him that overthrew Pharaoh and his host in the Red Sea; for his mercy endureth for ever. To him that slew famous kings: for his mercy endureth for ever. Sihon king of the Amorites: for his mercy endureth for ever. And Og the king of Bashan: for his mercy endureth for ever. Here God's smiting Egypt in their first born, his overthrowing Pharaoh and his host in the red sea, and his slaying the kings there mentioned, are celebrated, as works of mercy or goodness, as much as his creating the heavens and the earth; the sun to rule by day, and the moon and the stars to rule by night.

2d, Of sin.—If the sufferings which God brings upon men, whether corrective or penal, display his mercy and goodness, as well as his righteousness, then it is certain, that sin equally displays it: because it is the ground of correction and punishment, without which, neither of them can possibly exist. If sin were any reproach to God's government, taking place as it must through his directing providence, it never could be an act of justice, much less of goodness, to punish or even to correct it. If then to correct or punish sin be an act of justice and goodness in God, as has been shown, its existence can be no reproach to him; but, on the contrary, is just as essential, as such act of justice and goodness.

With this agree the words of inspiration. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." On this it is obvious to remark, that the wrath of man is the sin of man; that God controls and limits it as he sees fit; and that all the wrath, or sin that takes place *shall praise* him; it shall not only *not dishonor*, it *shall praise*, it *shall glorify* him, not that its nature is to praise him, but he will glorify himself in counteracting its tendency, in showing his wrath and making his power known on the vessels of wrath; and in making known the riches of his glory, on the vessels of mercy.

The sum of the argument is this; conclusive evidence of the goodness of God arises from the general frame of nature, and the stated course of events resulting from the laws of nature; the objection which is by many urged against this, that the existence of sin and suffering annihilates this evidence, is wholly unfounded, and on the contrary, their existence is so far from annihilating or diminishing the evidence of this truth, that it serves greatly to increase it.

Before I proceed to what I have further in view on this subject, I shall submit the following remarks.

1st, The opinion that the works of creation and providence afford no proof of God's goodness or moral rectitude, while it professes to pay homage to revelation, really tends to subvert it. For suppose we are satisfied that the Bible, in distinction from all other books, is a revelation from God; still what evidence have we that the things asserted in it are true. Truth is essential in a good character; and therefore if we have no evidence that God is good, we have no evidence that he is true; or that his word may be depended on; when we come then to read the Bible, as a revelation from God,

we can have no just prepossessions in its favour, that it is either good or true. When we read in it, *that it is impossible for God to lie*, it would be reasonable for us to suspend our assent till we had some further proof of it than his own word: for certainly, where there is no evidence that a being is good, there is no evidence that his word is true. If, indeed, we find by experience, or the testimony of others, that God has been, as far as hitherto observed, faithful to his word, in fulfilling his promises and threatenings, and in verifying his predictions, we have so far evidence of his truth, but the nature of the evidence is no higher, than of that which we may have of the truth of a fellow creature, though it will indeed rise much higher in degree, in proportion as it has been invariable for many thousand years. If we have found a man to be uniformly true, for many years, we have reason to rely on his word; still it is not impossible but he may lie; and if God has always been found to be true, from the beginning, he is worthy of trust and confidence in proportion: still, I do not see how it can be said, that it *is impossible* for God to lie, if we have no proof of his truth but what results from experience; if it be impossible, it is because it is absurd and self-contradictory, and if this be the case, it must result from immutable rectitude of nature. On the ground I oppose the evidence of God's truth has been constantly increasing from the beginning, and will increase, if his truth continue, to the end. In this view of the matter, the antediluvians were less to blame in not believing God than we are, in proportion as they had less experience of his truth. It seems however that God saw their wickedness to be great enough to call for their utter destruction. Our first parents would have had the least reason of all to believe the word of God, were it not that they could not object to the goodness and truth of God, the existence of sin and misery in the world; as, in the opinion of some, it seems they might after they had sinned, and as all their posterity may. That the holy scriptures rightly understood fully prove the goodness of God is granted; but they prove this not as the mere word of a being, of whose moral character we have no knowledge from any other source, but as a work of transcendent greatness and excellence. It proves its author is divine as the heavens and the earth do; the nature of the proof is the same in both cases; the only difference is, that the proof from the scriptures is more illustrious and abundant; the reasoning is from the effect to the cause. But if there is abundant proof from the scriptures as a great and glorious work, of the goodness of God, it may be demanded, how the argument which denies, that the work of creation and common providence afford this proof, tends to subvert the scriptures? To this the answer is, if the argument is conclusive in the case in which it is urged, it will be equally so, to set aside the proof of God's goodness from divine revelation. The argument is, creation and common providence afford no proof of the goodness of God, because of the existence of sin and misery in the world. But if this have any weight, it will have equal weight against the proof resulting from revelation; for, tho' this has brought life and immortality to light, yet it has also revealed that both sin and misery will be eternal, and in a sense infinite, and that myriads of God's rational

offspring, both angels and men, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. This awful truth, which the Bible reveals, is the main reason why men disbelieve and reject the Bible. They cannot feel it to be just and good in God to inflict eternal torments on the creatures he has made. If it should be said, that men would not object to this, if their hearts were right towards God; and that their objections are always removed, when they are renewed by divine grace: The answer is, their objections are, in such case, equally removed which arise from the sin and misery, they see in this world, and they can and do see the glory of God in the sun, the moon, the stars, the earth, the sea, the winds, the rain, and, in a word, in that fulness of good which God has provided for all creatures, suited to their respective natures, and by which he satisfies the desires of every thing which has life, as well as in the gospel of Christ. 2d, It confirms the truth contended for, that the Bible presupposes us to have the knowledge of God, and it opens upon us accordingly "In the beginning *God* created the heavens and the earth." And God frequently appeals, in the scriptures, to the common sense of men, to judge of his conduct, in his treatment of them. As in Exekiel xviii. 25. Hear now, O House of Israel, is not my way equal? Are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die. This appeal certainly supposes they were capable of judging, whether God's ways would be equal or not in condemning the sinner to death, and also that they knew his so doing would be equal. If it should be said, that they enjoyed revelation, and therefore were better capable of judging than others, it may be replied; that according to St. Paul, the Heathens always knew that they who commit iniquity are worthy of death; and that the judgment of God against such is according to truth. 3d, It is a great advantage, after being satisfied that a book, which claims to be a revelation from God, is indeed so, to commence and prosecute the study of it, with a certain persuasion that God is essentially and immutably holy and true; for, in that case, we have only to learn its true meaning, or what it contains, to receive it with all readiness of mind, and, in things which are above our comprehension, to bow our reason to the testimony of God; knowing, that nothing can be more certain than this, *that it is impossible for God to lie.*

OMICRON.

(To be continued.)

Doctrine of election the only just ground of encouragement to the use of means.

NUMBER II.

(Continued from p. 373.)

1 Tim. ii. 10. "*Therefore I endure all things for the elect's sakes, that they may also obtain salvation.*"

HAVING shewn, in a preceding number, that the doctrine of election afforded no reason, why ministers of the gospel should not faithfully preach and instruct, and people seriously hear and attend upon the means of grace; it is now proposed to evince, that this doctrine is in fact the only just

ground of encouragement, which either miniſters or people have to pay any attention to divine things.

As the impenitent are dead in ſin and enemies to God and holineſs; ſo they will never repent and cordially embrace the goſpel, unleſs influenced by the ſpirit of God—It is therefore declared, that no man can go to Chriſt, except the Father draw him—that Paul planted, Apollos watered, but God gave the encreaſe—that Chriſtians are God's workmanſhip, and that he worketh in them both to will and to do. Such paſſages plainly teach, that miniſters depend wholly upon God for ſucceſs in their preaching. If therefore he had not eternally determined to render the goſpel and means of grace effectual to awaken and bring a number to repentance, or thus elected ſome; there would not be the leaſt encouragement to preach, warn, and inſtruct mankind in divine things. For all theſe means, without the attending influences of God's ſpirit, would be wholly ineffectual to diſpoſe a ſingle individual to become holy, or comply with the terms of ſalvation. Yea, no human power or means can renew a depraved heart, or bring perſons to evangelical repentance. Had God therefore elected none to ſalvation, it is certain, that none ever would repent and be ſaved.

The only juſt ground of encouragement then, which any can have to preach the goſpel, is the doctrine of election, or the divine determination to render ſuch means efficacious in quickening and bringing ſome to faith and holineſs. Were it not for this, all miniſters, who believe the ſcriptures, and are acquainted with their own hearts, would wholly deſpair of all ſucceſs in preaching the goſpel.

This doctrine is alſo the only juſt ground of encouragement, that any perſon can have to pay any attention to the means of grace. Had not God, of his mere grace and mercy, determined to render theſe means effectual to the ſalvation of ſome, none would ever have been ſaved; and ſo there would have been no encouragement to attend upon any means. But ſince God has determined to make the means of grace efficacious in awakening and ſaving ſome in every age; there is now great encouragement ſeriouſly to attend upon them, and make divine things our higheſt concern; as this is the way in which perſons are generally brought to repentance, and is the moſt probable method of obtaining ſalvation.

How great then the miſtake of thoſe, who object, that the doctrine of election renders the means of grace of no advantage, and tends to diſcourage a ſerious attention to divine things? This, we ſee, is ſo far from being the caſe, that it is on the contrary the only foundation of hope for depraved ſinners, and ſo affords them the only juſt ground of encouragement to attend to the means of ſalvation.

Were it not for this doctrine, ſinners under a juſt conviction of their depravity and oppoſition to God would be in total deſpair. For when by the convicting influences of the holy ſpirit they are brought to a juſt ſenſe of their character, and feel, that they are dead in ſin, and their carnal mind is enmity againſt God; they are then ſenſible, that they have nothing to commend themſelves to the divine favor—that they ſhall never go to Chriſt in faith and love, unleſs drawn by the Father, and that God might in juſtice leave them to go on in ſin to everlaſting de-

ſtruction. And in this view of their ſituation, their only ground of hope is in the ſovereign electing grace of God—that he, of his mere mercy, has determined to awaken, renew, and ſave ſome guilty unworthy ſinners, and that therefore he may have mercy upon ſuch great ſinners, as they feel themſelves to be. But did they ſuppoſe, that God would never forgive any, till they had done ſomething good or holy to commend themſelves to his favor, or till they were of themſelves diſpoſed to repent and cordially believe in Chriſt; they would be thrown into utter deſpair. Hence it is, that ſinners, under deep and genuine conviction, ſo generally fall into the doctrine of election, which they are before ſo inclined to deny and oppoſe. They then ſee it to be their only ground of hope.

The ſubject ſuggeſts a number of important remarks, ſome of which will be noticed.

1. It appears, that the doctrine of election is a very important and uſeful truth, which ought frequently to be held up to view in preaching the goſpel. This is evident from various conſiderations. It was frequently taught by the Lord Jeſus, and his apoſtles, which ſhews that they conſidered it as an important doctrine, uſeful and neceſſary to be inculcated. Preaching the doctrine of election or the ſovereignty of God brings his real character into view, that all may examine, whether they are cordially reconciled to it; and thus it has a tendency to convince formal hypocrites and careleſs ſinners of their oppoſition to God. For if they are oppoſed to the ſovereignty or electing grace of God, it manifeſts, that they are enemies to his true character, and under his wrath; and ſo tends to convince them of guilt and danger. It has a peculiar tendency to ſhew mankind their real character and ſituation—ſtrip them of their ſelf-righteouſneſs and ſelf-dependence, make them ſenſible of their dependence upon the mere mercy of God, and thus prepare them to receive Chriſt and the grace of the goſpel. This doctrine alſo affords the only juſt encouragement for miniſters to preach, and people to pay any ſerious attention to the means of grace, and is neceſſary to prevent ſinners under a true conviction of their guilt and depravity from utter deſpair. Theſe conſiderations ſhew, that it is a very intereſting and uſeful doctrine, and that it ought to be plainly held up to view in preaching the goſpel.

How great then the miſtake of thoſe, who, altho they allow the truth of this doctrine, yet ſuppoſe it to be a hurtful and dangerous truth, which miniſters ought ſeldom or ever to preach? Is it not highly impeaching the wiſdom and goodneſs of God to ſuppoſe, that he has in his word ſo frequently and plainly revealed a truth, which is of a hurtful and dangerous tendency, and which preachers ought not to inculcate? Is it not preſuming to know better, than the Lord Jeſus and his inſpired apoſtles, what truths are uſeful, and ought to be taught? Beſides, the ſcriptures teach, that miniſters are not to ſhun to declare all the counſel of God, whether the people will hear or forbear. Is it not then very wicked and preſumptuous to object, that the doctrine of election, if true, is of a hurtful and dangerous tendency, and ought ſeldom or ever to be preached?

2. The doctrine of election is inſeparably connected with regeneration or a divine influence in renewing the hearts of ſinners. If God by his Spirit does renew the hearts

of his people, and make them willing in the day of his power, as the ſcripture declares; then it is certain, that he has determined, whoſe hearts he would renew, and whoſe not. And this his determination muſt be eternal, ſince he is unchangeable in his purpoſes and deſigns, and known unto him are all his works from the beginning. If then we allow, that regeneration is the work of God's Spirit, which no real Chriſtian can deny; we muſt alſo allow the doctrine of election, which is inſeparably connected with it. Then the denial of election neceſſarily involves the denial of regeneration, which is the foundation of all real religion in the hearts of depraved ſinners.

3. Since the doctrine of election is ſo plainly and frequently taught in the word of God, and is ſo inſeparably connected with the great eſſential truths of the goſpel; is it not very wicked and preſumptuous to oppoſe and revile it with ſuch bitterneſs, as many do? Many openly declare, that if this doctrine is true, God is a *partial, unjuſt, unreaſonable* Being—that they will not acknowledge any ſuch God, and uſe many other hard and bitter expreſſions againſt it—Yea, ſome are ſo oppoſed to the ſentiment, that they can hardly bear to hear it mentioned without being offended. But ſince none can deny, that this doctrine is frequently taught in the ſcriptures—that moſt when awakened and renewed, do at once embrace it, and that this is often the caſe with thoſe who were bitter oppoſers, while unawakened; ought not theſe conſiderations to render perſons very cautious of bitterly oppoſing and reviling this ſentiment; leſt haply they be found fighting and ſpeaking againſt God? For if it is a ſcripture truth, their oppoſition and reviling are directly againſt God, and their mouths are againſt the heavens. They ſhould remember, that the Lord Jeſus is coming with ten thouſands of his ſaints to execute judgment upon all, and to convince ungodly ſinners of all their hard ſpeeches, which they have ſpoken againſt him.

A bitter oppoſition againſt this important doctrine, ſo plainly taught in ſcripture, affords a degree of evidence, that thoſe perſons have never become cordially reconciled to the divine character or the truth of the goſpel.

4. It appears from our ſubject, that thoſe, who are oppoſing the doctrine of election, or the ſovereign grace of God in renewing and ſaving ſinners, are oppoſing the only juſt ground, on which any of mankind can hope for ſalvation. Could they overthrow this truth, and eſtabliſh the ſentiment, that God had choſen none in particular to ſalvation, and would not renew any, till they had done ſomething to procure his favor, or render themſelves worthy of his grace, it is certain from ſcripture, that none would ever be renewed or ſaved. Thus the oppoſers of this truth are fooliſhly laboring to overthrow the only ground of hope for fallen man; and could they really deſtroy this truth, as they wiſh, they would enſure the eternal deſtruction of the whole human race.

5. A juſt ſtatement of the doctrine of election ſhews at once the abſurdity of the objection, that perſons will be ſaved, if elected; whether they attend to divine things and the duties of religion, or not. Election is God's determination to render divine truth efficacious in awakening and bringing a certain number to repentance, faith, and a ſerious attention to

the duties of religion, that they may in this way obtain salvation. Since therefore election is the divine determination, that a number shall obtain salvation, by repenting and forsaking sin, believing in and obeying Christ, and living in a careful observance of religious duties; how absurd and contradictory to assert, that any can be saved, whether they comply with these conditions, or not; and that it is no advantage to attend to these means? This is as absurd as to assert, that if it is determined, that a certain number, unknown to us, shall live 80 years by means of temperance; they will certainly live this time, whether they are temperate or not, and therefore there is no advantage in endeavoring to preserve our lives these 80 years by means of temperance.

In both these cases, the divine determnination renders the means necessary to obtain the end. It is therefore as impossible for any to obtain salvation without repentance and a serious attention to divine things; as it would be to live eighty years without temperance, when this was to be the means of preserving our lives so long. The more temperate a person was in this case, the greater would be the probability of his living these eighty years. So the greater sense persons have of their sin and danger, and the more attentive they are to their eternal concerns, the greater is the probability of their salvation.

6. The doctrine of election gives none any just occasion to charge God with partiality, as some imagine. As all mankind are sinners, so all justly deserve destruction—And as none will ever go to Christ for salvation, unless drawn by the Father; so God might in justice leave all to go on in sin to eternal ruin. He has therefore a just right to bestow his grace upon one and not upon another, as he sees best. And by sending his Spirit to awaken and renew some, he does no injury to those who are left to follow their own sinful inclinations, and thus go to destruction. Those, who are thus left, will never suffer any thing more than they justly deserve, and therefore have no reason to complain of any injustice.

Neither does the doctrine of election afford any just excuse to any for neglecting divine things, or living in impenitence. The calls, warnings, and invitations of the gospel are to all—"God now commandeth all men every where to repent." The language of his word is to all, "Turn ye, turn ye; for why will ye die?" "Whosoever will, let him take the water of life freely." There is no obstacle in the way of our going to Christ and obtaining salvation, but what arises from our own wicked opposition of heart. God's determination to send his Spirit to awaken and bring some to repentance, does not at all prevent others from repenting, if disposed. It is still true, "Whosoever will, let him come, and take the water of life." If any therefore, who enjoy the gospel, perish; it will be through their own neglect and opposition, or because they will not go unto Christ, that they may have life.

Finally, how unreasonable and dangerous for any of us to be neglectful of divine things, and our eternal concerns.

Our situation in the present world is very solemn. We have begun an existence, which will never end. Before us lies everlasting happiness or misery. Yes, we shall in the eternal world be forever rising in glory and felicity, or

ſinking deeper and deeper in woe and deſpair. And upon the improvement of the preſent life, our eternal welfare depends. We have now a ſpace given for repentance, —a ſeaſon allotted us to prepare for eternity. The terms of ſalvation are irreverſibly fixed. We muſt repent, forſake our ſinful practices, cordially receive Jeſus as our Saviour, yield a careful obedience to the divine commands, and make religion our higheſt concern, or we can never obtain ſalvation. For without faith, repentance, and holineſs, it is certain, that none can be admitted into heaven, or enjoy its holy happineſs.

The means of ſalvation are appointed, and many motives ſet before us to awaken our attention to divine things, and to excite us to ſecure our eternal intereſts. God hath favored us with his word, and the preaching of the goſpel to inſtruct us in the truths and duties of religion, and to remind us of its infinite importance. He ſends his miniſters to pray us in Chriſt's ſtead, "Be ye reconciled unto God." He has inſtituted the holy ſabbath for the expreſs purpoſe, that we may have opportunities of attending to our eternal concerns. He is alſo calling up our attention to theſe things by the ſtrivings of his Spirit, by ſickneſs, and by deaths of others around us. All theſe things conſpire to urge us to make divine things our chief concern, and to lay up our treaſures in heaven. But if we make light of religion and its duties, miſimprove the ſabbath, neglect a preached goſpel, and live in impenitence; we ſhall treaſure up wrath againſt the day of wrath, and bring upon ourſelves an aggravated condemnation. It will then be juſtly ſaid unto us, "Becauſe I have called, and ye have refuſed; I will alſo laugh at your calamity, and mock, when your fear cometh." "Then ſhall they call upon me, and I will not anſwer." Our probationary ſtate is haſtening to a cloſe, and at furtheſt will ſoon be gone. How ſoon we may be arreſted by the ſtroke of death—be ſummoned to meet our judge, and receive our final ſentence, we know not; for in ſuch a day as we think not, the Son of man cometh. How infinitely important then, that we "work out our own ſalvation with fear and trembling, and give all diligence to make our calling and election ſure."

H. E.

For the Connecticut Evangelical Magazine.

Thoughts on the forgiveneſs of ſin.

FORGIVENESS, as exerciſed towards ſome of our rebellious race, is a wonderful act of God. It is always a diſplay of unmerited and ſovereign good will. No one can be a ſubject of forgiveneſs, unleſs he is viewed as having previouſly done *wrong*; and, when forgiven, it is ſuppoſed he is treated altogether better than he deſerves. It would be abſurd to talk of forgiving an *innocent* perſon. When a parent forgives a child, it is always ſuppoſed that the child has been diſobedient, and has merited ſome kind of puniſhment or correction. When the criminal, under ſentence of death, receives from his ſovereign a pardon, this pardon does not imply an extenuation of his guilt, nor that the ſentence of death was too ſevere; but it neceſſarily carries with it an idea that he was deſerving of all the evil expreſſed in the ſentence, and alſo that it was an act of mere mercy in his ſovereign, that the ſentence was not executed.

Thus when God forgives ſinners, who have been carrying on rebellion againſt him, and who are ſentenced to eternal death by his holy law, it is not to be ſuppoſed he has ſeen any thing in them to leſſen their criminality—their real deſert. This is never the *ground* of forgiveneſs—nay, to admit this would deſtroy the very idea of forgiveneſs. If criminality and deſert of puniſhment are not ſeen in the ſinner the very moment he is forgiven, there is no grace, no mercy, in the act of forgiveneſs; for there is nothing to be forgiven. When God forgives ſinners, he forgives them as being *vile, polluted creatures*, and deſerving nothing better than to be puniſhed with everlaſting deſtruction from his preſence and from the glory of his power. The more ſinful and vile they are, the greater and more aſtoniſhing is the diſplay of God's mercy in their being forgiven. This idea is very clearly communicated by the divine Saviour. In the courſe of his miniſtry, he went, by ſpecial invitation, into the houſe of a Phariſee, and ſat down to meat. While at the table, a woman who had been a notorious ſinner, placed herſelf at his feet, and began to waſh them with tears, and to wipe them with the hairs of her head; and ſhe kiſſed his feet, and anointed them with a precious ointment. This filled the mind of the Phariſee with indignation, becauſe the woman was a great ſinner. He was a poor, ſelf blinded man, and had no idea of the nature of forgiveneſs. The divine Saviour was ſenſible of his caſe, and undertook to inſtruct him, by calling his attention to a ſtory. "*There was a certain creditor* (ſaid he) *which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him moſt? The Phariſee anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.*" From this repreſentation of the nature of forgiveneſs, it appears that ſinners have *nothing to pay*—nothing, by which they can *leſſen* their criminality—nothing, by which they can *purchaſe* forgiveneſs, or which they can offer as the *leaſt conſideration*.

Seriouſly conſidered, it is aſtoniſhing that the ſalvation of men is not declared to be impoſſible. Bleſſed be God that he forgives ſinners! Impreſſed with this tho't, we view, we feel ourſelves to be priſoners of hope.

To explain the nature of forgiveneſs, and to point out the foundation on which it is exerciſed, is the great ſubject matter of thoſe who ſpeak for Chriſt. It is the very eſſence of the goſpel. The ſcriptures, however, will not warrant thoſe, who are conſecrated to give goſpel-inſtruction, to ſay that God forgives all indiſcriminately, without regard to their characters and conduct. It is clearly revealed in the ſcriptures of truth, that ſome of our race will be left to conduct in ſuch a manner, as that they will never have forgiveneſs, neither in this world, nor in the world to come. This is expreſsly affirmed of Judas, the unhappy man, who was left to betray our Lord. "*Good were it for that man, if he had never been born.*" The day is approaching, when mankind will be divided; as appears from the following paſſages—Matt. xxv. 46. "*Theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.*" Rev. xxi. 7, 8. "*He that over-*

cometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon. But, the fearful, and unbelieving and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters and all liars ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death." If, therefore, forgiveneſs will not be extended to all the human race, what can be the ground of diſcrimination? And what are the conditions of forgiveneſs? In anſwer to theſe enquiries, it may be obſerved.

1. The ground of diſcrimination is the ſovereign will and pleaſure of God. "*It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.*" When we read in the holy ſcriptures, as we certainly do, that ſome of our fallen race will be ſubjects of forgiveneſs, and that others will die in their ſins, and never have forgiveneſs, we muſt aſcribe this difference to the holy ſovereignty of God. We ought to be ſatisfied with ſaying, "*Even ſo Father, for ſo it ſeemeth good in thy ſight.*" It is God, that holy God, who made all things, and who hath a right to all things, that maketh one to differ from another. The whole human race are ſunken in iniquity, and God pardons as many as ſeemeth good in his ſight. This is primarily the ground of that diſcrimination among men reſpecting forgiveneſs, of which the ſcriptures ſo abundantly ſpeak. But juſtice to this important point requires that ſome further obſervations be made to elucidate it.

2. God exerciſes forgiveneſs, not for the ſake of the ſinner, but for Chriſt's ſake. The doctrine of the forgiveneſs of ſin can never be conſiſtently proclaimed, only in and through Jeſus Chriſt. When the apoſtles preached forgiveneſs of ſin, they always exhibited the merits of a Saviour as its ſole ground. They repreſented him, as having magnified and made honorable the law which ſinners have broken, and which, without his mediation, would have been an eternal bar in the way of their ſalvation. As to the forgiveneſs and ſalvation of ſinners, Chriſt is the way, the truth and the life. He is all in all to them. That perſon, who has obtained the infinite bleſſing of having his ſins forgiven, is wholly indebted to Chriſt for the beſtowment of the favour. It came in and through him, and in no other way. The language of ſcripture is "*He was delivered for our offences*"—"*He died the juſt for the unjuſt.*"

3. Forgiveneſs is extended to none who do not *repent* and *believe*. The goſpel plainly ſtates this as a condition of forgiveneſs. I would not be underſtood to mean, that repentance and faith are conſidered as *meriting* forgiveneſs. In atoning for the unholy, rebellious life of a ſinner, repentance has no merit; not even the ſmalleſt degree. It has already been obſerved, that the merits of a Saviour is the ſole ground of forgiveneſs. Notwithſtanding this, the ſcriptures aſſure us that God will forgive none, while they continue in ſtupidity and rebellion. Sinners muſt turn unto the Lord by repentance, by breaking off from wickedneſs, and forſaking it, or they may never expect to be ſubjects of forgiveneſs. Thoſe whom God forgives, he takes into his holy family; and it would be diſhonorary to him to forgive any one, while he perſiſts in his native ſtubbornneſs. Tho' Chriſt has died and made a full atonement, and though all who are forgiven, are forgiven wholly for his ſake, yet it is never done, not even in one inſtance, unleſs the

ſinner exerciſes repentance. The ſinner muſt himſelf be a proper ſubject of forgiveneſs,—he muſt poſſeſs a moral fitneſs for ſuch a favor. He muſt leave the ſide of God's enemies, and take his place among his friends. Would our rulers proclaim a pardon for one, who had been guilty of treaſon againſt the government, while the perſon was yet carrying into execution his wicked and malicious deſigns? It could not reaſonably be expected. No more can it be ſuppoſed that God will ever extend pardon to the ſinner, while he perſiſts in a life of ſin. The condition of forgiveneſs, therefore, as the character of the ſinner is reſpected, is repentance. A broken and a contrite heart God will not deſpiſe.

4. God forgives none, who do not themſelves poſſeſs a ſpirit of forgiveneſs. On this the Saviour inſiſted in his public and private inſtructions. He taught, that if men hoped to be forgiven of God, they muſt learn to forgive one another. This thought he introduced in that excellent form of prayer which he gave his diſciples. *Forgive us our debts, as we forgive our debtors.* This part of the prayer he was particular to explain and enforce immediately after he uttered it. "*For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. But, if ye forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes.*" Here a ſpirit of forgiveneſs is ſtated as a condition of being forgiven. It is a qualification no leſs requiſite than repentance. If men do not poſſeſs this temper, they are morally unfit to be forgiven.—It has now been made to appear that the ground of diſcrimination among mankind, as to their being forgiven or not forgiven, is the ſovereign will of God—that whenever God does forgive, it is wholly for Chriſt's ſake—that he never forgives where there is no repentance—nor where there is not a forgiving temper.

The attentive reader, of this eſſay on forgiveneſs, will naturally infer, that the beſtowment of pardon is very different from the *palliation of a crime.* Men in authority are prone to *connive* at wicked practices, which come within their cognizance. They ſometimes do this, that they may avoid the trouble of a faithful diſcharge of duty, or that they may not riſk their reputation and influence among the wicked, by properly executing the law. They palliate crimes, and let evil doers go unpuniſhed. This, all will ſee, is very different from the beſtowment of pardon. Pardon ſuppoſes a knowledge of iniquity, and bears teſtimony againſt it. Men in authority, who practiſe in this way, inſtead of being a terror to evil doers, as they ought to be, are partakers of their evil deeds. Parents are very apt to palliate the crimes of their children, and to excuſe themſelves from diſcharging the duty which God has enjoined upon them.—They connive at the firſt dawnings of ſin, and as their children progreſs in iniquity, they grow more fruitful in their excuſes for them. This criminal indulgence of parents is not *pardon*—it has nothing of the nature of forgiveneſs. It is far from it. It is the covering over of iniquity, and is infinitely miſchievous to the ſouls of their dear offſpring. God never thus palliates ſin, in any of his creatures—not in his own children. It is true he pardons, he forgives the very chief of ſinners; but when he forgives, he does not make ſinners feel that their crimes are ſmall. He does not incline them to make

the beſt of their caſe; but he brings their ſins into light. He gives them conviction—he makes their hearts appear awful to themſelves—he cauſes their wickedneſs to ſtare them in the face. The conſequence is they do not feel, that they are better than others—that their ſins are not very great, and that from this conſideration they have ſome reaſon to *expect* pardon. When God forgives, he never cauſes ſinners to have ſuch feelings as theſe; for, with theſe feelings, they would not be in a ſituation rightly to appreciate the mercy of God in forgiving them. Therefore, it is uſually the caſe, that ſinners, before they become acquainted with the comforts of religion, have a ſeaſon of conviction, and diſtreſs of mind. This prepares the way for them to have a more clear ſight of the *bleſſedneſs* of thoſe whoſe tranſgreſſions are forgiven.

H.

The agency of created unembodied Spirits, whether good or evil, on mankind in this world.

IN attending to this ſubject, it is not propoſed to conſider the caſe of demoniacs, nor of prophets, to whom the will of God has been revealed, by the miniſtry of angels. Theſe are preter-natural: but to attend to the uſual agency of ſuch Spirits on men.

It is neceſſary that ſuch agency be firſt proved, for the ſpirit of the age, in progreſſing towards infidelity, is leading many to queſtion the agency of any inviſible created beings with man, and to conſider the idea romantic: even the pious do not, ſo much as formerly, attend to the ſubject.

Is it not an argument of ſome weight, in proof of the agency of ſuch Spirits with us, that their exiſtence is revealed? If they had no intercourſe with us, and we no concern with them, the knowledge of their exiſtence would perhaps be uſeleſs; and if ſo it is not reaſonable to ſuppoſe that it would have been revealed, any more than the exiſtence and circumſtances of the inhabitants of the planets, if, according to analogical arguments, there are any ſuch. If it be objected, that we have no organs, by which ſuch ſpirits can have acceſs to our minds, it is ſufficient to obſerve, that the objector will doubtleſs candidly confeſs, that he does not ſo fully underſtand the ſtructure of the mind, nor that of created ſpirits, as to have ſure grounds of confidence that his objection is well founded. It is reaſonable to believe that unembodied ſpirits have ſome means of intercourſe with each other, and therefore corporeal organs in their ſituation are not neceſſary to mutual intercourſe, and can we conceive of any thing to prevent their having ſome ſimilar way of acceſs to us?

Beſides: The general dependance of one part of God's works upon another, as far as our acquaintance extends, renders it at leaſt probable, that there is ſome communication with thoſe ſpirits. But the holy ſcriptures furniſh us with full evidence.—Reſpecting the agency of evil ſpirits, we are informed, that Satan worketh in the hearts of the children of diſobedience,—blindeth the minds of them that believe not,—filled the hearts of Annanias and Saphira to lie to the Holy Ghoſt,—entered Judas the apoſtate,—ſent his meſſenger to buffet Paul,—and even tempted Chriſt himſelf. On this account men are warned by the ſcriptures to take heed that they do not fall into the ſnare of the

Devil, and are directed to resist the Devil, with assurance that then he will flee from them.—Since evil spirits have such an agency on men, it is but reasonable to suppose, that good spirits have at least an equal agency, and the scriptures confirm the idea. They inform us, that God giveth his angels charge over his saints, to keep them in all their ways,—that they are ministering spirits, sent forth to minister to them who shall be heirs of salvation. I pass over the numerous instances in which they have been commissioned to bear the special messages of God to Lot, Manoah, Mary, the shepherds and others. It is presumed the agency in question is proved.

The nature of their agency will be next considered. Unembodied spirits do not act immediately on the hearts and affections of mankind. No created being, whether in the body or out, is able to do this. It is the prerogative of God alone. If they affect the heart, it is indirectly by motives. Nor do they ordinarily act on the understandings of men, so as to reveal to them things of which they were ignorant. It is true they have been sent by express commission to give revelations from God, as Gabriel to Mary, &c. yet we have no evidence that they ordinarily have a natural power to do this, and it is certain, that nothing of this nature commonly takes place.

But the agency of such spirits appears to be wholly on the imagination, and is effected by suggesting thoughts to our minds, and placing them in true or false colors, adapted to influence us to duty or wickedness. Evil spirits, in this way, practise their wiles to lead men into sin, as Satan tempted David to number Israel,—and Annanias and his wife to lie to the Holy Ghost; or to distress Christians, as in the case of the messenger of Satan to buffet Paul. This also takes place in the infidel and blasphemous thoughts suggested to the mind, by which people of eminent piety have been sometimes fearfully harassed.—On the contrary, good spirits have a salutary influence on the people of God; for they have a charge over them, to keep them in all their ways, lest at any time they dash their feet against a stone.

The suggestions of evil spirits are artful and insidious. Satan sometimes, that he may deceive, assumes the guise of an angel of light; and we read of the snares, wiles and devices of the Devil. He is called a deceiver and liar, and it is in the practice of these arts that he goeth about seeking whom he may devour. His subtilty consists very much in adapting his suggestions to the circumstances, passions, leading objects and cast of mind, of such as he assails. He applied himself to the covetousness of Judas, Annanias and Saphira. He wrought upon the pride of David,—the fear of Peter, and he laid his temptations to ensnare our Lord by the most artful quotations of scripture, and by attempting to make him concerned to prove himself the Messiah, even to Satan, as if it were questionable. Saul of Tarsus was wrought upon by an application to his ambition, and by Satan's affecting the angel of light, to fan to a flame a false zeal for religion. To the gloomy, his temptations and suggestions are calculated to excite despondency,—and to the cheerful, levity. His suggestions inflame the lust, pride and avarice of such as are given by habit or constitution to these things. May I say, he presents himself as a mag-

nifying glaſs between the imagination and the little objects of ſinful purſuit, and enlarges them out of meaſure, and that he reverſes it, to diminiſh the infinite motives to duty, and godlineſs, or throws in his ſuggeſtions to hide them from the view of the mind entirely; ſo that ſuch as do not reſiſt the Devil, but give heed to his illuſions, are led aſtray by his faſcinations? Thus he takes much the ſame methods, that artful and inſidious men take, to enſnare and pervert people for their own purpoſes, by taking advantage of their circumſtances, and every trait of their character and paſſions.—It is alſo reaſonable to believe, that good ſpirits, like good men, ſuggeſt truth to the mind, and remove illuſions, and falſe colorings, ſo far as men will attend to their ſuggeſtions, that they may confirm the people of God, and recover them from the ſnares of the Devil; ſo that he may not have dominion over them, and lead them captive at his will; and that it is in this way, that they keep the ſaints, that they ſhould not daſh their feet againſt a ſtone, ſo and they become miniſtering ſpirits to the heirs of ſalvation. Nor is it unreaſonable to ſuppoſe, that while ſinners are in probation, and are not judicially given over as reprobates, that good ſpirits urge upon them alſo, in the ſame way, the motives of the goſpel, by ſuggeſting to their minds a conſideration of their importance. The Spirit of God is the great agent of ſanctification, but how much we are indebted to good angels, for our ſerioufneſs, and preſervation from ſin, it is impoſſible for us to decide. God often uſes their miniſtry.

If the above remarks are true, it will follow, that no created beings, good or evil, with or without bodies, can do us any moral good or hurt, any further than we voluntarily liſten to their ſuggeſtions. Our hearts are beyond the coercive power of created beings. However guilty our tempters may be, they form no excuſe to exonerate us from guilt.

The preceding remarks urge the importance of keeping our imaginations under the ſtricteſt diſcipline. Theſe are too often neglected, and left entirely open and unguarded to the adverſary: and it ſhould be remembered, that this is giving him the only advantage which he deſires, from which alone he can aſſail and ruin us. The imagination ſhould be guarded with a jealous eye, be preſerved chaſte and pure, and be conſecrated to God and duty. Men never can be very religious unleſs their imaginations are turned into holy meditations.

Further: If we would derive any benefit from thoſe who are miniſtering ſpirits to the heirs of ſalvation, and appointed by God for this purpoſe, we muſt be concerned, carefully to cheriſh every ſcriptural motive to duty, which ariſes in our minds, whether ſuggeſted by reading the ſcriptures, by Chriſtian converſation, by our peculiar circumſtances, by meditations, or by ſeeming accident; for it is by taking advantage of ſuch occaſions that theſe ſalutary ſuggeſtions are uſually made to mankind.

We further remark, that men are not to think any better of themſelves, becauſe motives to religion frequently ariſe in their minds, nor any worſe of themſelves, on account of the moſt blaſphemous ſuggeſtions made to their imaginations, from without, any further forth than they approve of them,

or voluntarily admit them to remain, and have influence upon them.

Finally: the preceding observations should convince us, that no suggestions or impulses are a rule of action. They must be tried by the holy scriptures, or we run an infinite hazard. MIKROS.

MESS'RS. EDITORS,

YOUR plan comprises biographical sketches. The one now presented is submitted to your disposal. You may rest assured the writer has assumed nothing in his relation, but a different name from the real one of the person whom he describes; and this for reasons too plain to mention.

EMILIA was born of reputable parents, and lived the most of her short life in one of the flourishing towns in Connecticut. Her father has long been improved in public life and enjoys a plentiful estate. Emilia from her infancy, was a child formed to gain attention—lively and quick in her imagination, she pleased her little acquaintances, and made them admire her. But especially she engaged the affection of her parents and older connections, whose breasts often heaved with a joyous sigh, in anticipation of her future brilliancy. In addition to her natural vivacity her figure was graceful, though rather slender—her skin transparent, tinged with the rose—her eyes and features expressive, and well animated, and her manners naturally easy and delicate. Having passed the days of infancy and childhood, her mind brightened with her years. Her education, though much short of what so promising a subject merited, was sufficient to lay open the qualities of her mind, and entitle her to some of the most flattering prospects in future condition and usefulness. Emerging from the confinements suitable to early life, and approaching the scenes of youthful amusement, her relish for those scenes soon became lively and predominant.—Until now, she did not either *know* or *feel* the commanding influence of her amiable endowments. And happy for thousands in like possessions had they never known them. But Emilia, *sensible of these*, vanity elated her heart. To dress, to visit, to be admired in the *gay circle*, *the ball-room*, and *the pew*, seemed to absorb all her thoughts. At length, being full of sensibility, and accustomed to adulation, pride naturally increased, and nothing fully pleased her. Ambition and ideas of elevated life raised her quite above the uncultivated and rude of every description; and led her to seek for satisfaction among the delicacies of refined society. This taste carried her abroad frequently, to visit her kindred and friends in places of thick population and elegant manners. Her reception in those places was gratifying to her. The parties and circles into which she was invited viewed themselves complimented with her company, and paid her that attention, which marked both their sense of her merit, and the obligation conferred by her agreeable conversation. But even here, her felicity was incomplete. In the full tide of worldly joys, the soul of man *does but seem* to be refreshed: at the moment of highest enjoyment, it is *most* deceived, and soon alas! the mighty void and deep chagrin are felt. This was the case with Emilia. Not satisfied with her own wishes, every amusement ended with a sigh. She conceived some imperfection in every pleasur-

able purſuit, which produced the alloy and blighted her expectations. This, as in all ſimilar caſes, only excited *new* and more *ingenious efforts to extract* the alloy: but by no means abated the fervor of purſuit after the *ever illuſive phantom* which dazzled before her, called *happineſs*. After five or ſix years of her youthful bloom had glided off; occupied in gathering all the innocent ſweets of that vernal ſeaſon; ſhe found the accompliſhed Horatio, the friend and joy of her heart. He was reſpectable, affluent and well eſtabliſhed in buſineſs. In the courſe of a few months, ſufficient time had elapſed to come to a full explanation of their mutual regards and wiſhes—the conſummation of their alliance was contemplated, and fixed. But here, I muſt begin the chilling preſages of her exit. Her family inherited a conſtitutional tendency to that deleterious complaint, the conſumption. Whether by taking cold, or otherwiſe, it is not certain, the ſymptoms of this diſorder made their appearance. Emilia, thought but little of her real ſituation; and was by no means prepared for theſe gloomy forebodings!—Alas! how covertly, death approaches the young! Borne on the tide of youthful ſpirits and purſuits, they are prone never to ſuſpect or fear this enemy, till embraced in his cold arms: then how ſudden—how great—and eternal is the change they feel!! But Emilia had many premonitions of her departure. The firſt whiſpers of the laſt meſſenger were clear and diſtinct; but ſhe could not hear—they were repeated and louder; but ſtill, *ſhe could not hear.* How *could it* be poſſible for a youth of her turn of mind—accompliſhments—and proſpects to *be diverted* from her innocent gaiety, her company, and *above all* her *loved Horatio*, by ſo diſmal a call as that of death? *No*, ſhe *could not hear;* but bid him paſs, for ſhe was *preengaged.* Her diſorder in the courſe of twelve or fourteen months, made very ſenſible advances, and clearly portended what was to come. Her friends became very anxious. But Emilia could give no ſerious attention to her health. To yield to medical aid or direction, would be to confeſs herſelf ſick. This was forbidding. Her indiſpoſitions would remit from time to time, and then ſhe would reſume again, her air of cheerfulneſs and keep her objects of purſuit in view. The time at length drew near which was contemplated, to complete her earthly felicity in ratifying her connection with her deareſt beloved friend.—But, O what a proſpect this! Yet reſolved to purſue it—A proſpect to pall the feelings of any but Emilia, and ſuch as are deaf and blind to the approaches and warnings of eternity.—As if *reſolution* would baffle omnipotence—or *elude* the grave! How futile—how deceived!—The propriety of forming the connection, under exiſting circumſtances became a queſtion with her parents, and others moſt intereſted. The reſult however iſſued in favoring the meaſure. Preparations accordingly were haſtened as rapidly as convenient, for the celebration of the union.—It took place on a ſet day, with teſtimonials of joy, very *gravely expreſſed.*—The well choſen and coſtly furniture of Emilia was conveyed to the manſion prepared for her future reſidence. Her friends accompanied her thither: and the connections of her joyful Horatio gave her a very hearty welcome.

Introduced now, to the zenith of her wiſhes, what can be wanting

to complete her Paradise? But alas! the secret *tabes*, steals upon her vitals, and turns every pleasure into tasteless insipidity. Still, she dressed, she went abroad, and at times affected cheerfulness, and would seem to imply she was happy; *but really enjoyed nothing.*—At home the richest luxuries had no relish—The silent night—or softest down could give her no rest. She received company—she took the reviving anodyne, and exerted every nerve to beguile her feelings and enjoy her friends, and make them happy—but all was *feigned*—violence to nature, kept on the *thin mask* of fashionable joy and satisfaction. How pitiable was her case? Invited to her friendly circle, my eyes witnessed with real pain, the conflict of her soul.—While nobly generous and anxious to maintain her dignity, and delight her guests, the *purple blush glowed* in her pale cheek—her hollow accents betrayed her fatal malady—and the involuntary sigh bespoke the poignant anguish felt within. How vain to contend with death, or urge pre-engagements when he calls in earnest!! Compelled to relinquish company and all its parade, she retired to her apartment—sought and obtained the best medical assistance—dismissed domestic cares—saw nobody except a few select friends, and took the air but seldom. Soon she perceived that her physician, although he treated her tenderly, gave her *only* cordials, and entertained no idea of affording her any permanent relief. Her friends also conveyed their despondency in their attention and countenances—and Horatio's heart was smitten. It seemed *now* to be impressed upher mind for the first time, *that she must die!*—But O what a thought was this? It thrilled through and through her withering limbs!! Had the resurrection trumpet sounded, it could hardly have alarmed her more. "What; she seemed to say; must this body soon be mouldering in the dust! These limbs which have been so much my idol! *Yes*, O *yes*, the unalterable decree is past!! But where will my soul appear? Am I ready for the judgment? to appear unclothed before God? *No, no!* I have whirled away my life, in the giddy mazes of worldly ambition, pleasures and follies, and never spent a moment in employments consonant to this hour, or a belief of eternity! To die as I am, how alarming! I already feel the condemning sentence—*I am lost forever!!* What can I do, what can I say!"—Reviving from the first shock of realizing her approaching dissolution, she betook herself to that long neglected book, the *Bible*; and read in it by turns very attentively. But such a darkness covered it; having never looked into it with serious concern; that it seemed to do her but little good, and she would soon lay it by again—She attempted to pray: but, neither did this afford her much relief; she knew not God, nor felt any thing of him, but a sense of his power and anger.—A dejection in her aspect and manners became visible—she hinted to some of her most confidential friends, her apprehensions. They endeavored to soothe her distress, but without effect. Her bodily complaints seemed almost forgotten, under the pressure and affecting views of eternal realities. Even the scriptures themselves, together with her *heartless cries* to God, did but augment her horrors, in disclosing to her, the *depths of sin* in her own heart—and her *lost condition.* In the course of a few days,

the fashionable *shame* of appearing religious almost vanished. It was suggested to her, whether it would not be agreeable to see her minister? She consented. He was accordingly called—He came. But what could he do? She could not converse upon religion, for she had not studied it—and much less *felt it*. People *of fashion* must not know, or seem to know any thing about religion!! True indeed, Emilia had been brought up in a family, who venerated religion, and always respected the sabbath, *according to custom*, and attended the preaching of the word: But she had *never seriously thought* of these things as having any *personal concern* in them: *here lay the difficulty*. The clergyman, seeing her embarrassment conversed tenderly with her, *but plainly*—endeavored to lay open the extreme sinfulness of the human heart, and let her *see*, by plain inference that doubtless she had *such an one* by nature; and without repentance and renewing grace, salvation was impossible. She assented to his remarks with little or no reply.—It was mentioned by some one, that it would be agreeable to join with him in prayer—He gladly complied—The scene was *truly affecting* and I may add *solemn almost* as the entrance into eternity—He then withdrew with deep concern, but very slight impressions of the real state of Emilia's mind.—But *here*, reader, pause for a moment—if you *ever knew* the grace of God *in truth*—permit me to desire you; while your soul *sits trembling* for the fate of *the distressed*, the *despairing* Emilia; to fall down before that God, whose stupendous mercy, through the Saviour, wrests the souls of sinners from eternal flames; and with holy gratitude *praise him*, for his *complete deliverance* of this *distressed soul!! Emilia is born again!!* She who *was dead now lives:* who was lost, is *now found!!* But you wish to know the manner in which this grace appeared. After the solemn season to which we just refered, Emilia continued a number of days extremely anxious—struggling with fears of death, but more especially the dread of those endless torments which awaited her afterward in consequence of sin. Her sense of the entire justice of God in her condemnation, increased in proportion as her sins *revived* in her view, and silenced all her hard thoughts of God, although his anger appeared inevitable and intolerable. Notwithstanding she had never deviated in her conduct from the most rigid precepts of propriety in a worldly consideration, yet, at this time, she looked upon herself the most depraved, and sinful of all human beings; and could expect nothing but unutterable woe.—While revolving these things in her mind, and at times wrought up to high agitation, a delightful calmness took place—she felt relieved—her heart lost its hardness—its darkness in a measure vanished—She could say with *feeling, God be merciful to me a sinner!* It felt right to be in God's hands and at his disposal—*now* he appeared infinitely excellent and amiable every way considered—every thing put on another appearance. She knew not what to make of it: but was quite happy. This frame continued till next day. The Saviour, of whom she knew little or nothing before except the name, now appeared in Divine beauty, and to be the wisdom of God and the power of God to such as repent and trust in him. A new and unspeakably pleasant feeling sprung up in her heart towards God, and Christ,

the law of God, the way of salvation, and divine truth in general. While she contemplated these things her soul was filled with comfort. Her heart was so full of joy, that she seemed to be *compelled* to entertain a gleam of hope for herself. But she dare not. Her sins looked worse than ever, and she did not know as she repented of them sincerely. She knew that pardon was promised through Christ, to penitents: but she had lost the sense of God's wrath, and her sins so far exceeded her repentance, that she doubted whether she repented at all. But still, her heart *grew warm*, at every view of the Divine character—likewise the Saviour in all his offices, and the unfathomable grace manifested to sinners in his atonement. She felt as if she could rejoice in these things, whether pardoning mercy ever reached herself or not. While meditating upon these subjects, *and drinking in the pleasure*, she loathed herself on account of sin, and her heart prayed without ceasing. She told me on the third day after this pleasing alteration, "That she had enjoyed *more real, solid satisfaction and pleasure, in the two preceding days than she had in all her life till that time.*" Directly upon this, her mind appeared to expand surprisingly, and comprise a general idea of the whole gospel scheme: and from her easy and ready reception of the word of life, it was manifestly *an ingrafted word* which was able to save the soul. She rested on the alone merits of the Saviour with the most *entire confidence*, as on the Rock of eternal safety, and her heart was satisfied as with "marrow and fatness." About this time, prompted by impulses from her own breast, (for she told her friend afterwards she did not know that such a thing was customary) she wrote with her trembling hand the following short covenant and dedication of herself to God, and committed it to her confident to keep, as the only thing she was able to do for God, as a testimonial of her repentance and desire to glorify him on this side the grave—"*O my Creator, and blessed Redeemer—Thou art all I love: all I adore: and whom I cannot cease to admire.*—To thee I give up my *Heart* and *Soul* and *all I have*, (that is worthy of thee to accept) *in a Covenant, never to be broken, nor forgotten, living or dying*—And here I willingly, and *with the most ardent love and sincerity, sign, this instrument.* M..... Dec. 20, 179.."

While she was thus engaged in the concerns of her soul and eternity, and seemed scarcely to think of her bodily complaints, they made rapid advances in undermining her house of clay—it trembled to fall. She was soon confined to her room, and almost directly to her bed. It was suggested to her, whether she did not wish to profess Christ, and join herself to his visible kingdom before she left the world. "O yes, replied she, by all means if it can be done." It was mentioned to her, there was no difficulty in the way provided she wished it, and the church being notified had no objection. Accordingly a day was fixed upon, as soon as the prerequisites could be accomplished, for her admission. The time being come a few of the church attended—and after prayer, in which she appeared to have the greatest *interest and sincerity* while raised a little from her pillow she assented to a confession of faith and received the ordinance of Baptism—and gave up herself to her God and Saviour with *unspeak-*

able satisfaction.—The very next day the trying conflict drew on. She felt her nature sinking—her bodily pains were keen and tormenting—she wished to join with her pious friends in prayer—and to plead for patience under her agonies.—Her heart rose in this exercise above her distresses, and she felt a sweet acquiescence in the divine will—resigned her body and soul and all which she had into the hands of God, and in a few moments was released from a world of sorrows to join in the song of the redeemed forever.—"*Unto him that loved us, and washed us from our sins in his own blood—to him be glory and dominion forever and ever, Amen.*"

The life and death of Emilia are replete with impressive instructions. The writer cannot forbear hinting a few particulars.

1st. The vanity of trusting to any external personal qualifications or circumstances to make us happy. Emilia shone in all these. Naturally bright in her intellects—refined in her taste and sentiments—easy in her deportment—reputable every way—and well endowed with the conveniences and even elegancies of life, it seemed as if, she had nothing further to desire: But what of all these things? could they impart the rich boon of satisfaction? *Surely no.* An alloy and disappointment attended every attempt to fill with joy her immortal spirit. Every scene of fashionable amusement; however refined; carried this alloy with it, and ended in mortification. When most gratified she was most deceived and ultimately disappointed proportionably. But still, no disappointment dissuaded her from the pursuit. Her taste for worldly pleasure remaining lively, gave a spring to new, and as fruitless attempts to obtain it, in ceaseless rotation.

Now is not this the real state of all persons who depend upon their superior endowments and circumstances to make them happy?—*Certainly it is.* It is said of the Idolater* "*He feedeth on ashes.*" So does the idolizer of himself or the world. For the natural appetite to crave ashes, proves it disordered—while this disorder continues, let the person attempt ever so often to satisfy his cravings by receiving ashes, instead of food, he neither is satisfied nor refreshed—the consequences are his nature decays and his disappointment encreases. So in a moral view, to crave this world supremely proves our moral taste disordered; while this disorder continues, let us actually receive the good things of the world in their profusion, and with the most enlarged capacities to enjoy them, *still we do but feed on ashes:* our souls find out the deceit, and mortification ensues. If therefore the most flattering abilities and circumstances terminate thus—we must be convinced of the vanity of trusting to any of these things to give us felicity.

2. We are taught the danger which accompanies the possession of those superior gifts of nature and providence. They give their possessors an extended opportunity for indulgence—indulgence stupifies and hardens the heart, and leads on to the most astonishing temerity and presumption. Emilia, filled with her own consequence and the scenes of worldly amusement which invited her could not attend to so serious a subject as religion. Real piety in its angel form of *meekness and humility*, casts a check upon worldly pleasures. Emilia *hated*

* Isaiah xliv. 20.

this check—it seemed to reprove her in her innocent gratifications; and she saw *plainly* that people in high life *disregarded it entirely*—excepting a very *few*. Religion therefore and the vast concerns of eternity were rejected from her thoughts. Let sabbaths and the most lucid truths of the gospel be presented to her, as often as they might, she *seriously thought of none of these things*—and presently, when walking on the brink of the grave and endless perdition for months, she could not more readily think of them. Nay, the course she pursued, indicated a determination to disregard all admonitions, and to *put off death*, by appearing totally deaf to all his calls, and engaged in other things. What stupidity! what presumption! Yet Emilia acted perfectly upon natural principles, and in unison with thousands. Superior abilities with opportunity for indulgence lead directly to this hardness of heart, and resistance of religion and eternal concerns. Where these unite in the higher walks of life, the restraints and checks of religion are treated with *disdain*, and as fit only for the weak and vulgar—The proud and hard heart can yield to *no caution*, administered by the teachings of God's word, or the admonitions of death. Arguments are *lost* upon these self-wise, elevated spirits. Their cheeks would burn with blushes, to appear as if they regarded the sabbath or piety, or Heaven or Hell, any further than common decency and custom warrant—and when the inexorable summons of death arrests them, *they foolishly turn aside*—bid him *call again*, and so think of something else!!—How dangerous are elevated, unsanctified gifts.

3. The example before us presents an astonishing display, of the all-conquering power and grace of God—Consider Emilia in her disposition and habits of life—totally indisposed to reflect upon her future well being—and carrying her resolutions of worldly pleasure to the very confines of death and endless misery—*Who can help shuddering for her fate!!* But at this awful crisis, that almighty power which raised the Lord Jesus from the dead, and that grace which flows from his atoning blood *reached her*, and saved her with *an eternal salvation*. While Heaven resounds with Alleluias to sovereign grace, for this display of it; O let christians universally join their feeble voices and swell the praise! How many when they arrive at the trembling point, in which Emilia began to reflect, *die as they have lived*: and with the rich man lift up their eyes in torment—Their resolution is suffered to continue firm; resisting with blind and unappalled audacity, the alarm of conscience and the terrors of death, till they *sink, forever to eat of the fruit of their own ways and to be filled with their own devices!!*—This mere escape of Emilia, while it permits others in like circumstances to look to the same almighty power and grace in their extremity, yet, the multitudes who are left to pass stupid and blind into the quenchless lake, is a terrible admonition to them not to put off the concerns of their souls to this critical moment—Will you bear with me, to urge you to treat yourselves better, and never be so unwise as to think that by *unconcern* you can overcome Omnipotence—out-brave death—or escape misery! *No.* Treat yourselves better—yield to eternal wisdom—*consider*, embrace the Saviour and be happy—Finally, The tranquil and joyful state of Emilia's mind after she experienced the pow-

er of religion naturally introduces a queſtion to which *youth of every grade*, and all who are diſpoſed to purſue worldly pleaſures, are invited ſeriouſly to attend—viz. What there can be in the nature of religion which gave Emilia in her weak dibilitated condition *ſuch pure delight and ſolid ſatisfaction*, as to enable her to ſay, that ſhe had enjoyed *more of this*, in two days, than in all her life till that time?—A ſickly, decaying ſtate is not a time to enjoy, on natural principles—but a ſeaſon of languor and univerſal infelicity. Youth, and health and opportunities for gratification till the age of twenty-two, forms a period in which the moſt exquiſite earthly pleaſures may be taſted—Emilia had gone through this latter period previouſly to her decay, and reliſhed every innocent amuſement equally with any one. Now, hear her ſay on her dying bed, that in *two days* ſhe had enjoyed more pure delight and ſolid pleaſure, than in all her life before, *and then think what there can be in the nature of religion to inſpire this?—is religion vain?—Are you purſuing the right road to happineſs!!!*

NUNCIO.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

Should you judge that the following account of ſome late revivals of religion in the ſtate of Vermont, is calculated to edify the people of God, and ſubſerve the intereſts of Chriſt's kingdom, you may give it a place in your excellent Magazine.

THE attention to religion, in Vermont, the year paſt, has been the moſt general in the north-weſt part of the ſtate; in the counties of Addiſon, Chittenden and Franklin: other parts of the ſtate, however, have been conſiderably favored with revivals. In theſe three counties, there are a number of wealthy, flouriſhing towns, but many of the ſettlements are in their infancy. There have been no very great revivals of religion in theſe counties ſince their firſt ſettlement; conſequently they have but few Chriſtians, churches, or houſes of divine worſhip. The moral ſtate of the inhabitants previous to the late religious attention, was ſimilar to that in other new-ſettlements, where they do not enjoy the ſtated means of grace. There were a few excellent pious people ſcattered through the country, but the great body of the inhabitants were inattentive to the great concerns of eternity.

God has been preparing the way for this revival of religion, for many years. Miſſionaries and ſome ſtationary miniſters, who have preached in this country, have not labored in vain; they have ſowed the field which now produces a rich harveſt. It is not uncommon to hear the converts of the laſt year, date their convictions to ſermons, which they heard delivered years ago. Moſt of the preachers of the goſpel, who have travelled through theſe counties, are cited by the people, as inſtruments of awakening ſome ſinners. The progreſſion of the work has been uncommonly gradual. It can only be ſaid of the miniſters who have preached in this field of labors the laſt year, that other men have labored, and they have entered into their labors.

In the ſummer of the year 1800, ſinners began, in ſome places in this country, to make more than common enquiry about the things of religion; particularly in the

towns of Eſſex and New-Haven. From that time ſerious inquiries reſpecting religion become more frequent and earneſt; and the people of God were more given to prayer and other duties of religion; and there were frequently ſome hopeful converſions. The proſpects continued favorable; and in the ſpring of the year 1801, the bleſſed work ſpread with light and power. Many ſinners have been convicted of their loſt ſtate, and many it is believed, have come to a ſaving cloſe with Chriſt.

The attention has been remarkable for its apparent genuineneſs. No irregularities, I think, can juſtly be charged upon it. Sinners under awakening have been convinced of their danger, of the divine rectitude, and of their loſt ſtate by nature. They have complained much of ſtubbornneſs of heart, and ſometimes ſhown the moſt dreadful enmity againſt God and the plan of ſalvation. When converted, they have ſpoken much of their ſins againſt God, have appeared to loath themſelves as ſinners. A holy God, law and government, and all the great truths of the goſpel have been exceedingly pleaſant to their ſouls. At times they have been aſtoniſhed at the method of ſalvation through a Saviour. God's works and ways have appeared new to them; they would ſay ſometimes, I am in a new world; I can ſee the glory of God ſtamped upon the whole of creation. The Bible alſo appeared new to them; and by their attention to it, one would think, they thought every line of it was worth a mountain of gold. All have not been brought to Chriſt with equal clearneſs; there has been a great difference in this reſpect. Some have been under clouds, and gained evidence of their good eſtate by degrees; others have been admitted to broad day light at once, or ſeen Chriſt to be the deſire of their ſouls.

The revivals in thoſe counties have not been ſo general among the people, as they have been in ſome parts of our land, within a few years. That the reader may form a juſt idea of the extenſiveneſs of the late revival, an account ſhall be given of all the Congregational churches in the three counties mentioned, and of the additions made to them the laſt year. The church in Cornwall conſiſts of 132 members, 18 have been added within one year; the Rev. Benjamin Wooſter is their paſtor. The church in Bridport has 63 members; the Rev. Increaſe Groves is their miniſter; how many have been added to this church of late is not accurately known, they have ſhared in the late awakening. Middlebury church has 82 members, 53 have been added ſince the late revival; Mr. Atwater the Preſident of the new College in that place, preaches for them; his labors have been hopefully crowned with ſucceſs. The church in New-Haven has 49 members, 34 have been added ſince the late revival. Monkton church has 32 members; the church at Hinſburgh has 13; no additions have been made to either of late. Waitsfield church has 30 members, 9 added ſince the revival; the Rev. William Saliſbury was ordained their miniſter in October laſt. The church of Waterbury was organized ſince the late revival, it now conſiſts of 21 members. The church in Richmond was organized about the ſame time; it has fifteen members. Eſſex church has 44 members, 28 have been added ſince the late revival. Weſtford church has been formed ſince the late re-

vival, it now consists of 34 members. The church in Georgia has 41 members, 22 have been added since the late revival. Swanton church has been formed since the late revival, it has now 25 members. There is a small church in Fairfield of thirteen members, these have mostly been added of late. The church in Williston has been increased much of late. There is another church at Jericho, probably of about 30 members; and another at Cambridge of about the same number. The Rev. Ebenezer Kingsbury is pastor of the church at Jericho. There are two churches more in the southwest part of Addison county, but their numbers are small. There are no other regular Congregational churches in these three counties.

In the late additions to these churches, some have been added who were old professors, but the number of young converts who have not yet made a public profession of their faith, is great. Probably, therefore, one may form nearly a true estimate of the late revival, by the numbers added to the various churches. In some other parts of these counties, there has been a gentle effusion of the Holy Spirit, and numbers of people hopefully converted.

In the southern parts of the state there have been some revival. Middletown, Poultney, and some other towns in that vicinity, have experienced pleasant days, in respect to the Redeemer's kingdom. Also on the east side of the Green Mountain has been a powerful work of grace in some towns; particularly in Barnard, where about one hundred souls have been added to the Congregational church, and some with other denominations. Brookfield, under the preaching of the Rev. Mr. Lyman has had a refreshing shower, and some towns in that vicinity have been considerably awakened. On the whole the cloud of divine mercy has stood over Vermont, this year; at least there have been some small ones well stored with divine grace, whose contents have been poured down upon the hearts of men.

Notwithstanding these revivals in some parts of the state, the great body of the towns through that vast country have remained unmoved. There is a great field opened to the northward for missionary labors. May Zion pray, that the great Lord of the harvest would send forth his laborers.

JEDIDIAH BUSHNELL.

February 16, 1802.

N. B. The above account is brought down to the end of the year 1801, since which the Editors have heard of several other places in which a particular seriousness is begun.

Remarks on II. *Kings* vi. 16.

IN the II. Kings vi. 16. we read: Fear not; for they that be with us are more than they that be with them.

THESE words, though uttered by Elisha with particular reference to himself and servant when surrounded by the Syrians who sought his life, have led my thoughts to that division which exists between intelligent beings as holy and sinful, and to the strength, cause and prospects of the sinner, and the strength, cause and prospects of the saint: Every child of God may encourage his fellow-saint, when desponding in view of the dangers of the times, with the words of the prophet; Fear not; for they that be with us are more than they that be with them.

The whole intelligent universe is divided into two oppoſing parties. There is the kingdom of darkneſs and the kingdom of light, or of ſin and holineſs.

Let us firſt conſider the ſtrength of the ſinner. The wicked man is not alone; there are multitudes, who lend him their aid. All impenitent ſinners on earth eſpouſe his cauſe in oppoſition to the ſaint and the kingdom to which he belongs. There are no neuters, no idle ſpectators. He that gathereth not with Chriſt ſcattereth abroad. And what an army of wicked men is now on the ſtage, who lend their power, their wiſdom, their influence and wealth to ſupport the cauſe of error and ſin! The infidel, the ſcoffer and ſenſualiſt can bring their thouſands to the field. They are found in every quarter of the world, amongſt goſpelized and heathen nations. It is probably the caſe that the far greater part of mankind with reſpect to numbers, abilities, ſcience, authority and riches contribute to the ſupport of the ſinner's cauſe directly or indirectly.

The departed ſpirits of all who died in their ſins declare for the wicked man. By changing worlds they have not changed their feelings and become ſubjects of another kingdom. They have only renewed the oath of allegiance and ſworn eternal fidelity to the kingdom of unrighteouſneſs. What a vaſt company is formed by all the wicked who have lived and died ſince the world began!

The fallen angels are in league with the ſinner; that great company of once holy, happy and exalted beings, who revolted from God and are reſerved unto judgment. They are uſing their influence to blind ſinners to their ſtate and character, to ruin the ſaint and deſtroy Chriſt's kingdom. They preſent temptations and employ their ſeducing arts to lead aſtray and deſtroy the ſoul. Theſe evil ſpirits too often ſucceed in their attacks upon the Chriſtian for his honor and peace.

At the head of this numerous army ſtands ſatan, their leader, He was the firſt in the rebellion of heaven and the inſtigator of man's rebellion on earth. He is the moſt able and active ſupporter of the kingdom of darkneſs. The ſcriptures repreſent him as the adverſary of ſaints and as a roaring lion going about ſeeking whom he may devour. This prince of the infernal kingdom is moſt crafty in his ſchemes and moſt violent and ſucceſsful in his attacks of any fallen creature. The ſame ſpirit pervades this whole maſs of wicked beings whether on earth or in hell. They are united in their deſires and object. It would rejoice their hearts to deſtroy the ſaint, overturn the kingdom of Chriſt and dethrone Jehovah. Notwithſtanding their deſires, their expectations and great exertions they will not ſucceed, for there are more that be with the ſaint than with the ſinner. This leads me to obſerve,

That the ſaint is befriended by all virtuous and godly men on earth. All the children of God in this world form but one family. They are ſubjects of the ſame kingdom and united in the ſame cauſe. In this reſpect, their parentage, their nation, their place of abode and outward circumſtances make no difference. Whether in honor or obſcurity, in affluence or poverty, in the eaſtern or weſtern continent, they poſſeſs the ſame ſpirit and ſupport, the ſame kingdom. All Chriſtians are bound together in love and daily meet at one ſpot, the throne of divine grace. Eve-

ry saint is forwarding the glorious work and is encouraging and assisting all his fellow-saints by his example and his prayers.

The saints in heaven are amongst the friends of the good man; even all the ancient worthies and the eminent Christians since the days of Christ, that have fallen asleep. Though gone from earth they have not forsaken the cause, nor is their attachment to it in the least diminished, but greatly strengthened. To those who had espoused the cause of Christianity Paul writes in the following manner, *Ye are come to the general assembly and church of the first born, which are written in heaven and to the spirits of just men made perfect.* Saints in heaven and saints on earth form but one body and have but one interest.

The angels that maintained their integrity and now dwell with God are one in temper and aim with the believer. *They are ministering spirits, sent forth to minister for them who shall be heirs of salvation.* They are commissioned to protect, support and guide the children of heaven through the world; to save them from the temptations of Satan and bring them safely to glory. Saints are said to have come *unto mount Zion and to an innumerable company of angels.* Michael, the archangel; the seraphim, the cherubim and all lower orders of those shining beings are on the side of the saint.

In addition to all these forces, there is Christ the Son of God, who leads them forth and fights the battles of the Christian as the captain of his salvation. He has established his kingdom on a firm foundation and will ever maintain it, since he has wisdom to plan and power to execute. God the Father and Spirit, as well as the Son are engaged in the same cause. Irresistible might, infinite wisdom and every divine attribute are employed in building up the kingdom of holiness. That God, whose counsel standeth and who doth all his pleasure; from whom Satan and all his subjects derive their power and wisdom; that God, who can restrain any of his creatures within what bounds he sees best; who can make the evil designs of the wicked productive of good and destroy his adversaries with the breath of his mouth; *this* being is engaged for the defence, the welfare and final triumph of the saint.

Here we behold all the intelligent beings in the universe forming two vast hosts, Satan at the head of one and God the Redeemer at the head of the other. Several important inferences may be drawn from the above statement.

1st. It is an honorable thing to be Christians. Good men are connected with the most respectable part of mankind and the most worthy and exalted beings in the universe. They are united in the same body with the virtuous and godly on earth and with the patriarchs and all those ancient worthies, who are now in heaven. They become subjects of the same kingdom and members of the same society with the holy angels. Yes, my Christian readers, you are one with Christ, and Jehovah takes you under his peculiar care adopts you into his family and calls you children. How much honor do you derive from your new connections? When you become acquainted and connected with the first and best families of the land you feel yourselves honored. How much more, when you are connected with all the righteous in ancient and modern times, with those spotless beings who surround the divine throne, with the Lamb, the Son

of God and the great and holy ruler of the universe! You need not be ashamed of your connections, for none are so honorable.

2dly. It is dishonorable to be wicked men. Impenitent sinners are of the same society with all the vicious, filthy and profligate wretches that have appeared in the world. They side with such as constitute the off-scouring of our race. Yes, sinners, you are fellow-workers with the infernal spirits, with the angels who turned enemies to God. You are the servants, the soldiers, the subjects and *children of the devil*, who is the prince of darkness and father of lies. Are these connections honorable in your estimation? Though you disown and despise them, they are the most honorable connections you have formed. You have attached yourselves to their interest and heartily co-operate with them in upholding and promoting the same wicked, wretched cause.—You would not be thought to have formed such dishonorable connections amongst men; yet you actually form such connections in a spiritual sense much to your disgrace and I fear to your ruin.

3dly. There is safety in being good men. Power, wisdom and goodness are on the side of the Christian. Departed saints and holy angels—the Father, Son and Spirit are all united with the righteous in the same cause—the cause of virtue, truth and religion. The saint will never be disappointed as to his ultimate object. That in which he feels most interested will terminate well. O man of God! I would envy thee sooner than I would envy the sons of pleasure and fortune, or the princes of the earth with whom there is power and honor: For your cause will prosper and the desire of your heart will be given you! Your foes are only dependent creatures; while your preserver and the defender of the cause of truth is an uncreated, independent and all-sufficient God. The strength of your enemies, therefore, and all the success they meet with in opposing you and the kingdom of light are given them by the Lord, for a display of his perfections, and a trial of your faith. I may address you in the language of the apostle Paul to his Corinthian brethren; "All things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours, and ye are Christ's; and Christ is God's." Not only mercies and the aids of the divine Spirit are given you in covenant love, but even afflictions, the assaults of Satan and the temptations of the world. These are all designed and ordered by God for your spiritual and best good. If you live a humble, watchful and prayerful life you will be kept by the power of God unto salvation. The assaults of your enemies are like the raging billows of the sea, which are broken at the foot of the stupendous rock against which they dash. The Lord is as a wall, as horses and chariots of fire round about you. Trust in him and fear not the powers of darkness, for they that be with *you* are more than they that be with *them*.

As you see iniquity abounding and the enemies of the cross increasing both in numbers and zeal, perhaps you are alarmed for the interests of Zion. For your consolation, remember that the King of Zion reigneth and that the Judge of all the earth will do right. The cause of truth and religion is defended by the united force of infinite wisdom and might. The

cauſe of virtue and piety is the cauſe of God; who then can oppoſe it and proſper? The heathen rage, the people imagine a vain thing; the kings of the earth ſet themſelves and the rulers take counſel together againſt the Lord and againſt his anointed. But give not way to deſpondency.—Chriſtianity will be upheld and finally triumph: For God hath ſet his king upon his holy hill of Zion, and he will give him the heathen for his inheritance and the uttermoſt parts of the earth for his poſſeſſion. Perhaps you may ſee a mountain of difficulties to prevent the proſperity of Zion and impede the progreſs of the goſpel. But *who art thou O great mountain? before* the divine *Zerubbabel thou ſhalt become a plain.*

4thly. We may infer that to be wicked men is dangerous. All ſinners are engaged in a cauſe which will certainly come to ruin. Satan with all his forces cannot win the victory nor ſupport his kingdom. The conqueſts he has made will in the end be his overthrow and his empire will tremble and fall. The ſad conſequences of this cataſtrophe muſt be felt by all his ſubjects. We live in a day when the friends of chriſtianity feel the importance of greater union and more vigorous exertions in defence of the truth and ſpread of the goſpel—a day alſo in which the enemies of Chriſt are uniting in the propagation of dangerous error and in the ſupport of the kingdom of darkneſs—when *the devil has come down, having great wrath, becauſe his time is ſhort.* He brings his millions to the field and is drawing up his forces in battle array for the complete deſtruction of the followers of Chriſt. Ye ſons of infidelity and wickedneſs! Your boldneſs, your zeal and your art are great. Your numbers are vaſt. Many amongſt you are famed for their brilliancy of talents, their worldly wiſdom, their wealth and power. Your meaſures of oppoſition to Chriſtianity have ripened to a ſyſtem. Your labors have not failed of the deſired ſucceſs. The things of your policy are in a promiſing train. You ſoon expect to "cruſh the wretch," baniſh religion from the world and render your victory complete. You already begin to exult and triumph. But "let not him that girdeth on his harneſs boaſt himſelf, as he that putteth it off." The day is not yours. Your victory is partial, your triumph momentary. Your fortitude, zeal, art and ſtrength will not render you victorious, for God is againſt you. You are fighting againſt the Lord of Hoſts whoſe kingdom will ſtand and whoſe dominion will have no end. Your ſchemes will be defeated, your expectations will periſh, your cauſe will be ruined and in its deſtruction you will be deſtroyed. Zion's God liveth and he is on the throne. Therefore the gates of hell will not prevail againſt her. He will break her enemies with a rod of iron, and daſh them to pieces like a potter's veſſel. "Be wiſe, now, therefore, O ye kings; be inſtructed ye judges of the earth," refrain from your oppoſition to Chriſtianity, "leſt ye be found even to fight againſt God," "and ye periſh from the way, when his wrath is kindled but a little."

SHAPHAN.

For the Connecticut Evangelical Magazine.

Meſſ'rs Editors,

You have publiſhed, from different writers, obſervations on Heb. v. 7. If you think it not

improper, that further remarks on this passage should be admitted into your Magazine, and do not disapprove of the following, they are at your disposal.

IT is presumed that the key to a right exposition of this text, will be found to be a just idea of that fear, which the apostle here ascribes to our Lord Jesus Christ. And *was heard in that he feared.* In our translation a verb is made use of, *he feared.* In the Greek a substantive. He was heard *for—because of—on account of his fear.* The original word is not *phobos*, the term commonly made use of by the Greeks, to signify a *dread of evil, misery or distress;* but *eulabeia* which signifies *reverence or reverential fear*, that fear of God which the Psalmist tells us, *is clean, enduring forever.* And which comprises in it all true holiness. Accordingly the marginal reading is, *he was heard for his piety.*

These facts naturally lead to the following paraphrase. "Our blessed Saviour, the great High Priest of his Church, in the garden of Gethsemane, when his mind was deeply impressed with a perfect foresight of the dreadful sufferings that were before him, offered up *prayers and supplications*, accompanied with *strong crying and tears* to his Almighty Father, who was infinitely able to deliver him; that, if it were possible, if it were consistent with the highest divine glory in the salvation of sinners, he might be exempted from that bitter death. His human nature, though perfectly holy, shrunk from the thought of such inconceivable sufferings. But yet, amidst this keen anguish which the prospect offered, he did not ask for deliverance *unconditionally*, but expressly on the condition already mentioned—*O my Father, if this cup may not pass from me, except I drink it, thy will be done—And he was heard*, that is accepted and approved, both in his prayer and submission, for the perfection of his filial fear and piety."

To this paraphrase I will add a few observations. The impressive sense which our Saviour had in the garden, of his future sufferings, was beyond measure agonizing, as the history of the Evangelists fully evidences. Sufferings, and especially extreme sufferings are dreadful to nature; no less so, to innocent and holy beings, than to the unholy. The desire of avoiding misery, is natural and irresistible in all. None can be willing to suffer, but for valuable considerations. The prayer of our Saviour was excited by a clear prescience of anguish and distress, far exceeding the powers of our conception. At the same time he knew the infinite gain to the universe, which those sufferings would effect. If all this good could not be obtained by other means, he freely submitted to sustain the tremendous load himself. This entire submission to his heavenly Father, amidst a prayer for deliverance, excited by the agonies of his holy soul was the highest act of his obedience, and most decidedly proved its absolute perfection. It gave an additional value and lustre to all that he did as Mediator. For this as the final act, he was heard and accepted of his Father, and secured in the endless enjoyment of all the infinitely great and glorious rewards of his sufferings.

The preceding view of the text may not be free from objection; but it is believed not to be liable to several, which lie against other constructions, which have been adopted. L. T.

MESS'RS EDITORS,

YOU will pleaſe publiſh in your Magazine the following letter, ſhould you judge it uſeful to thoſe under affliction, or in any degree contributing to the glory of God.

DEAR FRIENDS,

YESTERDAY, we heard the melancholy tidings of the death of your daughter, Mrs. ——. If the compaſſion of friends can afford the ſhadow of conſolation, you have my tendereſt ſympathy. You have, alſo, my ardent prayers to heaven, for divine ſupport to be given to yourſelves, and family; and very eſpecially to the ſurviving huſband, the friend of whoſe youth, the ſoother of whoſe ſorrows, and the companion of whoſe happieſt days, is now no more. Our only conſolation, in trials, like yours, when friends can only drop an unavailing tear, is the righteous ſovereignty of God and his covenant mercy to the faithful. "The cup which our heavenly Father giveth us, ſhall we not drink?" God is now ſaying to you, by the voice of his providence,—Son, daughter, loveſt thou me, more than this child? May your hearts, by faith, reply, Lord thou knoweſt all things: thou knoweſt that I love thee; and that, at the command of thy righteous ſovereignty, I can give up my child, my neareſt friends, yea my own life alſo. May God's will be your will; May afflictions teach you to know no deſire, but the Lord's pleaſure. You will ſay, perhaps,—"My ſpirit is willing" and reſigned "but the fleſh is weak." Be it ſo: yet it is written "My grace is ſufficient for thee." "I will never leave thee, nor forſake thee."

Perhaps you have placed *too great* an affection on your beloved child. If ſo;—God has now removed her to teach you, that your truſt, and dependence, and love muſt be ſupremely fixed on that heavenly friend, who will never fail. Thus may the rod of God, be to you as the rod of Aaron, bloſſoming with divine bleſſings, and bringing forth holy and heavenly fruit.—Truly our heavenly Father can make our bittereſt afflictions to become the richeſt mercies. He hath promiſed that "all things ſhall work together for good, to them who love God." Happy would it be for us, if we could learn to depend *more* on heaven and *leſs* upon the earth. Happy would it be for us, if we would learn to take up the croſs, and follow Chriſt. The croſs is the way to the crown. Our Saviour hath travelled in this path, and hath left behind him this leſſon for all his children, "If ye will be my diſciples, ye muſt take up the croſs and follow me."

To a Chriſtian, the bitterneſs of the cup of ſorrow muſt be greatly ſweetened by the conſideration, that the friend of ſinners has taken it before us, and has given us a command to do as he hath done. The greater our trials are, the pleaſanter will be the heavenly reſt of the faithful at laſt. Let us, then, do our duty, and truſt in God. He has not ſuffered all this to befal you by chance. It is the ordering of infinite wiſdom. The exact time, and manner, and circumſtances of her death were all decreed by a holy, benevolent and righteous Sovereign. Surely this muſt be a conſolation to a child of God. Could you now ſee, as you will hereafter know, if you are found among the faithful, you will rejoice that every thing has been ordered as it hath taken place. You

will not wish that a single circumstance had varied, in all the trials, which your heavenly Father hath appointed you.

Believing, now, his infinite wisdom, and goodness, shew forth the spirit of a dutiful, and childlike resignation. If *need be*, we are afflicted. God sees *when* it is needful, and *what* is needful. "What he does, we know not now; but we shall know hereafter." Leave all things therefore to his holy guidance, look to him for support; and while every affliction serves to break a link of that chain, which confines our affections to the creature, let us so improve our trials, that they may advance us nearer to that world, where sorrow and mourning shall forever cease. The scriptures give many intimations, that faithful souls will see and know each other in heaven. What a joyous consideration is this? How ought it to animate you, and the family, and the surviving husband of the dear deceased, to wait, with faith, and patience, for that day, when you hope to see your friend, in a better world, and renew your affection, with heavenly purity, and without the most distant fear of a second separation. Oh my friends! what comfort is there in religion. Religious consolations are never more precious, than in time of earthly sorrows. They are never more ready for our support, than when we most need them. Afflictions are precious seasons for the faithful. They ripen our graces, they increase our joys, they advance us heaven-ward, they prepare us to taste the sweets of piety, and mature us for the service of that God, "in whose presence is fulness of joy." I hear that your daughter left two little children behind her, when she died. Precious remembrances of the dear deceased? They must be a comfort to you, in the absence of their mother. They must be doubly dear to their surviving parent, under his present weight of sorrow. May God spare the little lambs to grow up and be blessings to you on earth. May they, one day heighten the joy of your interview in heaven, and be found among the Saviour's jewels.

N. B. To-morrow begins a New-Year. It opens with mourning, but may it close with joy abundantly proportioned to your present sorrows.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

In your Magazine some observations have been made respecting the usefulness of what is termed conference meetings. The inclosed are answers to several questions which were put at such meetings. The question was given at one meeting to be answered the next, in writing or *viva voce*. Those I send you were written by a young woman of eighteen who had become a hopeful subject of efficacious grace. Possibly they may be thought to be only a summary extracted from some writer on the subjects. Should this appear to be the case, I think a considerable degree of ingenuity is discovered in condensing the subject into so small a compass. But as there are answers to several other questions written by the same hand, some of which I know are original, and as I do not recollect any such phraseology in any of my reading, I fully believe that they are not extracts but original compositions on

the ſubjects. They are ſubmitted to your judgment. Yours,

ALANSON.

Queſtion. What is it to ſee ſin as ſin?

To ſee ſin as ſin, we muſt ſee that it is an infinite evil—contrary to a holy God, and an enemy to all his glorious attributes. Sin is contrary to the law of God and the good of our own ſouls. It ſtrikes at the nature and being of God—it ſets us dreadfully diſtant from a conformity to, and delight in the glorious perfections of God. It is vile and odious as againſt the infinite grace and mercy of God in Jeſus Chriſt—To ſee the horrid nature of ſin let us view the ſufferings of our Saviour, when ſin was imputed to him—He hung—bled and expired on the croſs.

Queſtion. What is the condition of thoſe that are out of Chriſt?

Thoſe that are out of Chriſt are in a very deplorable ſtate. Every moment in danger of death—are unprepared for eternity, and at an awful uncertainty of what will become of them forever—They have no reſpect to the glory of God in any of their performances, but are continually going off from God—at enmity with him—loving ſin and hating holineſs. They are expoſed to the dreadful penalties of the divine law—and to have the wrath of almighty God burſt forth in fury upon them, and ſink them into the regions of everlaſting deſpair, there to ſpend an awful eternity with the damned in hell.

Queſtion. What ſhould we deſire to go to heaven for?

That we may be perfectly holy, and perfectly exerciſed in the holy employments of the heavenly world, in praiſing and glorifying God, in loving, admiring, and adoring him to eternity. Alſo that our ſouls may be perfectly freed from all ſin, and perfectly conformed to God, and a full enjoyment of him—that we may there join the angelic hoſt in admiring and adoring, the infinite beauty, love and condeſcenſion of our glorious Redeemer, viewing of him with everlaſting ſurpriſe and admiration, as an object ever new, and infinitely entertaining, throughout a boundleſs eternity.

Religious Intelligence.

ORDINATION.

On Wedneſday April 21ſt, the Rev. *Joſiah B. Andrews* was ordained to the paſtoral care of the ſecond Church and Society in Killingworth. The Rev *Joſeph Waſhburn* of Farmington made the introductory prayer; the Rev. *Abel Flint*, of Hartford preached the Sermon, from Acts xxviii. 31.—The Rev. *Thomas W. Bray* of North-Guilford made the conſecrating prayer; the Rev. *Cyprian Strong*, of Chatham gave the charge; the Rev. *David Selden* of Middle-Haddam gave the Right hand of Fellowſhip; and the Rev. *Nathan Perkins*, D. D. of Weſt-Hartford, made the concluding prayer.

MISSIONARIES.

The Rev. *Solomon Morgan* lately returned from a miſſion of a few weeks to the northern part of Vermont.

The Rev. *Alexander Gillet* is about to enter on a miſſion to the ſame ſettlements.

POETRY.

COMMUNICATED AS ORIGINAL.

The Birth and Kingdom of Christ.—Luke ii. 9—14. Isa. ix. 6, 7.

LO! Jesus comes, with men to dwell,
To save a world, from sin & hell;
Th' angelic hosts their God attend,
And with him from his throne descend.
The' enraptured Seraph speeds his way,
To where the flocks in Bethlem stray,
While glories bright around them blaze,
And fill the shepherds with amaze.
Fear not, saith he, for lo! I bring
The joyful tidings of your King!
Tidings of joy, to latest time,
To every land, and every clime.
To you is born, the heavens record,
A Saviour, who is Christ the Lord;
And this the pledge to you assign'd,
The babe in Bethlem you shall find,
In swaddling clothes, behold him dress,
And lowly in a manger rest.

The signal given, the theme divine,
The angelic hosts the herald join,
In heavenly strains, begin the song,
And notes sublime the praise prolong.
Glory to God, in realms above,
His wisdom vast, immense his love!
On earth let heavenly peace prevail,—
Good will to mortals never fail.

Behold the saints, in glad amaze,
Respond the notes, which angels raise.
To us, to us, a child is born,
All hail the day! th' auspicious morn!
To us, to us, a Son is given,
The Son of God, the Heir of Heaven!
With him the government accords,
Great King of Kings, & Lord of Lords!
Seraphs must own his sovereign sway,
And all the hosts of heaven obey;
To him must earth submissive lie,
And every creature bow the knee.
Let heaven and earth with joy proclaim,
His wondrous, his adored name!
Great Counsellor! whose plans of old,
His wisdom, grace, and truth unfold:
The mighty God! the God above!
The source of being, life, and love!
At his command, the beauteous frame
Of worlds immense, from nothing came.
To him belongs the throne of heaven,
To him be power and glory given:
The Prince of Peace, to whom pertain
Dominion and the right to reign.
His government shall peace extend,
And bless the earth's remotest end;
His praise be sung, in climes unknown,
And distant realms his empire own;
His kingdom spread thro' every land,
And thro eternal ages stand!

TROPHIMUS.

The New Jerusalem,

BORNE by the Spirit to a mountain's height,
Where boundless space lay stretch'd before the sight,
Fair in my view the heavenly Salem stood,
Array'd in beauty like the Bride of God.
Her form was square—a wall of jasper rose,
To guard her subjects from external foes,
Around her, gates of pearl in splendor shone,
And her light mock'd the radiance of the sun.
Beneath her, glowing streets lay stretch'd immense,
And pav'd with gold, reflected light intense,
On every side the purest gems were found,
And dazzling diamonds sparkled on the ground.
Before the throne seven lamps refulgent glow'd,
And from the midst a living fountain flow'd.
There cloth'd in white the great Assembly stood,
And shouted praises to the Lamb of God,
Crowns of pure gold their radiant heads adorn,
And palms of triumph in their hands are borne.
High in the midst, and circling round the Throne,
"All life, all soul," four living creatures shone;
Around, the Saints their ceaseless anthems sung,
And God's almighty voice thro' heaven's broad concave rung.
There no pale moon appeared to cheer the night,
By day no sun disclos'd his feeble light;
But great Messiah lent his glowing ray,
And God's own glory spread eternal day.

Donations to the Missionary Society of Connecticut.

From a Friend of Missions, - - - 5 Dollars.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. II.] JUNE, 1802. [No. 12.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

(Contin. from p. 370.)

NUMBER III.

Concerning the propagation of the gospel among the Indians, particularly on Martha's Vineyard, by the ministry of the Rev. Thomas Mayhew, jun. &c.

OBSTACLES being, in some degree, removed, the gospel made much greater progress, than it had done before. In each year, for many in succession, natives of the island were coming in, and making profession of the Christian faith; in some years a very considerable number, till at length, very few speculative infidels remained upon this, and the neighboring islands.

We have already taken notice of Mioxoo, and Tawanquatuck; the former, a man of distinction; the latter a principal Sachem in that part of the island where he lived. These appear to have been the first converts among men in power.—Their example was followed with happy consequences: They not only embraced the gospel themselves; but encouraged others, particularly their dependents, to attend upon the means of instruction, that they also might be led to the truth: Like good Cornelius, they called together their relations, intimate friends, and neighbors, that they also might partake of those important blessings, which they themselves were desirous of enjoying.

In the year 1648, there was a general meeting of all who were inclined for Christianity, to confirm, and assist one another in adhering to it. This assembly was held in Mr. Mayhew's presence; and he observed, that twelve of the young men went and took Sacochanimo, the eldest son of Tawanquatuck, the Christian Sachem, by the hand, telling him, they loved him, and would go with him in God's way; and the elder men encouraged them, and desired, that they would never forget these promises; and so after they had sung part of a psalm, in their own language, they returned home with

expressions of great joy, and thankfulness.

In the year 1649, there was a considerable accession to the number of praying Indians at one time. In this year Hiacoomes preached a sermon at a place called Nunpaug, in which discourse he reckoned up many of the great sins, of which the Indians were guilty; and as many good duties which ought to be performed by them, (but were neglected.) Upon his finishing this discourse, no less than twenty-two of his hearers, at this time, professed their resolutions against the sins mentioned, and that they would walk with God in newness of life: Of this number Momonequem, a man of no small note among his countrymen, was one; and seemed, above all the rest, to be exceedingly affected; for to the great admiration of all the Indians then present, with much apparent sorrow of heart, and indignation against sin, he did now enumerate twenty of his own sins; manifesting his repentance of them, and professing his resolution to follow the only living, and true God against all opposition: Mr. Mayhew, from what he observed of him after this, was persuaded that he was a real Christian.

About this time, a famous powow, called Tequanonim, entertaining thoughts of turning from his false gods, to the one only true God and Jesus Christ, the only Saviour of sinful men, providentially meeting with Momonequem in the woods, opened his case to him, and took his advice upon it; and the effect was, that this powow became, as there was reason to believe, a sincere convert and good Christian.

Momonequem being esteemed by the praying Indians, as a man of wisdom, and prudence, they soon began to resort to him, when they wanted counsel and encouragement in any of their difficulties; and such as inclined to become Christians, did so too.

After this, he became a minister, and preached every Lord's-day to his countrymen; and that he might be the better prepared to address his hearers, he waited on Mr. Mayhew the last day of the week, in order to his assisting him in his preparation for the work of the ensuing day*.

And now in the year 1650, comes on the critical point of the credit of the powows among them: For Hiacoomes, as we have seen, openly renouncing and protesting against the false gods, which he had worshipped, and all the powows, whom he viewed as their familiar ministers; and with a surprising courage, under all circumstances, despising and defying their power; they were greatly enraged, and threatened his utter destruction; but to the surprise of the people, and their own confusion, they were unable to hurt him.

Soon after this, God was pleased to give growing success to the zealous and laborious services of the missionaries. For in a little time after, an Indian standing up at Mr. Mayhew's lecture, confessed his sins, declared his repentance, and desire to forsake them; and then going to Tawanquatuck, before mentioned, and some other Christian Indians, and then to Mr. Mayhew, he expressed the warm affection he had for them; and in his native simplicity added, "I greatly desire to go along with you for God's sake." Upon which they received him with much pleasure. After this there came five

* Indian Converts, p. 12, 13.

men more ; and by the end of the ſummer, there were thirty-nine Indian men of this meeting, who had the knowledge of the main points of religion, profeſſed their belief of them, and ſolemnly engaged to live agreeably to them ; beſide the well-inſtructed and believing women, who were ſuppoſed to exceed the number of the men.

Within this year an event took place, which ſurpriſed the whole Iſland, and turned to the great and ſpeedy advancement of the Chriſtian religion.

For it pleaſed God, who had drawn a conſiderable number of the Indians from the powows to worſhip Himſelf, at which the powows were very much offended, yet now, even to perſuade two of themſelves, to go after thoſe, who ſought Him, and deſire that they might walk with them, in the ways of that God, whoſe name is Jehovah. They came under deep convictions of the ſins they had lived in, and eſpecially powowing ; revealing the myſteries of their unlawful profeſſion ; and expreſſing the moſt ſincere repentance, and utmoſt deteſtation of them ; entreating, that God would have mercy upon them, pardon their ſins, and teach them His ways for Chriſt Jeſus' ſake. And very affecting it was to Mr. Mayhew, and all who were preſent, (to uſe his own words) "To ſee theſe poor, naked ſons of Adam, and ſlaves to the devil from their birth, to come towards the Lord, as they did, with their joints ſhaking, and their bowels trembling, their ſpirits troubled, and their voices, with much fervency, uttering words of ſore diſpleaſure againſt ſin and Satan, which they had embraced from their childhood with great delight : And now accounting it alſo their ſin, that they had not the knowledge of God ; that they had ſerved the devil, the great enemy both of God and man, and had been ſo hurtful in their lives ; but yet being very thankful, that thro' the mercy of God, they had an opportunity of being delivered out of their dangerous condition."*

The Chriſtian Indians exceedingly rejoiced to ſee the powows begin to turn from their wicked ways to the Lord. In a little time after, on a lecture day, at the cloſe of the exerciſe, there were ſeveral more of the natives, who expreſſed their deſire to become the ſervants of the moſt high God ; among whom was Tequanonim, before mentioned, another powow of great eſteem, and very notorious.

At the ſame time came in about fifty Indians more in one day, deſiring to join with the worſhippers of God in his ſervice ; confeſſing their ſins ; *ſome* thoſe *actual* ſins they had lived in ; and *others*, the wickedneſs of their *hearts*, deſiring to be made better ; and for this end, to attend on the word of God, and look only to Jeſus Chriſt for ſalvation. And upon this occaſion Mr. Mayhew obſerves, that they generally came in by families ; the parents bringing their children with them, introducing them with this ſhort ſpeech, "I have brought my children too : I would have my children ſerve God with us : I deſire that this ſon and this daughter would ſerve Jehovah." And if the children could but ſpeak, the parents would have them ſay ſomething to ſhow their willingneſs to ſerve the Lord : And when the commandments were repeated, they all acknowledged them to be good,

* Letter, Oct. 1651, publiſhed in London, 1652.

and made choice of Jehovah to be their God; promiſing, by his help, to walk according to his counſels: And when they were received by thoſe, who were before in a general covenant (of which we ſhall give an account ſoon) it was by chearful voices, and giving thanks to God, that they were met together in the ways of Jehovah.

Theſe additions to the number of praying Indians were all made before the end of the year 1650.

By the midſt of the year 1651, there were 199 men, women, and children, who had profeſſed themſelves to be worſhippers of the great, and everliving God. And now there were two meetings kept every Lord's day, the one three miles, the other about eight miles from Mr Mayhew's houſe. Hiacoomes taught every Lord's day at the neareſt, and Momonequem as often at the furtheſt. On every Saturday they both came to Mr. Mayhew to be informed and inſtructed in the ſubject they were to treat of; and God greatly aſſiſted them: And Mr. Mayhew had then undertaken, by divine aſſiſtance, to keep two ſeveral lectures, which would be, at each aſſembly, once a fortnight.

By the end of the year 1652, there were 282 Indians, not counting young children in the number, who were brought to renounce their falſe gods, and powows, and publicly, in ſet meetings, before many witneſſes, had freely diſclaimed, and defied their tyrannical power. Even eight of the powows, had now forſaken their wicked craft, and profitable trade, as they held it; and now made profeſſion of their willing ſubjection to the true God. And as not any of theſe were *compelled* thereto by *power*; ſo neither were they *allured* by *gifts*, having received none from the very beginning.*

Mr. Mayhew, this worthy ſervant of Chriſt, continued his almoſt inexpreſſible labor, and vigilant care for the good of the Indians, whom he juſtly eſteemed his joy and crown. And God was pleaſ to give ſuch a victorious ſucceſs to his unwearied labors, that by the year 1657, many hundred men, and women were added to the Chriſtian ſociety of ſuch as might truly be ſaid to be holy in their converſation; and for knowledge, ſuch as need not to be taught the firſt principles of the oracles of God; beſides the many hundreds of looſer, and more ſuperficial profeſſors.‡

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* Indian Converts, 290.

‡ Matthew Mayhew's Triumphs of Grace.

Proteſtants could not approve of ſome methods, which have been made uſe of by Roman Catholics for the converſion of the Indians, or inducing them to make profeſſion of Chriſtianity. "In Maryland a great number of Indians in ancient times, ſubmitted to be baptized by the Popiſh Miſſionaries, for the ſake of ſome new ſhirts preſented to them, to encourage them to receive the ordinance. But the poor creatures not knowing how to waſh them, when foul, came, after a little time, and made a motion, that the Roman Catholics would give more ſhirts, or elſe they would renounce their baptiſm."†

Some Catholic Miſſionaries to Indian tribes in the Province of Maine, in the laſt century, uſed, after public inſtructions were cloſed, to encourage them to attend again, by giving them a liberal draught of ardent ſpirits! Proteſtant Miſſionaries take no ſuch ways to gain proſelytes: Nor, when they can do it, do they ever uſe *force*, to accompliſh this end; ſenſible, that ſuch a procedure is in direct oppoſition to the example and precepts of Jeſus, and to the whole ſyſtem of Chriſtianity.

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† *Magnal. B. III. p.* 204.—*Neal, Vol. I. p.* 284.

After a considerable number of the Indians had made profession of Christianity, being convinced, that they could not bring themselves under too strict engagements to conform their lives to the sacred precepts enjoined by the founder of the religion they had chosen, a great part of them, in the spring of the year 1652, of their own accord, made a motion to Mr. Mayhew, that they might have some method settled among them, for the exercise of order and discipline, that so they might be obliged to live in a due subjection to the laws of God; and they desired to enter into a covenant, that a sense of their duty might be more deeply impressed upon their minds, and their obligations might not easily be forgotten.

The praying Indians did also, about the same time, earnestly desire, that Christian civil government might be set up over them; and that trangressions of the law of God might be punished according to the rules of his word. They desired Mr. Mayhew to inform them, what were the punishments, which God had appointed for those, who break his laws, to which they were willing to subject themselves; and that they might have some men chosen among them, with his father and himself, to see, that the Indians walked in an orderly manner; encouraging those, who did so, and dealing with those, who did not, according to the word of God.

Prior to the time of their entering into the solemn covenant proposed; and in order to prepare their minds for that serious, and weighty transaction, a day of fasting and prayer was appointed to promote repentance of their sins, and to implore the Divine presence and aid: Another day was set apart soon after for the same purpose, and to complete the work they had in view: Being then assembled, some of them spake for the excitation of themselves, and of others; and about ten, or twelve of them, prayed, as Mr. Mayhew describes their devotion, "Like men endowed with a good measure of the knowledge of God, their own wants, and the wants of others, with much affection, and many spiritual petitions, savoring of an heavenly mind."

The same morning Mr. Mayhew drew up a covenant in their native language, which he often read, and made plain to them; and they all, with free consent and thankfulness, united in it, and desired the grace and assistance of God to enable them to keep it faithfully.

When they chose their rulers, Mr. Mayhew observed, that they made choice of such, as were best approved for *piety*, and most like to suppress all wickedness, and encourage goodness; and that afterwards they were, upon all occasions, forward to show their earnest desire of rulers of *such a character*.*

The praying Indians, who were in covenant, paid particular attention to the disposition and character of those, who wished to join them. Mr Matthew Mayhew informs us, who, and how qualified those were who were esteemed Christians; what measures they took to satisfy the congregation, with which they were desirous of joining †

"When such a number professed the Christian religion, as gave occasion to the Indians in general to esteem them a sect different from themselves, and by the de-

* Indian Converts, p. 82 and 209.
† Triumphs of Grace.

nomination of praying men, to ſignalize that difference; and that their number was ſuch, as to meet publicly to worſhip God: Such, who forſook their heatheniſh worſhip, profeſſing themſelves to become Chriſtians, declared, in the public aſſembly, the grounds, and reaſons moving them to renounce heatheniſm, and embrace Chriſtianty, with their reſolution to pray, to ſerve and to endeavor to obey the true God in Jeſus Chriſt; how this reſolution was wrought in them; what temptations had obſtructed; what *reaſon*, *ſcripture*, and *ſtrength* from God had encouraged, and enabled them to retain ſuch reſolution; how they had often prayed to God, and yet been overcome by diſcouragements, temptations, &c. they cloſed all, by profeſſing a reſolution, by divine aſſiſtance, to pray to, and ſerve Him, and *Him* only. At the ſame time, they entreated the prayers of the congregation on their behalf. After they had finiſhed their ſpeech, many of the congregation took them by the hand, in token of love, and good-will."

"If after ſuch public profeſſion any were obſerved not to perform the uſual worſhipping of God in praying with their families, deſiring a bleſſing on their food, and the like (who yet conſtantly attended in their public meeting) they were publicly examined of the ſame."

After ſuch a particular account has been given of the large numbers on the Iſland, who profeſſed Chriſtianity under the miniſtry of Mr. Mayhew, jun. it is natural to enquire particularly, what was their moral and religious conduct in his time, and in that of his ſucceſſors? This was very briefly mentioned before; but a more particular account may be expected.

As it was in the primitive times, ſo it was among the natives of this iſland who profeſſed to receive Chriſtianity; *ſome* were merely nominal Chriſtians; *others* gave pleaſing evidence, that they were Chriſtians, not in name only, but in deed, and in truth.

As to many profeſſors among theſe Indians, it cannot be denied, and ought not to be diſguiſed, but lamented, that they did not conduct according to their profeſſion, and ſacred engagements. There were too many, whoſe characters were ſimilar to thoſe drawn by our Saviour in the parable of the ſower, who never bare fruit: Their miniſters could lament over too many of thoſe, who profeſſed Chriſt, as St. Paul did over not a few in his day, particularly no ſmall number of the Philippians, "For many walk, of whom I have told you often, and now tell you, even weeping, that they are enemies to the croſs of Chriſt, whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.*"

However, among the profeſſors of Chriſtianity on this iſland, a good number behaved in ſuch a manner, as to adorn the doctrine of God their Saviour. Rev. Experience Mayhew, eſteemed by his numerous acquaintance, a judicious and pious divine, has publiſhed an account of many among the Indians on the Vineyard, both adults and children, who exhibited very ſatisfactory and agreeable evidence, that they had received the truth in the love of it.

In general, their religion appeared *rational*, free from the glooms of ſuperſtition, and the airy flights

* Philip. iii. 18, 19.

of enthuſiaſm : They ſeemed to avoid oſtentation, and to exhibit that poverty of ſpirit, which is characteriſtic of the real Chriſtian.

In reſpect to adults, particularly heads of families ; the deep ſenſe they ſeemed to have of *ſin*, of the corruption of their hearts, and their countleſs offences in act—their humiliation under a ſenſe of theſe things—the neceſſity they expreſſed of having a ſhare in the redemption purchaſed by Jeſus Chriſt, of which they often ſpake with pleaſing wonder and gratitude —the need they experienced, and freely mentioned, of the divine ſpirit to form their hearts to holineſs—the humble, unaffected expreſſions of the vileneſs of their hearts, at the ſame time, their chearful reliance on the Almighty Saviour to cleanſe them from the pollution of ſin, and grant them the pardon of their offences—their magnifying the mercy of God, diſcovered in the redemption and ſalvation of ſinners by Jeſus Chriſt, and expreſſing the moſt lively gratitude to God, that he had led them to an acquaintance with the glorious goſpel—their apparent, unaffected piety in its various branches —the care they took to ſupport religion in their families, by reading the ſcriptures, or cauſing them to be read in their houſes, when practicable ; by regular attention to prayer in their families, and in many inſtances to pſalmody—their care to train up their children in Chriſtian knowledge and virtue, by catechetical inſtructions, and otherwiſe, by teaching them early to call upon God in prayer, and taking pains, that they were taught to read, as ſoon as opportunities preſented, that they might reap greater benefit by the ſacred writings—their conſcientious and ſtrict obſervation of the Chriſtian ſabbath, both in public and in private—their benevolence to their infidel countrymen, in making zealous efforts to bring them to an acquaintance with the truth, an acknowledgment of it, and conformity to it—their Chriſtian attempts to reduce their vicious neighbors from paths of wickedneſs, particularly from the abuſe of ardent ſpirits, to which, as a people, they were ſo ſtrongly inclined, and which was pernicious to many of them, and led on to a train of natural and moral evils of fatal tendency—the temperance and diligence, many of them diſcovered, and the habitual obſervance both of the private, and ſocial virtues in general—the deep repentance expreſſed by thoſe of them in general, who gave offence by ſome cenſurable actions (for there were ſome pitiable inſtances of ſome profeſſors falling into open ſins, contrary to their general behavior, which were matters of offence)—their ready compliance with the rules of goſpel diſcipline, when ſuch melancholy events took place—their improving ſuch falls, as affording ſolemn admonitions to be more circumſpect in future life—their habitual care, after this, to avoid, as far as might be, temptations to all ſins particularly to *that* or *thoſe*, which did moſt eaſily beſet them—their benevolence and fidelity, both when in health, and when ſick, and near the grave, in giving weighty advice, and as need required, admonition and reproof to their families, and others, with whom they had occaſional interviews—the pains they took in repreſenting the excellency and inculcating the neceſſity and infinite importance of vital religion, and recommending, with great earneſtneſs, an immediate attention to it—the affecting ſenſe they renewedly expreſſed of the evil of their

hearts and practice—their renouncing their own merits, and expressing a firm trust in those of the divine Saviour, and with their dying breath committing their souls to him—these several things now mentioned will satisfy the mind, that they had heartily embraced the gospel.

There were many happy instances of *early piety* among these Indians. Many youths, and young children gave agreeable evidence to their pious friends, that they were sincere disciples of Christ. Forsaking the vanities and follies of childhood and youth, they appeared to devote themselves to the service of God; and habitually to make religion the great business of their lives. Many *such* proofs of real religion, as were exhibited by the *adults*, were discovered by *them*. They seemed to have an heartfelt sense of sin, of its pollution as well as guilt; expressed their repentance for sin, and trust in the blessed Saviour for pardon and sanctification; and habitually behaved themselves agreeably to the laws of Christianity. In general, they seemed earnest in their endeavors to learn to read, that they might have the better advantages to gain knowledge from the holy scriptures, and those other books, written upon divine subjects, which were translated into their language. They seemed to delight in the public and private exercises of religion; and were supposed generally to perform the secret duties of it; many of them, at times, being unexpectedly found in postures of worship in retirement, and affording other presumptive evidences of their attention to these offices of piety. They were careful observers of the Christian sabbath. They were habitually dutiful and obedient to their parents; and performed in general, with laudable diligence and fidelity, the services assigned them, whether in the school, the field, or elsewhere; and made it their habitual care to avoid the sins and follies of childhood and youth. Their conversation, while in health (childish and youthful imperfections excepted, to which the best of children are liable) was agreeable to the gospel. They were free in confessing their faults, and professing their resolutions to guard against them in future, and in the main fulfilled their engagements. The knowledge of many of them, in divine things, was much greater, and more extensive, than could be expected in those of their age, and under such natural disadvantages for improvement; which, in connexion with various other things, afforded good presumptive evidence, that their minds were specially illuminated by the Spirit of Light to understand the truths and mysteries of the gospel. The speeches of some of them in their last sickness, (as some of them died in early life) were really surprising, and not a little edifying to the adult, who attended upon, or occasionally visited them. Many of them, with great earnestness, addressed their youthful companions upon the subject of early piety; inciting them to keep in mind the uncertainty of life, and the infinite importance of preparing for death; that by all means they would remember their Creator in the days of their youth.

Those, in general, of whom we are speaking, "died with comfortable hopes of future happiness, thro' the mercy of God, and the merits of the glorious Saviour; and some of them with great serenity and uncommon light, without even the smallest interposing cloud."

This general account of pious

young perſons among the Vineyard Indians, ſhall be cloſed with an anecdote, which I am perſuaded will be grateful to the ſerious reader. Many others, very pleaſing, and intereſting might be adduced; but, at preſent, I ſhall confine myſelf to one, viz. to that of Eleazar Ohhumuh, who having had a religious education, appeared ſerious from his very childhood. The father of this youth was ſomewhat addicted to the vice of following ſtrong drink, while his ſon lived; and he was, by bad neighbors, too often drawn into the company of ſuch as inflame themſelves with it. The pious youth viewed with deep concern, and piercing grief, the vicious courſe his father was purſuing; and did, ſeveral times, go to the place, where his father was drinking, and with ſuch earneſtneſs, and ſo many tears, intreat him to leave his drinking company, and go home to his family, that he was not able to withſtand the importunity of his afflicted child; but, at his deſire, left the drinking tribe; and when he came home, owned the victory, which his ſon had obtained over him."*

This dutiful and benevolent conduct of the religious youth, but eſpecially his premature death (for he died at the age of ſixteen years) ſo affected his father, that by the divine bleſſing, they were means of producing a compleat reformation in the man, in reſpect to intemperance; "He totally quitted his immoderate uſe of ſtrong drink."†

Rev. Experience Mayhew, who has tranſmitted an account of many ſcores of Indians on the Iſland, who appeared to be real Chriſtians, obſerves, that he could have given many more examples of thoſe, both adults, and children and youth, who furniſhed good evidence, that they were ſound converts: But as his book was already larger, than he firſt intended, he ſhould omit them. And as this great, and good work was begun among the natives in the days of his great grandfather; doubtleſs had conſtant and full records been kept by him, and his poſterity, ſtill many more inſtances might have been adduced; but their continued, and unwearied labors, in the evangelical work, doubtleſs prevented them from leaving many memoirs, which otherwiſe they might have done; which had they performed, would ſtill have more magnified divine grace, and been, to the devout and pious mind, a pleaſant and inſtructive part of Chriſtian hiſtory.

However, the hiſtorical ſketches of the lives of many Chriſtian Indians drawn by Mr. Mayhew, and publiſhed to the world, muſt be a grateful, and improving entertainment to the ſerious and devout Chriſtian; and lead him to aſcribe praiſe to a gracious God, who, from ignorant and brutiſh heathen, the very ruins of the rational creation in this world, raiſed up thoſe, who were, in ſome good degree, civilized, and embraced the faith of Jeſus, and lived like Chriſtians in all holy converſation and godlineſs.

The Rev. Thomas Prince of Boſton, above ſeventy years ago, made the following obſervation concerning the Vineyard Indians, "That God had produced as evident inſtances of pure, ſincere, and

* Indian Conv. 225.

† Happy, might many fathers at the preſent day, among thoſe who call themſelves civilized, have among their children, ſuch dutiful, kind and faithful monitors; and that their filial reſpect and benevolence might produce effects equally good, and laſting.

unaffected piety among that poor and unpoliſhed pepole, as are to be ſeen in the politeſt nations."

Mr. Mayhew obſerving ſo many good effects of his miniſtrations among the Indians, was encouraged to purſue with vigor his pious labors down to the year 1657. He then found the harveſt ſo plenteous, and the laborers not in proportion to the extent of the field, that he came to a reſolution to make an attempt to obtain aſſiſtance from abroad. He underſtood that God had inclined the hearts of many good people in England, upon hearing of the ſucceſs of the miſſionaries, to advance a conſiderable ſum of money to encourage the propagation of the goſpel among the New-England Indians: He therefore determined upon a ſhort voyage to England, to give a more particular account of the ſtate of the Indians, than he could do by letter; and to purſue the moſt proper meaſures for the advancement of religion among them. In order to promote a more general good, he ſuppoſed that he might, with propriety, leave them for the little time he expected to be abſent, under the general inſpection of his father, who was conſiderably acquainted with their language, intent upon promoting the good work to the utmoſt, and who was beloved, and venerated by the Indians; and under the particular inſtruction of ſome preachers of their own nation, whom he had found competently acquainted with the moſt important doctrines of Chriſtianity, zealous in the cauſe, and faithful to their truſt. The ſchool, which he inſtituted in 1652, for the inſtruction of the Indians in reading, writing, and the principles of religion, was furniſhed with a Mr. Peter Foulger, an Engliſhman, for an inſtructor; a man eſteemed for his piety, and for his ability to teach, not only the common arts, but alſo the doctrines of the goſpel, having a good acquaintance with the holy ſcriptures.

Mr. Mayhew took paſſage in a ſhip with his wife's brother, and an Indian, who was a teacher among the natives: But——"The ways of heaven are many times dark and intricate to mortals"—The veſſel was doubtleſs foundered; neither the ſhip, nor any of the paſſengers were ever heard of more!

Thus came to a premature death Mr. Mayhew, jun. who was exceedingly beloved by his Chriſtian Indians: They ſincerely lamented his untimely death; and for many years after his deceaſe, he was ſeldom named without tears. He died in the 37th year of his age, having miniſtered to the Indians thirteen, or fourteen years.

His death excited pungent grief in the breaſt of the celebrated Mr. Eliot, the evangeliſt of the Indians. In a letter of his the following year, he expreſſes himſelf in theſe affectionate terms; "The Lord has given us this *amazing blow* to take away my *brother Mayhew!* His aged father does his endeavor to uphold the work among the poor Indians, whom, by letters, I have encouraged what I can."

In addition to what has been already ſaid concerning this excellent man, I ſhall quote the words of the Rev. Henry Whitfield,† who had been the firſt miniſter of the church in Guilford, Connecticut.

In his voyage to Boſton, in order to his return to England, in

† The character of this worthy, and amiable divine may be ſeen in Dr. Mather's Magnalia, B. III. p. 217; and in Dr. Trumbull's Hiſtory of Connecticut, Vol. I. p. 309.

the year 1650, he happened to put in at the Vineyard, and tarried there about ten days.

He attends Mr. Mayhew to a more private Indian meeting; and the next day to the Indian lecture, where Mr. Mayhew preached, and then catechised the children, who answered readily, and modestly in the principles of religion, some of them answering in the English, and others in the Indian tongue. Then Mr. Whitfield adds the following lines, which set Mr. Mayhew's character, as a gentleman of piety, benevolence, zeal, industry and self-denial in a very fair point of light.

"Thus having seen a short model of his way, and of the pains he took, I made some enquiry about Mr. Mayhew himself, and about his subsistence, because I saw but a small, and slender appearance of outward conveniences of life, in any comfortable way. The man himself is modest, and I could get little from him; but after I understood from others how short things were with him, and how he was many times forced to labor with his own hands, having a wife and three small children, who depended upon him to provide necessaries for them; having not half so much yearly coming in, as an ordinary laborer gets there among them; yet he is chearful amidst these straits, and none hear him complain. The truth is, he will not leave the work, in which *his heart is engaged;* for on my knowledge, if he would have left the work, and employed himself elsewhere, he might have had a more comfortable maintenance. I mention this the rather, because I have some hope, that some pious mind, that reads this, might be inwardly moved to consider his condition, and come to his succour for his encouragement in this *great work.*"

"Blessed is that servant, whom, when his Lord cometh, he shall find so doing."

(To be continued.)

Nymphas to Sosipater.

(Continued from p. 332.)

LETTER II.

IN the present eventful period, at this solemn crisis, when iniquity abounds and blasphemy grows bold; when the most dangerous errors prevail and a deluge of infidelity is spreading through our nation and through Christendom; it would seem impossible any believer in revelation, who loves the Lord Jesus in sincerity, and feels strong wishes for the salvation of sinners, can indulge to sloth. Rather it would seem he must feel deep, solemn concern to do every thing which can be done at any expense, at a risk of all dangers which may threaten. Never, never were the gates of hell more moved, never were the enemies of religion more thoroughly awake and active, than at the present time, while the unclean spirits like frogs are going out to the kings of the earth, and the whole world, to gather them to the battle of the great day of God Almighty. In this most solemn crisis, when the powers of darkness, are all awake and the enemies of Christ are in motion, vigorously exerting themselves to exterminate the name of the blessed Jesus and his religion from the world, shall his few friends sleep on and take their rest? Shall they desert his standard at such a time as this, be lukewarm and indifferent in his cause, and be forgetful of Zion? Rather they should be all awake, all zeal, all activity in the glorious cause they have espoused, and

if poſſible, go beyond their enemies in the ardor of their exertions and the fervor of their zeal. At ſuch a time they ſhould watch, take the whole armour of God, ſtand in their lots and keep their garments, leſt they walk naked and their ſhame be ſeen. At ſuch a time, it behoves them to lean on the arm of their almighty Saviour, to repoſe on his power, to have recourſe to his fulneſs, to be repleniſhed with his grace, and to drink in large meaſures of his Spirit that they may ſtand in this evil day, and like good ſoldiers under the great Captain of our ſalvation, fight the good fight of faith.

Do you not, my friend, when you look around and contemplate the preſent ſad ſtate of things and the horrors of that increaſing darkneſs which broods over Chriſtendom, feel the benign influence of love to Chriſt, to his dear Zion and to the ſouls of men ſweetly conſtraining you to exert yourſelf if any thing can be done by you, to oppoſe error, and to arreſt the progreſs of infidelity? I have confidence you do. But I think I hear you ſaying with yourſelf, what can I do in my humble ſtation, and with my abilities? If the Lord had placed me in ſome conſpicuous ſtation, bleſſed me with brilliant powers of mind, and favored me with a literary education, I might with ſome proſpect of ſucceſs exert myſelf. But being what I am in my humble ſtation, what, alas! what can I do? Will you ſuffer me, my dear ſir, to aſſure you, much of duty lies upon you, the Lord juſtly looks for much from you, and much, through the Lord's grace may be done by you, though you are placed in the common walks of life, and have not been favored with any very ſpecial advantages for making great improvements in divine ſcience.

I wiſh you to believe me when I tell you, that to come to the help of the Lord againſt the mighty, to exert yourſelf to arreſt the progreſs of error and infidelity, and to lay out yourſelf for the upbuilding of Zion in theſe troubleſome times, it is not neceſſary that you be in ſome elevated ſtation, or that you receive your education under ſome renowned Gamaliel of the preſent day. As a volunteer in the army of the King of Zion, you and every Chriſtian are deſignated to be a witneſs to the truth, to hold forth the word of life, to fight the good fight of faith, to contend earneſtly for the faith once delivered to the ſaints. It is as really your duty as it is the duty of the beſt champion in his army. Do you aſk, how you may and ought to exert yourſelf? I can only ſay in brief, by cloſely following Chriſt your leader, by breathing his ſpirit and treading in his ſteps. His word of command to his whole army and to you is, *follow me.* In looking to him, the great Author and Finiſher of the faith, you keep him full in your view, and watch all his motions and actions, and learn of and follow him. You will act a worthy part in the grand conteſt now depending, and your Lord will ſoon ſay, "Well done good and faithful, to you it is given to ſit with me on my throne, and to reign with me forever and ever." He the great Author of the faith delivered to the ſaints, could ſay, "To this end was I born, and for this cauſe came I into the world to bear witneſs to the truth." It is your honor that you are ſet for the defence and confirmation of the goſpel, to bear witneſs to the very ſame truth, and to hold it

out to the world, and you are to bear witneſs and give in your teſtimony in the ſame way, that is, by ſaying, doing and ſuffering. He has left you his own example, as well as his commands, for your directory. With his example in view and his precepts, it is evident as the light, that you are not to contend by fire and ſword, but by an open, bold profeſſion of the faith. He was not aſhamed of the goſpel. He was active, perſevering and indefatigable in diffuſing divine knowledge, in ſpreading the ſweet light far and wide, and he was ready to do and ſuffer, to ſpend and be ſpent, to live and die for the diffuſion of the heavenly light, for the ſpread and furtherance of the goſpel. O how much did he ſay, do and ſuffer for the truth's ſake, which is the glorious foundation on which Zion reſts and the happineſs of his eternal kingdom. In this way, you are to give in your teſtimony and if called, ſeal it with your beſt blood. You are with the greateſt advantage to hold out the truth, in word and deed. Your ſpeech ſhould be always with grace, your tongue ſhould be like the tree of life—you are to walk in the truth—you are to exemplify its beauty, energy, and benign influence by a living example, by a converſation becoming the goſpel, and you are readily to make any ſacrifice of eaſe, honor and pleaſure you are called to—you are to be ready to part with any thing, however dear, yea, with every thing—yea with life itſelf, if called thereto. In this way, you are to come to the help of the Lord againſt the powers of darkneſs, and all the ſcoffers of the preſent day. In this manner are you to contend for the faith once delivered to the ſaints. That the Lord may enable you to ſee more and more the importance of the controverſy now depending, and by his grace diſpoſe you to contend earneſtly for the faith once delivered to the ſaints, is the earneſt wiſh and prayer of yours, &c.

Thoughts on Romans vi. 14.

"—For ye are not under the law; but under grace."

THE apoſtle wrote this epiſtle, and directed it to all that be in Rome, beloved of God, called to be ſaints. He ſent it to them, to awaken their zeal and faithfulneſs in the ſervice of Chriſt. In the paſſage under conſideration, it was the object of the apoſtle to perſuade his readers to perfect obedience to God, as may be ſeen by reading the paragraph. The phraſe 'not under the law,' therefore cannot mean that ſaints in this world are not under indiſpenſible obligations to conform in all things to the requiſitions of the divine law, as much as if there had been no way of grace opened for men. Chriſt, the author of grace to man, came to magnify the law, and make it honorable, not to ſink it into contempt, by abſolving his people from obedience to it. For God to diſpenſe with his law, would be to open the floodgates of iniquity and miſery upon his creatures. It ſurely was not to procure this, that he ſent his Son into the world. He came not to give his people unbounded licence, but to ſave them from their ſins. God has not made a moſt excellent and neceſſary law, and then taught his people to trample it under foot. But has not grace reduced the law from its too great ſtrictneſs; ſo that God will accept imperfect obedience, and juſtify his people upon that? Can it be thought that God will ſuffer

his people to be licentious to a certain degree, and justify them in it? or that, if we are unwilling to yield entire obedience to his will, he will accept of that which is imperfect,—of a small degree of obedience,—of that which we are willing to render him? Will he by doing this, openly acknowledge that his law is too strict? Did Christ die to atone for the crime of having made a law too rigid and severe? By no means. God will not thus conspire with his enemies to sink his law, dishonor his name, and ruin his own kingdom. No man will ever be justified for imperfect obedience. If imperfect creatures are ever justified, their righteousness will be no part of the grounds of their acceptance.

Nor does the consideration, that believers are not under the law, but under grace, render obedience to the law of less importance. The law was ordained against sin, because it is in its own nature and direct tendency reproachful to God, and injurious to the happiness of his kingdom: and certainly it is no less reproachful and injurious in its direct tendency, when committed by those who are not under the law, but under grace, than by those who are under the law. Has the mercy of God to believers lessened their obligations to holiness, or made it of less importance that they should be holy as he is holy? Instead of this, it has greatly increased them.

In what respects then are the saints not under the law? They are not under it as a convenant of works. They do not hope for justification on account of any obedience to it, perfect or imperfect. They plead guilty, and consider themselves justly condemned by it to eternal wrath, and their hopes of acceptance with God are on other grounds. They are under grace, in distinction from the law, in that they hope for justification as matter of mere mercy. They trust in an atonement and righteousness wrought out by Christ, and are assured that all who condemn themselves, and cast themselves upon Christ by faith, shall be justified freely on his account; and they hope for justification by the covenant of grace and not of works. They are already under grace, and are justified by it, and made heirs of the promises.—Therefore,

Believers are not under the law in this respect, they are not subject to its curse on account of any past or future disobedience to it, or however great their sins. Christ is the end of the law for righteousness to them that believe. Though the obligations of the law, as a rule of life, are as indispensible as ever, yet believers are forever delivered from its curse. They are not absolved from obedience to the law, but are justified by grace.

But it is said, that this idea, of being forever justified from all sin, past or to come, is very dangerous, because men will take licence from it to indulge themselves in their lusts, with the hopes of impunity. The apostle noticed this objection in the next verse. "What then? shall we sin because we are not under the law, but under grace? God forbid." It is acknowledged that men may abuse this doctrine. It is acknowledged that they do abuse it. Careless sinners, because they hope for pardon, are much more quiet in their sins, and because sentence against an evil work is not speedily executed, their hearts are fully set in them to do evil. Hypocrites are often known to indulge themselves in their lusts, and live without any regard to the power and spirituality of religion,

becauſe they do not conſider themſelves under the law. They ſay in their hearts, what is it to us how much we abuſe God, ſo long as Chriſt is our ſurety. And it might be wiſhed that real Chriſtians were never ſo low, as to be guilty of ſomething of the ſame nature. But in the main it has a quite contrary effect upon them. So far as they are renewed, they are no longer mercenary ſervants, but have the ingenuous ſpirit of children; their hearts are drawn by the cords of love; they are exceedingly affected with the infinite mercy of God, and are more effectually drawn by his grace into holineſs and obedience to his law, than they could be driven to it by terror. God treats men as they are. If they can be influenced by no motive but terror, they are kept under the law; but when he ſees in them an ingenuous ſpirit, he uſes the motive of mercy to excite them to their duty. If then, people find that they take licence to ſin, becauſe they conceive that they are not under law, but under grace, it ſhould convince them, that they are not under grace, but are condemned already, and the wrath of God abideth on them. It is only when this conſideration excites them more effectually to deny themſelves, and take up their croſs, and follow Chriſt, that they have reaſon to conclude that they are under grace. It is not therefore in itſelf a dangerous doctrine, but is a rule of trial, of great uſe, by which to judge ourſelves, whether we are true believers, and is a powerful motive to quicken the people of God to obey his law, and devote themſelves more zealouſly to his ſervice.

It is important that men ſeriouſly conſult their conſciences on this ſubject. Let a man aſk himſelf, have I never indulged myſelf in ſin, on the preſumption that I hoped that God would pardon me? Have I not lived more quietly in rebellion againſt the law and authority of God, becauſe I conſidered him a merciful being? Have I not done this every day from my youth upwards? Has any conſideration given me half ſo much relief and eaſe of mind, in ſinning againſt God, and rejecting Chriſt, and trifling with every thing ſacred, as the conſideration that God is gracious and merciful? If ſo, what a wretch am I? How depraved and deſperately wicked my heart? What greater evidence can I have that I am a child of wrath? And what more powerful motive to give all diligence to agree with my adverſary quickly, while I am in the way with him, leſt I be caſt into that priſon, from which I can never eſcape, till I have paid the uttermoſt farthing.

MIKROS.

Thoughts on Luke xvi. 8, 9.

"THE lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.—And I ſay unto you, make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations."

MANY have found difficulty in underſtanding this paſſage. Some perverſe and avaricious minds, uſe it as a warrant for their ſelfiſhneſs. Others, to avoid this inconſiſtency with the current of ſcripture, ſuppoſe, that the conduct of the ſteward was the effect of his repentance, for his extortions on his maſter's cuſtomers. Both of which, I conceive, are totally wrong; And, ſome oth-

er conſtructions, perhaps, are equally wide of the truth.

It ſhould, always, be remembered that parables are not to be underſtood as applicable in all reſpects; they have one particular point in view; if that is attained, it is of little conſequence how diſſimilar they are in other views. Our Saviour, in this paſſage, recommends to his followers the right and diligent uſe of the gifts of providence, both worldly and ſpiritual; which, as a Chriſtian duty, may be very conſiſtently enforced from the bad example of the ſteward. For, though his, and his maſter's intereſt were divided; yet, the intereſt of God and man is not divided: God's glory is man's higheſt intereſt. Chriſt might, therefore, from the ſelfiſhneſs of the ſteward, very conſiſtently recommend to his followers the beſt poſſible *perſonal* uſe of the gifts of divine providence: What is man's higheſt perſonal good, is moſt for God's glory.

Theſe things being premiſed, we will take a direct view of the text before us. The ſteward, upon information that he ſhould be diſmiſſed, made no attempt to excuſe himſelf, nor any promiſes of amendment. He was merely anxious for a future livelihood—*What ſhall I do?—I cannot dig, to beg I am aſhamed—I am reſolved what to do!*—Like other wicked men, inſtead of repenting and reforming, he reſolved to purſue his ways of unrighteouſneſs; and to ſtrike a bold ſtroke at his lord's expenſe, that he might make to himſelf friends of his cuſtomers, and bring them under obligation of gratitude to him. Accordingly, *he called every one of his lord's debtors*, and gave in a certain large proportion of their accounts; and thus, he paved the way for a hearty welcome to their houſes.

His lord, when he heard of the policy of his ſteward, was aſtoniſhed at his knavery, but could not help admiring his worldly wiſdom. He acknowledged he had been crafty and wiſe for himſelf; and had dexterouſly provided a livelihood without the drudgery of digging, or, the the ſhame of begging. Nothing more than this, I conceive, is meant by the lord's commending the wiſdom of his unjuſt ſteward.

Our Saviour, very naturally obſerves, upon this parable, that *the children of this world are in their generation wiſer than the children of light*. The worldly man is vaſtly more diligent, wiſe and crafty in getting and uſing the things of this world, than profeſſing Chriſtians are in the right ſpiritual uſe and improvement of them. Look! How diligent—how indefatigable is he in all his labors?—He ſpares no time nor pains to make gain.—He is wiſe to plan, eagle-eyed to ſpy and take advantage, and vigorous to execute. What a ſhame is this to profeſſors of religion! Will the avaricious man thus toil for falſe and periſhing riches; much more ought we to ſtrive for the true riches. Therefore, ſaid Chriſt, *Make to yourſelves friends of the Mammom of unrighteouſneſs*: Suffer not the covetous and unjuſt children of this world to out do you in care and diligence; but be ye as prudent and induſtrious in the ways of charity and virtue in the uſe and improvement of the talents entruſted to you, as they are to provide for themſelves falſe and periſhing riches.

The term, *Mammon*, is here uſed in a large and general ſenſe, not only implying riches, but all world-

ly talents, privileges and acquisitions. These may be called unrighteous, on account of the craft, intrigue, oppression, hypocrisy and various means of dishonesty, generally practised in getting and using them. The original word, here, translated unrighteousness, however, may signify false or uncertain; and is thus contrasted with true riches, in the 11th verse of the context. *If, therefore, ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true* Mammon. The duty therefore, stands thus, *Make to yourselves friends of the false riches of this world.*

This duty is inculcated on us, upon the idea that we are stewards of God in the gifts of Providence, the good things of this life; and bound to be faithful to him. Every one of us have talents committed to us, for which we must give an important account. To make friends of these talents is the great business of life. They must be so used as to advance God's glory, our own and neighbor's good; then they will be our friends: they cannot reproach us in this world, nor condemn us in the next. But if we use the gifts of providence to aggrandize ourselves—oppress the poor and needy, or gratify the lusts of the flesh, they will certainly be our enemies. For though, by a misapplication of talents and privileges we may increase the quantity of our good things; yet, we shall lose proportionably in their good quality, and consequently, in their friendship. The wise and prudent use of what we have, is better than a forced and perverse accumulation of that which is forbidden. *The little that a righteous man hath, is better than the revenue of many wicked.* Would we obtain the true riches, saving grace and eternal life, we must make friends of the false riches, the Mammon of unrighteousness, by carrying our views beyond this life, and acting in all things, with reference to an eternal state. To advance God's glory, through the use of created things, is our highest personal good.

The motives for such a course of conduct, are of infinite weight and importance—*That when ye fail, they* may receive you into everlasting habitations.* We shall soon fail—our life is a shadow—death is at hand; yet, forgetful of this truth, we seek riches, honors and pleasures; and think we lay up durable happiness—but we are deceived. The acquisition of these things is uncertain; the enjoyment precarious and unsatisfactory, and at best, of short duration. It is folly in extreme to set our affections on them. They will soon leave us, or we shall leave them.

To this failure of our stewardship, we must add the certainty of accounting for it.—It will be of infinite importance that we be found faithful in the *false Mammon*, otherwise, God will not commit to us the true riches; but punish us for our abuse of the false riches. And how distressing will it be to reflect, that of all the numberless gifts of providence, we have not made friends of any, so as to lay hold on eternal life in Christ Jesus? Our loss will be infinite—Not one friend in heaven, nor on earth! Are not our minds callous to every spiritual sensation,

* Some eminent men have supposed that the word *they* in this passage refers to the Trinity—Father, Son and Holy Spirit; and to elect Angels, &c This construction appears, to me, foreign and forced; I have, therefore, chosen a different one. *They*, is doubtless a relative to *friends*.

such a motive must excite us to diligence, and faithfulness in the use and improvement of the good things of this life.

But on the other hand, do we, like the unjust steward, use the goods of our divine Master for our own best personal good, the glory of God, eternal and glorious will be our reward. Our friends, the good improvement of transitory things, will *receive us into everlasting habitations.* They will evidence our love and faithfulness to our divine Master, through which, we shall be received into his favor. Though riches and honors of this world fail, our good improvement of them will be everlasting gain.

Though we fail on trial of strict justice at the bar of God; yet, through the grace of our Lord Jesus Christ, our good improvement of the *false Mammon* will be laying up treasure in heaven, *where neither moth nor rust doth corrupt, nor thieves break through and steal.* Thus, the friends we make of the false and perishing riches of this world, will receive us into everlasting habitations. They will stand an everlasting evidence of our faithfulness to God, in the stewardship, to which he appointed us: and, as such, will introduce us, with a welcome to the joy of our Lord. To such, Jesus our King, will say, *Come, ye blessed of my Father, inherit the kingdom prepared for you: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

ISRAEL.

The work of God perfect.

(Contin. from p. 410.)

NUMBER II.

HAVING, in a former number, proved, if I mistake not, the goodness of God from his works, and obviated the great objection urged by some to invalidate this proof, arising from the existence and prevalence of natural and moral evil in the world; I proceed to take several other views of the work of God, illustrative of its perfection, in its being calculated to exhibit the character of God, as the fountain of good, and of course the character and dependence of creatures. Our Lord Jesus Christ has told us, "*There is none good but one, that is God.*" The truth of this appears in every part of the work of God.

1st, Nothing can be more certain than this, that whatever of greatness, goodness, or happiness creatures possess, is from God. Still this truth is displayed to much better advantage, in the endless variety visible in the degrees of excellence or happiness communicated to creatures, than if they were less, or not at all, diversified. To consider this variety more particularly. God has imparted to inanimate matter, various degrees of excellence, from mere stones and dirt to the light of heaven. He has superadded to certain portions of matter vegetative life, animal life, intelligence, incorruptibility and immortality. The sensitive creatures below us have animal life, various low degrees of intelligence, the power of volition and self-motion, suited to their design and place in the creation; they are impelled by certain propensities and passions to what is necessary for their support, defence, and

the multiplication of their kind: but force is their only law of order; and having no capacity of knowing or enjoying God, they have only a fleeting exiſtence; and ſeem neceſſarily ſubject to pain, decay and death.

To man God has given far nobler powers. In moral and intellectual excellence he is capable of endleſs improvement; he perceives the difference between right and wrong in moral conduct; he is capable of knowing God, of being like him, and of enjoying him; of courſe, he is capable of praiſe and blame, rewards and puniſhments: And it being important that God's perfection and glory ſhould be always ſeen and enjoyed by creatures who are capable of it, and are like him in temper and character, as they ſhall be diſplayed both on the veſſels of mercy and on the veſſels of wrath, God will give him immortality. This prerogative is common to all men. In their original powers and inclinations however, individuals are greatly diſtinguiſhed. But all are equally fitted to bring to paſs that part of the univerſal ſyſtem of events, fixed in the counſels of God, which his wiſdom ſaw fit to connect with their ſeveral volitions and exerciſes. Moſes, David and Waſhington were not better fitted for their work, than Pontius Pilate, Herod and Judas Iſcariot were for theirs. In every age, ſome are raiſed up to be lights in the world; ſome to produce important changes in the ſtate of things; ſome to move in the walks of more private life; and others to paſs their days in the vale of humble obſcurity.

It ſeems evident, that a like variety takes place among the angels, with reſpect to their ſeveral orders; as may be gathered from the diſtinct names given them in Scripture, of thrones, dominions, principalities and powers; and alſo, to the individuals of the ſame order, as may be gathered from the names angel and archangel: ſo we read that Michael and his angels fought with the dragon, and the dragon fought and his angels.

To crown all, it appears, God has given to the man, whom he hath appointed to be the head of all principality and power, ſuch tranſcendent glory and excellence, as are far above all bleſſing and praiſe.

To create the ſmalleſt particle of matter requires, indeed, Almighty Power; ſtill we ſeem, more diſtinctly and forcibly to apprehend the glory of creation, in viewing the different grades of being and perfection communicated to creatures. They afford a ſort of relief to the mind, as it ſoars from one degree of being and perfection to another, until it arrives at the higheſt: and as we judge of great or ſmall by compariſon, we can make a juſter eſtimate of created beings, and of the fulneſs of the Creator, in tracing and retracing theſe various degrees, than if the ſame degree of perfection were given to all creatures; and the whole is more clearly ſeen to be from God. But what is ſtill more important, we are able to trace the goodneſs of God, in communicating his own fulneſs to his creatures, according to their reſpective natures; and the footſteps of divine wiſdom, in cauſing every part of a ſyſtem, infinitely complex, to unite in this deſign; that the whole might be to his praiſe. No finite underſtanding can comprehend fully the uſe of every part of creation to this end. Yet, it is eaſy to ſee, in general, that this earth was made for the habitation of man; that the ſun, the moon and

the ſtars were ordained for times, for ſeaſons for days and for years; that the inferior creatures were made ſubſervient to him; that the fulneſs of the earth and ſeas was made for his ſupport and delight; and that he himſelf was made to know and enjoy God, to the end that God might be glorified.

2d, The ſame economy is obſervable in God's conduct towards the angels. Some of the angels God has upheld, through their time of probation, in their original ſtate of holineſs and happineſs; their election of God is now made ſure. They excel in ſtrength, they do God's commandments, harkening unto the voice of his word: They are miniſtring ſpirits ſent forth to miniſter for them, who ſhall be heirs of ſalvation.

They will always behold the face of God, and be of that glorious ſociety, each member of which will be filled with all the fulneſs of God; and on whom the infinite love of God will reſt and be ſatisfied. Others, and probably of the brighteſt orders, who might be like Lucifer ſon of the morning among the other ſtars, kept not their firſt eſtate; but fell into a ſtate of ſin and rebellion againſt God, and were turned out of heaven and reſerved in chains under darkneſs to the judgment of the great day. Theſe have been in a ſtate of open hoſtility to God and his kingdom from the beginning, and they are heaping up wrath againſt the day of wrath and revelation of the righteous judgment of God, when the wrath of almighty God will be made known in their utter and eternal deſtruction.

This great event demonſtrates, to the view of all, by fact and experience, and with irreſiſtible evidence, that all holineſs and happineſs in creatures are from God. The ſinning angels were, as juſt obſerved, among the brighteſt, if not of the firſt angelic orders. If creatures as ſuch had any power to perſevere in a ſtate of holineſs and happineſs independently of God, they muſt have poſſeſſed it. Whatever difference there might be between them and thoſe who kept their firſt eſtate, was probably in favor of the former; their fall therefore was not owing to any defect of nature or of temper, peculiar to themſelves. However ſin aroſe in their hearts, it is evident it could not be owing to a ſinful cauſe in them, for this would ſuppoſe the firſt ſin was before itſelf. Whenever it exiſted, and by whatever cauſe, either poſitive or negative, it was enmity to God and his kingdom, and infinitely hateful; and they deſerved that everlaſting fire, which is prepared for them. Their *ſtate* might have been different; but this muſt have been of divine appointment. If the trial of the angels was their prompt obedience to the will of God ordaining that one, made lower than they, ſhould be their head and Lord for ever, as ſeems probable; their ſupereminent greatneſs and dignity might have been the occaſion of that pride which was their condemnation; or, which is the ſame thing, the diſtinguiſhing bounty of their Creator, might have been its occaſion. Be this as it may; when it exiſted, it was wholly their own; it was not the affection or exerciſe of any other being, either created or uncreated. But whether it aroſe from the withdrawment of that divine influence, which was at firſt imparted; or, as ſeems moſt likely, from their peculiar ſtate and circumſtances; in which, diſobedience, at a fatal moment, preſented to their minds

a good, which they viewed as superior to that which they enjoyed, or might enjoy, through obedience, it must have been the fruit of God's appointment and disposal. Doubtless God could have upheld them in their first estate, if he had seen fit; as he did the other angelic orders, whom he had chosen to eternal life; and who are called, in scripture, *Elect Angels*. *These* were not elected, because they persevered, but they persevered because they were elected. The others fell because they were not elected. God upheld the man Christ Jesus, who was made a little lower than the angels, notwithstanding the trial of his obedience was inconceivably greater than that of any other creature, whom God had placed, in a state of probation. He overcame, not thro' his own strength, as a creature, but because God gave him the Spirit, not by measure. Though he was united to the second person in the Trinity, so as to become one person with him; yet, as a man, he was as liable to fall as any other man. It was indeed impossible for him to fall; but this depended on the promise of effectual support. He is the first of elect creatures, and the Lord of angels and men; but he obtained eternal life, because he was elected to eternal life, in a course of unfailing obedience. From the fall of the sinning angels, then, it appears, that all holiness and happiness in creatures are from God, and are a communication from him alone; —that all elect creatures will enjoy eternal life as the free gift of God, secured by his immutable counsel and decree, and not from indefectibility in the nature of creatures, however great and excellent they may be, and however intimately united to the divine nature.

There were reasons, in the divine mind, for leaving those bright orders of angels to fall, which in fact did fall, rather than others; among which, that suggested, was probably one; that the defectibility of creatures as such might be incontestibly demonstrated, and that the intelligent system might have the proof of this truth for ever in view, *That there is none good but one, that is God.* It may be said, that God might have revealed this truth to creatures, without having recourse to measures so expensive; but, in answer, it may be observed, that the proof, which God has chosen, is infinitely more impressive on the minds of creatures; and it would seem, there cannot be too much evidence of a truth, which is the basis of the happiness of God's universal kingdom, and of his own eternal praise. Besides,

In this great dispensation of providence God has taught creatures a lesson of humility, in a way in which none can teach but himself. The event will most powerfully serve to keep them from being lifted up with pride, and so from falling into the condemnation of the devil; to maintain in them a deep sense of their dependence on God; to keep them in their proper place in the system; to fill them with awe of the divine majesty; and to inspire them with lively gratitude and praise for distinguishing and sovereign goodness. In view of this great work, and the other marvellous works of God, the winged Seraphim, in expressions of humble reverence and prompt obedience, with twain do cover their faces, with twain they cover their feet, and with twain do they fly, and cry one to another, and say, *Holy, Holy, Holy, Lord God Al-*

mighty. Be it so, that elect creatures are secured from apostacy by God's eternal counsel and decree; still, God's counsels and decrees are brought to pass by means. Those means, which serve to give the most distinct and impressive views of God, seem to be essential to preserve creatures from falling away. And the great event under consideration is among the most important for this end. Doubtless it is essential to the order, felicity and perpetuity of God's kingdom. Again,

As sin, in its nature, tends to destroy all happiness in the universe; and, if it became universal among creatures, would in fact do it, by wholly defeating God's benevolent designs in his works, the gratification of which is the source of his own blessedness, it is strictly an infinite evil. God must therefore be opposed to it with all his heart and with all his strength; and it seems fit that this opposition should not only be expressed, but *fully* expressed. And the goodness of God will be as gloriously displayed in making his power, that is Almighty power, known, in the eternal destruction of sinners, as it will be, in giving eternal life to the righteous. This truth is fully confirmed in scripture. Thus when God, in answer to the request of Moses, made *all his goodness* pass before him, and proclaimed the name of the Lord, he did it in the following words. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, *and that will by no means clear the guilty*." It is to be observed, that the guilty *are not cleared* who are pardoned for Christ's sake, for their guilt is expiated by his suffering as their surety. God's *not clearing*, or his punishing the guilty then, is as real a display of his goodness, as the exercise of his grace and mercy; nor can *all* his goodness be proclaimed without it. Once more:

It appears from this great event, that God is under no obligation to keep any of the holy inhabitants of heaven, or any other creature, from falling into sin and remediless ruin, in point of justice to them as creatures. There is nothing to secure them, but his own good pleasure, in their present holy and happy state. He has, doubtless, pledged his faithfulness to those inhabitants, and also to those amongst men, who have fled for refuge, to lay hold on the hope set before them, by two immutable things, in which it is impossible for God to lie, that they might have strong consolation. But eternal life is the *free gift* of God to angels as well as to men. The former, indeed, are not *ill deserving*, as men are, but they are equally *undeserving*; they cannot claim it as a reward, on the ground of merit; they enjoy it as mere bounty; and this consideration will, above all things else, endear to them both the happiness of heaven; and will be the only ground of endless gratitude and praise.

3d, I proceed to consider, in several particulars, the work of God in relation to man, in which it will more fully appear, *That there is none good but one, that is God.*

By the fall of man we are taught many of the truths, which are taught by the fall of the sinning angels. But, as these were of the highest, so man, in his original formation, was the lowest order of moral beings, of whom we have any account; and by his fall and

apoſtacy from God he rendered himſelf more vile and brutiſh than the beaſts that periſh. But, as God had purpoſes of mercy towards man, he has, in the meaſures taken for his recovery, diſcloſed a ſcene of wonders, which the angels deſire to look into. And the manifold wiſdom of God is made known through the church, unto the principalities and powers in heavenly places.

The great object which God had in view in this wonderful work was to deſtroy the works of the devil, deſigned to bring diſhonor upon God and ruin upon man; to redeem an elect number of the human race from death and hell; to raiſe them into the place left by the ſinning angels, or to bring them into nearer union with himſelf than even the holy angels; to the intent, that they might be to the praiſe of his glory for ever.

To attain this object, the glorious myſtery of the Trinity of perſons in the Godhead is brought into view; a manner of ſubſiſting eſſential to the all-perfect Being; and the ground on which reſts the whole fabric of redemption; and without which, it muſt have ceaſed for ever. Each Divine Perſon, purſuant to the eternal counſels of God, aſſumes an appropriate office, in the economy of redemption. The Father, that of a righteous governor and judge, demanding ſatisfaction of men for his violated law; the Son, that of a mediator to reveal the mind of God to men, to declare the divine righteouſneſs, to atone for ſin, and for this purpoſe to become manifeſt in the fleſh, and to offer up himſelf without ſpot to God, to ſet up a glorious kingdom, to reign in the hearts of his willing ſubjects, and over all things for their good; and to plead his merits before the throne of God in their behalf; the Holy Ghoſt, that of the comforter, to convince, renew, ſanctify and prepare for the viſion and fruition of God, here in foretaſte, and hereafter in perfection.

Purſuant to this economy the Son of God, in due time, aſſumed human nature, declared the truth of God; obeyed the divine law for himſelf and his followers; died an accurſed death on the croſs to ſatisfy its penalty on their behalf; aroſe from the dead; aſcended on high; and intercedes before the throne of God for all who were given to him in the covenant of redemption; exerciſes univerſal dominion over all creatures and things; will judge the world in righteouſneſs; ſubdue all his enemies under his feet; and, in the end, deliver up the kingdom to the Father; when God ſhall be all in all. The Father is well pleaſed with the righteouſneſs of his Son; is propitious to thoſe who belive on his name; and always hears with grace and favor his interceſſion; and the Holy Ghoſt is ſent down to convince the world of ſin, of righteouſneſs, and of judgment; to renew and ſanctify the elect; and to form a holy and ſpiritual kingdom which, when perfected, ſhall be a full expreſſion of infinite power, wiſdom, and goodneſs; the view of which, always perfect in the mind of God, is the ſource of his own eternal enjoyment.

Man being juſtly obnoxious to the penalty of the law which he had broken, being eternal death, it is manifeſt, that the plan for his recovery in its origin, developement, and completion, muſt be grace, or unmerited favor. For who, in this, hath known the mind of the Lord, or who hath been his counſellor, or who hath

firſt given unto him and it ſhall be recompenſed to him again? And the peculiar glory of this moſt excellent part of the work of God is, that it is the higheſt expreſſion of divine power and wiſdom, in concerting and employing the means of exhibiting to creatures, in the moſt glorious light, this truth, *That there is none good but one that is God, and that his goodneſs is diſintereſted, free and infinite.* —But to be more particular; 1ſt, The events which take place in the courſe of God's common providence, which are a part of the means which God uſes in man's recovery, are calculated with deſign to prove, and to keep forever in view, this great truth. Some regions of the earth, which formerly were as the garden of the Lord, are become brimſtone and ſalt and burning; while, in others, the wilderneſs has become a fruitful field. Some are deſtined to eternal froſt or drought; while others are impregnated with the genial rays of the ſun and the rain of heaven. God cauſes it to rain on one city, and he cauſes it not to rain on another city. One piece is rained upon; and the piece whereon it raineth not, withereth. The moſt promiſing hopes of the huſbandman are often cut off by froſt, drought, mildew, locuſt or caterpillar. The great and the honorable are often tumbled from their ſeats; and the poor are raiſed out of the duſt, and ſeated among princes. Riches make to themſelves wings and fly away as an eagle towards heaven. He taketh the wiſe in their own craftineſs, and the counſel of the wicked is carried headlong. We find that the race is not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favor to men of ſkill; but time and chance happeneth to them all. One dies in infancy, another dies in full ſtrength; his breaſts are full of milk and his bones are moiſtened with marrow; another dies in the bitterneſs of his ſoul and never eateth with pleaſure. Some enjoy uninterrupted health till old age; others are tortured with diſeaſe, and linger out a life of miſery. Some poſſeſs eaſe, friends, affluence; others ſuffer the loſs of all things. The baſe and the wicked are often preſerved to old age, and are a burden to all around them; while others, who are pillars in church and ſtate, are cut down in the meridian of life, and in the midſt of their uſefulneſs. One builds a houſe, and another inhabits it. One plants a vineyard, and another eats the fruit of it. Some enjoy the powers of reaſon; while others fall under the power of diſtraction. And while moſt men are, through the mercy of God, ſolicitous to preſerve their own lives and the lives of their deareſt connections, ſome are ſuffered to be impelled by the temptations of the devil, with horrid rage and madneſs, to lay violent hands upon them, and to cloſe the dreadful ſcene, upon themſelves. The ſubjects of the great monarchies of the Eaſt, from age to age, ſuffer the loweſt degradation under the preſſure of unrelenting deſpotiſm. The Tartars, the Arabs and the wild men of America, and of the iſlands in the South Seas, while they retain more perſonal liberty, ſuffer the ſharpeſt viciſſitudes of perpetual wars, which, in their ſtate of ſociety, reach the condition of individuals, and inflict on them the moſt poignant diſtreſs. The Hordes of Africa, in addition to this, are ſubject to the miſeries of perſonal ſlavery to

one another, or in a foreign land; and to transmit the fatal inheritance to their children from generation to generation. While the nations of Europe, and those in America which originated from them, have, from age to age, under the peculiar smiles of heaven, attained to pre-eminence above the other nations, in that knowledge, which is calculated to embellish society, to elevate the human character, and to lead to the most substantial enjoyments.

Now it is evident to every reflecting mind, that the state of things which has been described, is wisely calculated to teach men, that God is sovereign in the distribution of good and evil—that he is under no obligation to creatures in point of justice—that he has a right to give and take at pleasure—that all which men enjoy from the hand of God is mere bounty or grace—that they are wholly dependent on God—that they have no power of themselves to procure, or to retain any enjoyment—that God is the fountain of all good, and has a right to demand and to receive our homage, gratitude and praise; nay more, to require us to give up ourselves unto him, as a living sacrifice, holy, acceptable in his sight, which is our reasonable service—that we ought to look to him, in the way which he has appointed, for all needed good; and from a sense of the insufficiency and uncertainty of present enjoyments, to seek a portion in God, which shall never fail.

Were we to assume the point, that God designed, by the events of his common providence, to engrave these interesting truths upon the minds of men, all which may be summed up in this—*That there is none good but one, that is God;* we cannot conceive of any state of things more perfect, than the one which actually exists for this purpose. Be it so, that the sufferings involved in this system are great, yet they are an essential part of that plan of discipline which is necessary, effectually, to teach men a truth, most important to their own well being, and to the honor of God; and so they are as necessary, as that the truth should be known, or fully known, or they are as necessary, as that God should be glorified, and that man should be happy in the knowledge and enjoyment of him.

OMICRON.

(To be continued.)

Practical Remarks on Exodus xiv. 13, 14, 15.

"And Moses said unto the people, fear ye not; stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever.——The LORD shall fight for you, and ye shall hold your peace.——And the LORD said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

VARIOUS are the methods of illustrating the nature and manner of the salvation of God, and of meeting the objections raised by carnal, unbelieving hearts, against the sovereignty of divine grace, in the deliverance of sinners, and leading them to glory.

Among these, the conduct of Jehovah in the redemption of Israel from Egyptian bondage, and leading them to the land of promise is eminently one method, improved by the inspired writers of the New Testament, for this purpose. The bondage of those na-

tural children of Abraham, their deliverance and earthly Canaan, were all typical of our ſpiritual bondage in ſin, deliverance from it, journey to, and reſt in heaven.

The paſſage before us leads the contemplative mind to a remarkable era of God's ancient church, and to one of the moſt remarkable events of providence, ever recorded either in ſacred or profane hiſtory. This memorable paſſage of ſacred writ, may, at firſt view, ſeem to be inconſiſtent and ſelf-contradictory; but on candid enquiry, be found to be harmonious and full of inſtruction. To make theſe manifeſt for general inſtruction and improvement, is the preſent deſign.

For theſe purpoſes, let us firſt view the circumſtances, and the Divine intention.

The whole numerous multitude of Iſrael were now flocking out from Egyptian bondage—were collected in a body, with their women, children and ſubſtance, and with Moſes for their leader, under the immediate direction and conduct of Iſrael's God. In the preceding chapter, we read of their taking their journey, and encamping in Etham, in the edge of the wilderneſs; to human reaſon, their beſt way, but infinite wiſdom ſaw better. God had yet the moſt glorious purpoſes to anſwer, for the manifeſtation of his great name, to the end of time, and to all eternity, in the deſtruction of his enemies, and ſalvation of his choſen.

Therefore the Divine order, at firſt full of myſtery, and ſoon after full of glory, was, to vary from this courſe to the ſtraits of Hiroth. This from Etham to Pihahiroth, was turning ſhort off to the right hand, from a direct courſe through the wilderneſs, without any ſea intervening, to the land of Canaan; and going in between two ranges of high, craggy and impaſſible mountains, between Migdol, a garriſoned city of Egypt and the red ſea, over againſt Baal-Zephon, another place on an eminence, with a garriſon. Pharaoh, who reſembled the grand adverſary, had a malicious, perſevering deſign to oppoſe God, and ruin Iſrael; Jehovah deſigned to triumph glorioufly in his utter ruin, and in the ſalvation of his people, in a method that ſhould ſtill further manifeſt their entire dependence on him, and ſignalize his ſpecial providence and grace in Iſrael's deliverance. All this was typical of the deſtruction of Satan and all his legions; and of the great deliverance of the redeemed church and people, under the captain of our ſalvation.

Sinners, who are under the bondage of ſin and Satan, muſt, in their own view, and agreeable to what is real, be brought into great ſtraits, out of which, neither they themſelves, nor any other creature can extricate them, in order to the illuſtrious diſplay of the power and riches of ſovereign grace in their ſalvation.

God's thoughts and ways are immeaſurably above ours, as the heavens are above the earth. Pharaoh conſidered the caſe of Moſes and the Iſraelites as that of a loſt people, who in their bewildered ſtate, had brought themſelves into that embarraſſed ſituation, which he determined to improve to their ruin. So would the God of Iſrael have it, that he might take the wiſe in their own craftineſs. See the context.

With theſe circumſtances and deſigns in view, we proceed to ſome remarks on the paſſage of ſacred hiſtory before us. I would obſerve, our ſubject divides itſelf into three parts.

1. *And Moſes ſaid unto the people, fear ye not; ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to-day.*

2. *And the Lord ſaid unto Moſes, wherefore crieſt thou unto me?*

3. *Speak unto the children of Iſrael, that they go forward.* How is this to be reconciled with the firſt order to ſtand ſtill?

Under the firſt part of our ſubject thus divided, it may be proper to remark, that there are two important things intended.

1. To quiet all heart-riſings againſt God and his government, and all the tumultuous paſſions of unbelief, in times of trouble and darkneſs.

It is natural to ſay to a child, when paſſionate and tumultuous, ſtop; be ſtill. May not God ſpeak thus to his ſinful, unworthy children? Surely, he may; for his own honor and their good. Their fear was not filial, Godly fear; had it been, they would not have conducted as they did, and have juſtified themſelves in it; nor would they have been commanded to ceaſe from fear, and be ſtill. How groſs are the abſurdities of ingratitude and unbelief? Crying to God in diſtreſs is a reaſonable duty, and moſt precious privilege; but crying to God, and murmuring againſt him, and with a wicked baſeneſs, quarreling with his providence, and juſtifying ourſelves in it, is inconſiſtent, and very ſinful.

How often is this the caſe in the time of trial with God's own children, and always the caſe with the unſanctified, even under ſtrong convictions?

God by Moſes would have the people know, that they had no great ſtruggle but with themſelves. Were they right with him, he would ſoon end the conteſt—Therefore,

2. There is a ſtanding ſtill, when, having followed the Divine direction, we leave it all with God, willing that he ſhould have all the glory, and in the way of duty, wait on him alone for his ſalvation.

As if Moſes ſhould ſay, "the mountains ſwell and are impaſſible on the right hand, and on the left; the ſea is on our front, and the chariots and armies of Egypt trained for war, on our rear. What then? More is for us than againſt us. By the Divine order we are here, and let us not rebel. It plainly appears that ſalvation is not, even in part in us, but wholly in Iſrael's God. Now then quiet the tumultuous fears of unbelief, your murmurings againſt the bleſſed God. This is not your peace and ſafety. Bring your mind and will entirely to the mind and will of Jehovah; give over your whole ſalvation into his hand, be willing that he ſhould accompliſh it in his own way, and for his own glory. Thus ſtand ſtill, for in this you have nothing to do, and wait for the ſalvation of the Lord; and ſee how he will, this day, bring it to paſs."

Is not this an illuſtrious example of temporal ſalvation, familiarly inſtructive in things ſpiritual and eternal? Is not every ſinner reduced to this in true converſion? Does not the church of the living God thus come up, out of bondage, leaning on her beloved? Sinful rebels, in true converſion, are thus forced to a ſtop—all their confidences are taken away—ſin revives, and they die, as to all vain helps, and they are ſhut up to the faith. In a ſpiritual ſenſe, they are brought to *Pihahiroth*, to impaſſible mountains on the right and left, the ſea is before them, and dreadful armies behind them. What ſhall they do? What can they do? Shall

they here ſtand to diſpute their Maker? Set up their wills againſt his will? Shall they attempt to run away from God, and turn back to Egypt, and die there? Shall they leave the word of God, the goſpel of the only Saviour, for human projects, and the oracle of reaſon? Vain projects all, and broken reeds! With reſpect to all theſe, give them up; hold thy peace, and be ſtill. There is no going back, or forward, to the right or left but in God; he, and he only, againſt whom you have ſinned, is your help; if this fails, all muſt fail, and you forever ſink. Stand at the foot of the croſs; with a conſenting heart ſay, let the ſovereign Lord alone be exalted; let him, of whom, to whom, and thro' whom are all things, have all the glory, and thou ſhalt this day ſee the ſalvation of the Lord.

II. *And the Lord ſaid unto Moſes, wherefore crieſt thou unto me!*

Query, was God diſpleaſed with Moſes for praying? I anſwer, by no means. The deſign of this peculiar expreſſion, as I humbly conceive, was to ſatisfy his faith. "I have heard and anſwered thee, wherefore doſt thou, at this time, cry any longer to me." The Chaldea paraphraſe is, "I have accepted thy prayer; wherefore ſhouldſt thou preſs thy petition any further, when it is already granted: Again, this peculiar expreſſion was to quicken his diligence to other urgent duties. "Thou, under-captain of my people, turn thy prayer into action; the preſent important buſineſs requires haſte. You muſt now be at you poſt, and receive, and give orders from me, as properly as if the victories and glories of the day depended on it." Thus it pleaſed the ſovereign God of ſalvation; and in his own way, will he be honored and glorified. Prayer is a duty inexpreſſibly precious; but it is not all our duty, nor if we truly practiſe this, may we be excuſed in the neglect of others. There is an uniformity in religion; thro' the whole Chriſtian journey, every duty is to be attended agreeable to the directions of God's word, and the calls of his Providence. "Then ſhall I not be aſhamed, when I have reſpect to all thy commandments."

III. *Speak unto the children of Iſrael, that they go forward.*

How is this to be reconciled with the firſt order to *ſtand ſtill?* Had not the man of God, with a divine warrant, juſt before ſaid to the people, *fear not, ſtand ſtill and ſee the ſalvation of God?* Now the order is, *ſpeak to them that they go forward.* How is it that we ſtand ſtill, and yet go forward? I would illuſtrate this by a ſimilitude. Thus when any light thing is borne up on the boſom of a river; it has no ſeparate or contrary motion of its own, but is uniformly carried on by the gentle current. So the perſon, who in heart and conduct is reſigned to God, having no ſeparate intereſt from his will and glory, having given over all its ſalvation into his hand, and in the way of duty, taking all its directions from him, does, as to itſelf, reſt, and is ſtill; yet moves forward in, and with God, as the cork on the flowing ſtream. Thus, O Iſrael, be ſtill, as to all diſtruſting, diſtracting fears; all vain confidence, quarreling with God. In cheerful obedience to all his will, go forward, giving up thy ſalvation into his hand, and wait the iſſue in their deliverance, and the deſtruction of thine enemies.

The work of ſalvation in reſpect to purchaſe is done without our help. All human merit is excluded; in this we have no part.

This is not inconsistent with the most vigorous exertions till we arrive at the heavenly rest. We are to pray for the peace of Jerusalem, and endeavor to advance it. If the Lord say, go forward, and lift up thy hand over the waters, do all he commands; yet remember, the effect is all of divine power and grace, as truly, as when the sea divided to the rod of Moses, stretched over it. The means are of divine appointment; to succeed them is all of God. In times of darkness and trouble be calm and submissive; in patience possess your souls. Make the munition of rocks your strength; bring all, submit all to God, and wait for him. He that bringeth his people into trouble, will bring them out, and be honored in their salvation; and on all the glory create a defence.

Through dismal straits and swelling seas,
With Egypt in the rear,
Our glorious captain leads our way,
And bids us cease to fear.

Thou fearful saint, fresh courage take;
The clouds you so much dread,
Are big with mercy, and shall break
In blessings on thy head.

MARCUS.

An account of a work of divine grace in a revival of religion in Durham settlement, town of Freehold, county of Greene, state of New-York, communicated to the Editors by the Rev. Jesse Townsend, pastor of the church in that place.

MESS'RS EDITORS,

TO aid the work in which you are engaged, and to furnish to the friends of Zion, a faithful account of the work of divine grace we have experienced in this town, I herewith send you a statement of what God has recently done for us.

EARLY in the autumn of 1799, a work of divine grace began in this settlement. A spirit of prayer appeared first to be given. Those stirred up to prayer, soon felt disposed to associate for this special duty, and began to speak with freedom to one another concerning the interests of Christ's kingdom. Conference meetings were set up, and pretty steadily attended, by a small number from the fall of 1799 till the spring of 1800. In this time, considerable doctrinal knowledge was gained, though in other respects, to human view, the work progressed very slowly. In this time, however, some I believe were earnestly wrestling with God in prayer for Zion's prosperity. Like Jacob they wrestled and like Israel prevailed. The good news which about this time reached us from divers parts of our land, was as the sound of a going in the top of the mulberry trees, and encreased the animation of Zion's friends. A spirit of prayer was revived, and the church began to awake from the dust and sing. In June 1800, having been for a few days providentially absent from my people, I found on my return home, that about twenty male members of the church had agreed to meet together on the very day of my return, for special prayer to God for the out pouring of his spirit in the revival of religion among us. I returned home just seasonably enough to attend; and a most solemn meeting we had. All seemed sensible of great remissness in duty. The church began to hear the voice of her beloved knocking, and could then say, "My beloved put in his hand by the hole of the door and my bowels were moved for him." Our conference meetings had, for a few weeks previous

to this, been omitted. But now a brighter dawn advanced, four young perſons appeared under conviction, and we earneſtly hoped that ſoon the ſun of righteouſneſs in all his glory would riſe on us with healing in his wings. The church had ſeveral meetings for ſpecial prayer, and we truſt their prayers were heard. A general ſeriouſneſs on the face of the congregation began now to appear, and people more than ever to attend punctually to public worſhip. Great ſolemnity now prevailed, and the enquiry, what ſhall I do to be ſaved? began to be a matter of perſonal concern. In the mean time, ſome were hopefully converted, who were made uſe of as inſtruments of great good to others. They could ſay to their fellow ſinners, as the woman of Samaria once did to the men of the city; "Come ſee a man that told me all things that ever I did. Is not this the Chriſt?" Our conferences now began to be crouded, and a much greater freedom in religious converſation obtained. Important religious ſubjects were introduced and freely diſcuſſed—among which were the following: the nature of the divine law, its extent, purity, and ſpirituality;—human depravity; moral impotency and its criminality; the nature and neceſſity of ſpecial grace in regeneration; the importance of daily prayer; of fully ſearching the holy ſcriptures, and of heart examination; the duty of immediately loving God with all the heart, and the criminality of neglecting thus to do; the nature and criminality of ſelfiſhneſs; the nature and happy tendency of benevolence or diſintereſted affection; the ſovereignty and riches of divine grace; that all who are ſaved, are ſaved as poor miſerable ſinners, through the righteouſneſs of Chriſt, and that all who are condemned and periſh, ſuffer the juſt demerit of their ſins, from the hand of a righteous ſovereign. Theſe, with other things, calculated to perſuade men to accept of Chriſt on the terms of the goſpel, and to ſearch and try the profeſſor, and to detect the hypocrite, and give comfort to the believer, have been again and again brought into view in our conferences.

In the courſe of the laſt ſummer and autumn, the out pouring of God's ſpirit was very ſpecial in this ſettlement. Since the awakening firſt began, fifty-ſix new members have been added to the church; twenty-nine of whom were admitted on Lord's day, 2d of Auguſt laſt; when it was judged that our aſſembly of people met for religious worſhip was about eight or nine hundred; this was a day of great rejoicing with Zion's friends. About eighty have given hopeful evidence of having experienced a ſaving change ſince the awakening firſt began, all of whom appear to come very fully into a belief of the doctrines of grace. Of theſe, ſome may be ſtoney-ground-hearers, as yet however, they hold out well, though ſome, who neglect to profeſs Chriſt before men, appear not to have ſo favorable an opinion of themſelves as their Chriſtian friends have of them; but it is to be hoped, they will at laſt be found among the number of Chriſt's true followers.

God has had mercy on whom he would have mercy, and perſons from between fifty and ſixty years old, down to the age of about fifteen, have been made the hopeful ſubjects of this great work. God has moſt mercifully preſerved us from all appearances of enthuſiaſm. Though the word has

been like the hammer and the fire to break in pieces the rock, yet the work has not been with noiſe and tumult. The new converts appear to ground their hopes of a change of heart on the ſenſible evidence they have within themſelves, that they have a new taſte, a reliſh for holineſs, and a reconciliation to the goſpel method of ſalvation in and through Jeſus Chriſt. At preſent our conference meetings continue; but our number of attendants is much ſmaller than it has been. We hope, however, there are ſome who are yet earneſtly enquiring what they ſhall do to be ſaved. What has taken place among us, is we truſt, the Lord's doings and it is wonderful in our eyes. The Lord is in this way, lifting up a ſtandard againſt the enemy who is coming into our land like a flood. Let the children of Zion be joyful in their King, and in him put their truſt.

I remain, Gentlemen, with eſteem, your brother in the beſt bonds,

JESSE TOWNSEND.

April 12, 1802.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A narrative of a hopeful converſion near the cloſe of life.

THE ſubject of the following account was a young man of about 24 years of age. Until about eight weeks before his death he lived in a great meaſure thoughtleſs of God, and inſenſible to the concerns of the ſoul. About the beginning of March, 1801, he was ſuddenly taken with inward bleeding, which reſiſted every remedy, brought on a rapid decline, and in a few weeks finiſhed his days.

In his own apprehenſion, his dangerous diſorder found him wholly unprepared for the ſolemn ſcene, to which, it finally brought him. He was, therefore, much alarmed, and conſtrained to cry to God for mercy. After the firſt attack of his diſorder, alternate hopes and fears were entertained reſpecting his recovery, and the agitation of his mind, in ſome meaſure, abated, and gave him opportunity, for deliberate reflection and enquiry. At firſt, and through the courſe of his ſickneſs, until his hopeful change a few days before his death, he was rather reſerved in ſpeaking on his religious ſtate and proſpects. Still, however, he fully intimated his wiſh to hear and be inſtructed, and to enjoy the prayers of Chriſtian friends. By words and other ſigns he gave the moſt unequivocal proof, that, from the beginning of his ſickneſs, he was wounded, not only in body, but *in ſpirit*—that his ſoul was exerciſed with fear, anxiety and diſtreſs. Moſt commonly when hearing diſcourſe on the nature and importance of religion, tho' his tongue was ſilent, tears could be perceived freely flowing from his eyes. At a time in the early part of his ſickneſs, (on a day when his ſymptoms were more favorable, and ſome hopes of his life were entertained) as it was obſerved to him, that whether he were to recover of his preſent illneſs or to die, it made little difference as to the importance of attending to the concerns of his ſoul, that it became him in his preſent ſituation to make it his higheſt concern to be prepared to die, he replied with great earneſtneſs, "That is all I care for," and burſt into a flood of tears which quite overcame him. He fully intimated that he was more concerned for his ſoul than for his body. Until

his hopeful, happy alteration, tho' frequently enquired of, he but once expreſſed any hope that he was prepared for a better world. One day, when interrogated as to his proſpects, he ſaid, "I have ſome hope;" but the following day, it had all vaniſhed, and he ſtill felt, that he was *without hope and without God in the world.* When aſked from day to day, if any thing new and comforting appeared to his mind, he continually replied, "No." When directed to pray, believe in Chriſt, truſt in God and the like, he uſed to reply, "My heart works againſt me. My heart is againſt God. My prayers are abomination in the ſight of God. I have no reſt." Until the Lord, as we hope, put a new ſong in his mouth, one or two of theſe ſhort, but ſignificant expreſſions was the moſt he would ſay at an interview.

On Monday, a week before his death, when he was expected to continue but a few days, after enquiries reſpecting the ſtate of his body, he was aſked as uſual, if he could ſay any thing more favorable than heretofore as to the ſtate and proſpects of his ſoul; he anſwered with a voice and countenance expreſſive of deep anxiety and diſtreſs. "*I wiſh I could.*" He was then told that he was in the hands of a juſt and merciful God, who could do him no injuſtice if he left him to periſh, and who would have mercy on him or not, as ſeemed good in his ſight. He was now, indeed, to a ſerious mind an affecting ſpectacle, an immortal ſoul daily expecting to meet his God and receive his ſentence for eternity and yet without a hope of any preparation!

But the time of his hopeful deliverance was drawing near, when his priſon doors were to be opened and his captive ſoul enlarged. The next day, on Tueſday, towards night, he called his mother to his bed-ſide, and told her to this effect, —that he now felt willing to die; that he had been thinking of the goodneſs of God to him all his days, and it appeared moſt wonderful and glorious, as it never appeared before, ſtrongly and repeatedly expreſſing his admiration and love. At the ſame time, in connection with this view of the goodneſs of God, he expreſſed a ſtrong and lively ſenſe of his own ingratitude, abuſe of divine mercy and exceeding ſinfulneſs. "I wonder, (ſaid he) that God hath ſpared me ſo long in the world—that he hath not long before now cut me down in my ſins and ſent me to everlaſting miſery." From this time until his death, on the following Monday, he appeared, when in the exerciſe of reaſon, ſo far as can be judged from his converſation and deportment, almoſt conſtantly to enjoy clear views, and a lively ſenſe of the beauty, glory, and lovelineſs of the divine character, and eſpecially as it ſhines in the face of Chriſt. "Oh the beauty, the lovelineſs of God—the ſweetneſs, the glory of Chriſt," was his continual exclamation.

In conſequence of this apparently happy alteration in his views and feelings, he was not barely reſigned to death, but moſt of the time ardently deſirous to die. Tho' at times, in view of ſome particular very deſirable object, he would ſay he was willing or deſirous to live, yet in general, and always when directly contemplating the glory of his God and Redeemer, he choſe and earneſtly deſired to depart. On Wedneſday morning, the day following his change, he ſaid to a viſitor almoſt as ſoon as he ſpake with him, "I am wil-

ling to go any minute when God is pleaſed to call for me. If my heart do not deceive me, I am ready when God is ready. I ſhall die in peace." *(If my heart do not deceive me,* was an expreſſion which he very frequently intermingled with his ſtrong profeſſions.) It was obſerved to him on his expreſſing very ardent deſires to die, that he muſt patiently wait God's time. He anſwered, "I am willing God ſhould do with me juſt as he pleaſes. If he were to put it to me to chooſe for myſelf, I would put it back again to him." He ſpake repeatedly and almoſt continually of his ſatisfaction and contentment with the will of God. When enquired of by his friends, who called to viſit him, how he was, he very often replied, "I am well—well off." During his ſevereſt diſtreſſes, which were frequent, he would continually ſay, "It is right, all is right. Whatever God does is right. I am contented with the will of God. I would have every thing juſt as he would have it." On Wedneſday as he had been ſtrongly expreſſing his ſenſe of the lovelineſs and glory of God and Chriſt, he was aſked, if ſin appeared evil and hateful, he replied to this effect, "I abhor myſelf and repent in duſt and aſhes. I hate all ſin. I cannot bear any ſin." Being aſked if it now appeared that it would be right and juſt in God to caſt off ſuch a ſinner and puniſh him forever? He anſwered, "It would be perfectly right. I ſhould not have a word to ſay." Previous to this, during his ſickneſs, when the ſame queſtion had been repeatedly aſked him, he could not anſwer it in the affirmative. He could not ſubmit to the juſtice of God in puniſhing ſinners forever, and eſpecially as it applied to himſelf. But now he ſaw and ſubmitted to it with all freedom and fulneſs, and repeatedly expreſſed the ſame feelings in the ſtrongeſt terms. On Friday about 11 o'clock he was ſeized with convulſions in which both he and his friends expected he would die. At this time he appeared to be perfectly rational and clear in his views and hopes. As the writer of this account went into the room and ſpoke to him, he ſaid, "I am going; I am going to Chriſt. Oh the beauty, the glory of Chriſt! I long to be with him. Behold the Lamb of God that taketh away the ſin of the world!" After coughing ſeverely, as he perceived one of his convulſed turns coming on, in which he expected to expire, he called for the family to come to the bedſide and bade them all farewell, ſaying, "I am going—I ſhall ſoon be in heaven." As he recovered of this and ſimilar turns, he would ſay, "I hoped that would have been my laſt turn. I hoped I ſhould have gone then." Once he ſaid, "welcome death, O, how I long for thee!" At another time, "O death where is thy ſting! O, grave, where is thy victory!" From time to time he ſaid, "I long to die that I may ſee God—that I may ſee the lovely Jeſus. I long to be in heaven with the angels praiſing God and the Lamb." As expreſſing his deſire to die, at a certain time, he was aſked why he felt ſuch deſires? He anſwered, "That I may glorify God *perfectly.* I have been ſinning againſt him all my days, and now I long to be in heaven that I may glorify him forever." At another time he ſaid, "When I look backward on my paſt life, it looks dreadful, but when I look forward, Oh how glorious! I long to be in heaven with the angels praiſing God and the Lamb." He greatly abound-

ed in ſentiments and expreſſions like thoſe now related. In his views and exerciſes towards God and all ſpiritual objects, old things ſeemed to be paſſed away and all things become new. Nor was he leſs altered in his feelings towards his fellow men. He expreſſed repeatedly a moſt ardent love to their ſouls, and fervent deſires for their ſalvation. He addreſſed thoſe who came to ſee him with much propriety and ſolemnity. To a number preſent at a time when he was ſuppoſed to be dying he ſaid, "Come ſee me die! You muſt all follow me. See what you are all coming to!" To one of his ſiſters, who was out of health, ſitting on his bedſide tenderly weeping, he ſaid, "Do not weep ſo. Do not weep for me. You will kill yourſelf with weeping. Go, and get ready to die. See that you be prepared to die. Remember what I ſay." At the ſame time caſting his eye on a number of young perſons in the room, he ſays, "I adviſe you all to prepare yourſelves to die. Call upon God to have mercy on you." He repeatedly charged his friends not to weep for him, but to weep for themſelves and prepare to follow him to a better world. He frequently expreſſed earneſt deſires and prayers for the ſalvation of the people where he lived, and eſpecially for the young, and particularized ſome of his former companions. Soon after his hopeful change he ſaid, "I long that the young people of this place might have their eyes opened. I know not but I long for their ſalvation as much as I do for my own." He uſed at all times when this object was in view, to expreſs deſires that he might live, at leaſt for a ſeaſon, to uſe his endeavors with his connections and acquaintances, to perſuade them to accept of Chriſt, and to love and ſerve God. "If ever I ſhould get well" (he ſaid) "I would talk to my friends. I want they ſhould love Jeſus." Among other objects which occaſionly drew from him deſires of living, one was, that he might be uſeful to his mother who was a widow and had peculiar dependence on him for aid and ſupport. He ſaid at a certain time caſting his eye on his mother, "I have but one deſire to live; that is, for my mother. But my brother will take care of her. As long as he lives, ſhe will want for nothing!" He was alſo, at times deſirous of living that he might have opportunity to own Chriſt before men, and join with his people in commemorating his dying love at the ſacramental table. From the time of his hopeful change, he felt himſelf and appeared to others to be a *new creature*, and in a *new world*. He ſeemed to realize that he was ſnatched as a brand from the devouring flames. "Had I died a week ago" (he ſaid) "I ſhould now have been in hell." He was abundant in aſcribing the change he had experienced to the power and grace of God. The morning of the day in which he died, on Monday, as he was expreſſing his ſenſe of the evil of ſin, and that it would be juſt and right in God to caſt him off forever, it was obſerved to him that a little time before, he was not willing to expreſs himſelf in that manner, he replied, "True; but I am now a very different perſon from what I was then." And who has made you to differ? (he was aſked.) He anſwered with emphaſis, "*Who made the world?*" After this he ſaid little more that was rational and intelligible, and in the after part of the day expired: and as we have reaſon to hope paſ-

ſed another change greater and more glorious than the firſt. "Bleſſed are the dead who die in the Lord."

Obſervations on the revival of religion in Kentucky.

THE religious intelligence from the ſtate of Kentucky has conſiderably occupied public attention. Concerning it, different ſentiments are entertained and various obſervations made. All this from the nature and circumſtances of the work, might naturally be expected.

Verbal intelligence, which is too often incorrect, is not the only means, by which, we are acquainted with the remarkable work, which is going on in that ſtate. I have read ſeveral letters written by eye witneſſes, beſide thoſe publiſhed in the magazine. They all correſpond concerning the revival; eſpecially, with reſpect to thoſe appearances, which diſtinguiſh it from others.

Multitudes meet and continue long together for religious worſhip; particularly on communion days. This may be accounted for, from the practice of the Preſbyterian ſocieties, among which the awakening has more generally prevailed. It has been, and now is, a common practice of the Preſbyterian churches to have religious worſhip both preceding and following the communion day; and alſo for ſocieties to viſit each other on thoſe occaſions.

But the circumſtance of perſons falling down under religious impreſſions, which has been common in the revival in Kentucky, is ſingular and ſtrange.

On this, which has led many to ſuſpect the genuineneſs of the work, I deſign to make ſome obſervations.

The falling down of perſons under religious exerciſes, however unuſual and remarkable, is not, it is thought, a ſufficient argument to prove it a work of error and deluſion. This may appear by the following obſervations taken in their connection.

1. It is plain from common obſervation, that an intimate connection ſubſiſts between ſoul and body. They mutually affect each other. No ſooner are impreſſions made on the bodily ſenſes, than correſpondent ſenſations and ideas exiſt in the mind. And in like manner; when the emotions and paſſions of the mind are excited, correſpondent effects of body are often produced. How ſenſibly is the body often agitated by the ſudden paſſions of joy, anger, and fear? Theſe are daily obſervable in children; and not, uncommonly, in thoſe of riper years. By great joy or ſudden frights perſons are ſometimes overcome, diveſted of ſtrength, and fall to the ground.

2. The objects, which occaſion religious impreſſions are vaſtly more important, intereſting, and ſublime in their nature, than any others imaginable! What objects conceivable are, ſo eminently calculated to excite the feelings and agitate the power of the ſoul as thoſe of eternity—Heaven and hell—the perfections of God—the purity of his law—and an heart of enmity in oppoſition and conſequent expoſedneſs to the everlaſting wrath of the Almighty! Theſe, ſurely, ſurpaſs all others in rouſing the paſſions of the ſoul.

3. God is able to bring thoſe objects into the view of the mind, in a moſt clear and ſudden manner. For he is not limited in the circumſtances of manifeſting truth to his creatures. God can uncover

hell to the ſinner, and heaven to the ſaint, in a more gradual or ſudden manner; in more faint or lively colours, as ſeemeth him good. For his thoughts are not our thoughts; neither are his ways our ways. Great effects on the countenance and body would no doubt follow ſuch ſublime and ſudden diſcoveries of divine things as God is able to make.

4. God has not, preciſely, revealed all the circumſtances attendant upon the manifeſtation of his truth. The ſpirit is promiſed to convince of ſin, righteouſneſs, and judgment; and to create a new heart and renew a right ſpirit. But, as to the various circumſtances, degrees of operation, and immediate viſible effects he has not informed us. Therefore, in ſurveying the holy ſcriptures, we are totally unable to meaſure the terrors of the law, which the ſinner may feel; or the glory of the goſpel, which the ſaint may behold. The ſcriptures do not determine, whether religious impreſſions ſhall be gradual or ſudden; ſmall or great; faint or clear. Neither do they deſignate the immediate effects; whether they ſhall be attended with ſober ſolemnity or flowing tears, ſtill contemplation or audible outcries, ſadneſs of countenance, trembling of body, or falling to the ground.

5. The ſovereignty of God is abundantly manifeſt in the marvelous work of grace. And, particularly, in the diverſity of their exerciſes and operations, in whom the ſame ſpirit is produced. A careful attention to the various religious experiences of Chriſtians will corroborate the remark.

Although all the real friends of God are brought, in degree, to a ſenſe and love of the ſame goſpel truths; yet there is almoſt an incalculable variety reſpecting the meaſure of conviction, ſuddenneſs of operation, clearneſs of diſcovery, and the immediate effects produced on the countenance or body.

This is confirmed by common obſervation; and to the truth of it, the ſacred ſcriptures bear teſtimony, in the various relations they afford us of Chriſtian experience. In ſurveying them, we find many, who embraced the truth by ſober conſideration, until the day ſtar of the goſpel aroſe in their hearts. But ſome, the hearers of Peter, by a ſingle ſermon, were cut to the heart, and ſuddenly cried out, men and brethren what ſhall we do? and believed immediately. The Lord opened the heart of Lydia to attend to the things ſpoken by Paul, until ſhe believed in Chriſt. But, when the woman of Samaria had found the Meſſias, ſhe immediately left her water pot, and haſtened to the city, and proclaimed him. Felix trembled at the reaſoning of Paul, upon righteouſneſs, temperance and judgment to come. But Paul, himſelf, in his perſecuting journey to Damaſcus, was inſtantly ſtruck to the ground by divine light and truth, and cried out, Lord what wilt thou have me to do?

Once more: Chriſt endured the penalty of the law in the ſinner's ſtead. He drank the cup of divine wrath, when he expired on the croſs. Of which awful ſcene, he had a previous view, while he was in the garden. And what was the effect on his body? We are told, he was in an agony and ſweat, as it were, great drops of blood falling to the ground!

In review of the above remarks taken in their connection, what ſhall we ſay of the ſingularity apparent in the revival at Kentucky? Bearing in mind the mutual influ-

ence of the body and mind, will it be deemed inconsistent with the nature of things, to suppose, that the passions of the mind may be so powerfully excited, as to occasion all those appearances which distinguish and characterise the supposed work of religion in Kentucky? May not God, in perfect consistency with his word and sovereign pleasure, overcome the bodies of men, by the clear and sudden manifestation of truth to their minds? A hardened Felix trembled, and a persecuting Paul fell and cried out, by the application of divine truth and a sudden view of eternal realities! and may not similar causes produce similar effects at the present day? Who hath been the counsellor of God? Who can set bounds to the operations of his holy spirit? And say hitherto shalt thou come and no farther!

But, notwithstanding what has been observed, it is, doubtless, unwise hastily to decide, either in favor or against the awakening, at Kentucky, merely from the peculiarities of it. Other attendant circumstances, which indicate the genuineness of the work, are less fallible criterions of decision. And the subsequent fruits, which may in future appear in the life and conversation of the subjects, we humbly hope, will give abundant occasion to rejoice in the victory of divine grace.

To conclude: Let the enemies of this remarkable work, wait and be cautious. And, instead of venting their opposition, by calling it the work of Satan, or the Kentucky enthusiasm, be exhorted to take the advice of Gamaliel: refrain; for if this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply, you be found to fight even against God!

Letter to the Trustees of the Missionary Society of Connecticut.

GENTLEMEN,

I SINCERELY rejoice in the establishment and reputation of Connecticut Missionary Society: I fully believe it has been instrumental of promoting that kingdom which is not of this world. The members receiving no compensation for their services manifests a spirit truly disinterested, and gives great consistency to the charitable establishment.

Being highly pleased with the missionary object, and with what I hear in relation to the success of those who have been, and are engaged in the benevolent business; and wishing to do something to encourage the continuance and the increase of exertion for the spiritual good of my fellow men, I transmit to you, by the bearer of this, one hundred dollars, which I beg you to receive as a sacrifice to the Lord—Upon the ground that existing emergency can be sufficiently attended to. I am pleased with the idea of funding property the interest of which only to be appropriated for the propagation of the gospel; but being apprehensive that the present call for missionary service is very great, it is my choice that what I send you be put to immediate use, and I entertain no doubt but you will gratify my wishes.

The well authenticated information of happy revivals of religion in many parts of the new countries, is, gentlemen, truly animating.—"This is the Lord's doing—it is marvellous in our eyes." May God continue to lift up his standard against infidelity and irreligion, may he inspire all his friends with encreasing ardor in his glorious cause, may he give unto those who are

called to diſpenſe the unſearchable riches of Chriſt, a double portion of his ſpirit; and may he from time to time raiſe up benefactors through whoſe liberality the intereſt of Zion in our infant ſettlements, and among the heathen may be greatly promoted.—I am gentlemen reſpectfully yours,

CHENANIAH.

May 9th, 1802.

QUESTIONS.

MESS'RS. EDITORS,

A CONSTANT reader of your excellent Magazine, wiſhes that ſome friend to miſſions would give us his thoughts on Mark xvi. 15. "Go ye into all the world, and preach the goſpel to every creature." Does not this command now extend, in a ſenſe, to all Chriſtians? And what muſt they do, to comply with it?

MESS'RS. EDITORS,

OBSERVING in your Magazine explanations of ſeveral difficult paſſages of ſcripture which are highly gratifying to me, I take the liberty to requeſt through the ſame medium, an explanation of Hebrews, vii. 1—3.

H. S.

ORDINATION.

On the 5th day of May laſt, the Rev. *Aſa King* was ordained paſtor of the firſt Church of Chriſt, in Pomfret in the room of the Rev. *Aaron Putnam*, diſmiſſed. The public exerciſes commenced at half after 11 o'clock A. M. and were performed as follows. The Rev. *Eliphalet Lyman* made the introductory prayer. The Rev. *Moſes C. Welch* preached from Acts, viii. 5. The Rev. *Eliſha Atkins* made the conſecrating prayer. The Rev. *Joſiah Whitney* gave the charge. The Rev. *Walter Lyon* gave the right hand of fellowſhip. And the Rev. *John Sherman* made the concluding prayer.

A verſification of the 18th chapter of the firſt book of Kings.

JEHOVAH'S awful voice the ſilence broke,
And thus his meſſage to Elijah ſpoke:
Go ſhew thyſelf to Iſrael's king again,
And on the earth I'll ſend a mighty rain.
The prophet went, nor fear'd the tyrant's hate,
He met him walking near the city gate.
The king had left the famiſh'd courtly halls,
To ſeek for graſs for beaſts of royal ſtalls.
For three long years, the brazen heavens diſtil,
No dew nor rain, ſuch was Jehovah's will!
For Jezebel's and Ahab's wicked deeds,
From righteous heaven this judgment juſt proceeds.
The trees all wither through the land, and round,
No vegetation clothes the parched ground;
The pool, the ſpring, the brook no longer flows,
And the broad rivers their deep beds diſcloſe:
Famine and peſtilence attendant ſtand,
And wave deſtruction round the guilty land:
Once fruitful Iſrael, now a barren heath,
Is fill'd throughout with monuments of death.
When Ahab ſaw the prophet's reverend head,
"Art thou the troubler of our land?" he ſaid.
The ſeer replied, "thy land I trouble not,
"But thy own crimes theſe mighty woes have brought;
"Go, therefore, ſend thy heralds round the coaſts,
"And at Mount Carmel gather Iſrael's hoſts:
"Let the whole race of idol prophets hear,
"And with the people at the Mount appear."

The king obey'd, and through all Israel's land,
The heralds bear their monarch's dread command.
The people and the idol prophets all,
Attend obedient to their monarch's call.
Elijah then addreff'd the assembled throng,
And mighty inspiration mov'd his tongue.
" How long, ye halting sons of Israel's name
" Shall two opinions still expose your shame ?
" If the Almighty is your chosen God,
" Obey his word, and tremble at his rod ;
" But if this heathen Baal you adore,
" Serve him alone, and serve the Lord no more."
Abash'd with conscious guilt, the people stood,
And numerous thousands answered not a word.
Again the prophet speaks, the people hear,
With mute attention listens every ear.
" I singly stand, a prophet of the Lord,
" Alone escap'd the queen's destroying sword.
" The idol prophets here before us stand,
" By hundreds gather'd from all Israel's land :
" Let two unblemish'd bulls for sacrifice,
" Be here produc'd before the people's eyes ;
" Let them take one, and as their rites require,
" An altar raise, for sacrifice prepare,
" Call on their God to answer them by fire :
" I also, who proclaim Jehovah's word,
" With stones will raise an altar to the Lord,
" The other bullock for the offering slay,
" The wood prepare, the flesh in order lay,
" As laws divine and holy rites require,
" And call on God to answer me by fire.
" That God whose offering burns with heavenly blaze,
" Shall be the God to serve, adore and praise."
To this dread trial, anxious for the event,
The waiting multitude proclaims assent.
The idol prophets then without delay,
Their altars raise, the appointed bullock slay,
The wood prepare, the flesh in order lay ;
Then to their senseless Idol raise their cries
For kindling flames to burn their sacrifice.
At noon Elijah mocked their fruitless prayer,
And thus address'd them with sarcastic air :
" Call louder, louder still, your God perchance,
" Is journeying, talking, or in sleep entranced."
Their cries increase, they shriek in accent wild,
Their flesh they cut, with blood they are defiled,
'Till near the time for evening sacrifice,
Invoke their Idol God with unavailing cries.
Then near the people great Elijah stood,
And there repaired the altar of the Lord.
He took twelve stones, the number of the tribes,
As antient rites and Moses' law prescribes ;
The bullock for the offering then he slays,
The wood prepares, the flesh in order lays,
Then round the altar digs a trench profound,
The offering wets, and fills the trench around.
The Prophet then to Heaven address'd his prayer,
With faith not doubting, yet with contrite air ;
" God of our fathers, let it now be known
" That thou the Lord our God art God alone ;
" That I thy prophet, who before thee stand,
" Have done these things at thy supreme command ;
" Hear me, O God, and let this people see,
" And turn their stubborn hearts again to thee."
The Prophet ceas'd, when their astonish'd eyes
See Heavenly flames consume the sacrifice,

The wood, the ſtones, and dry the moiſten'd ground,
And lick the water from the trench around.
The people bow'd themſelves with one accord, [Lord
And ſolemnly engag'd to ſerve the
Again the Prophet ſpoke, and at his word,
The hoſt obey the ſervant of the Lord:
"Take all theſe Prophets, this deceiving band,
"Who bring down judgments on your guilty land.
"Let none eſcape." The hoſt the Prophets took,
Elijah led them down to Kiſhon's brook,
And ſlew them there, while their polluted blood
Condenſ'd the ſtream, and crimſon'd all the flood.
The prophet then the people left behind,
On Carmel's top his Reverend head reclin'd,
His ſervant ſent, to view the ſkies and main,
And watch the ſymptoms of the approaching rain.
He ſeven times went, at laſt he ſees ariſe
A floating cloud, like a man's hand in ſize;
It blackens and expands throughout the night,
The moon and all the ſtars are hid from ſight;
The vault of heaven is ſpread with ſable clouds,
Unuſual darkneſs all the concave ſhrouds,
Then on the Earth deſcends a mighty rain,
The ſpreading inundation flows the plain.
The ſtorm ſubſides, the ſkies from clouds are clear'd,
One univerſal voice of joy is heard,
All vegetation feels a newborn ſpring,
The beaſts rejoice, the birds with tranſport ſing,
The murmuring ſtreams again are heard to roar,
And the big rivers daſh againſt the ſhore.
Health and returning plenty cheer the land,
Such were the wonders of Jehovah's hand.

Donations to the Miſſionary Society of Connecticut, in the Month of May.

	D.	C.
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Iſrael Kelſey, Middletown,	1	
A friend of miſſions,	3	
	312	17

CONCLUSION.

A SECOND volume of this Magazine is now completed. The work was originally undertaken with a view of promoting two important objects; to diſſeminate religious knowledge, and to raiſe money for the ſupport of miſſions to the new ſettlements and among the Indian tribes. The number of ſubſcribers to this work has far exceeded the moſt ſanguine expectation of the Editors; and conſequently the profits to the Miſſionary Society have been more than was anticipated. How far the other object, namely, the diſſemination of religious knowledge, has been promoted, the Editors will not preſume to determine. They will however venture to ſay, that from information they have received from many places, they have reaſon to hope that God has bleſſed this work, and made it inſtrumental of promoting the cauſe of the Redeemer. From the encouragement which they have received the two laſt years, the Editors think it their duty to continue the Magazine. They return their ſincere thanks to thoſe who have communicated to them pieces for publication, and earneſtly ſolicit their aſſiſtance for another volume. To their original plan they will continue to adhere; and they hope their brethren in the miniſtry, and others who are friendly to the work, will give them ſuch aſſiſtance as to enable them to furniſh their readers with inſtructive eſſays and uſeful information.

The account of ſales of the ſecond volume, and of the profits ariſing therefrom, will be publiſhed as ſoon as it can be aſcertained; and an accurate ſtatement will be made from time to time, that the generous patrons of this work may ſee that the profits are faithfully applied according to the original propoſals.

INDEX.

A.

page

ADDRESS of the Editors on new year's day, 248
to the inhabitants of the new settlements, 113
the people of Connecticut, - 312, 341
Admonitions from the death bed, 67,108,151,232,306,383
Afflicted, consolations for the, - - 437
Africa, mission to, 349
Agency of spirits on men, 419
Alexander, Rev. Archibald, letter from, 354
Amanda and Lysander, 388
Andrews, Rev. J. B. ordination of, - 439
Anecdote of a young lady, 278
an Italian Bishop, 238
Earl of Rochester, 192
Thos. Hownham, 394
two Squaws, 159
Angelina, experiences of, 105
Answers to questions, 135,175, 292,335,439,455
Appeal to the Christian's heart, - - 38
Association, General of Connecticut, proceedings of, 116
Atheism exposed, - 200
is a rejection of Christ, - - 295

B

Bacon, Rev. David, intelligence from, - 159
letter from, 198
Badger, Rev. Joseph, letter from, - - 118
Baptized for the dead, meaning of, - - 175
Baxter, Rev. George, letter from, - - 354
Botany Bay, mission to, 351
Buel, Rev. Samuel, life of, 147 179

C.

Canada, mission to, 350
Carey, William, letter from, 156
Chapman, Rev. Ezekiel J. ordination of, - 236
Christ, birth and kingdom of, - - - - 440
death of, - 17
on the person of, 252
rejection of is atheism, - 295
's prayer in the garden, thoughts on, 100 193,301,435
's sufferings and death necessary, 373
Christian communion, essay on, - - - 47
the dying, - 240
reviewing his former state, 239
Christians called to exertion, 280 330,451
not under the law but under grace, 453
on the discouragements of, 165
Churches in the new settlements, plan of govern-

ment for, - 116
Circumcision, remarks on, 53
Communion, Christian, essay on, - 47
of the Holy Ghost, 5
Conference meetings, letters concerning, 188
Contributions for missions, 397
Conversion of a deist, 27
narrative of a, 73,471
Cross of Christ, - 239

D

Danger of embracing false sentiments, 186
evil examples, 233
David's improvement of his fall, - - 94
Death-bed, admonitions from, 67,108,151,232,306 383
Death of Christ, necessity of, - 373
Emilia, - 422
Decrees of God, remarks on the, - 13,327
Delaware county, revival of religion in, - 100
Denmark, intelligence from, 390
Depravity human, evidences of, - - 121
Discoveries special made to believers, - - 50
Discouragements of Christians, - - 165
Dives and Lazarus, - 221
Donations to Miss. Soc. of Con. 40,80,120,160,240 280,320,360,396,440,480
Dreams, remarks on, 97
Durham (New) revival of religion in, - - 469

E

East Indies, mission to, 156,350
Edwards, Rev. Jonathan, life of, - - - 377
Election, doctrine of, 126,153 370,410
Emilia, life and death of, 422
Erroneous principles, danger of, - - 186
Evidences of human depravity, - - 121
Evil tendency of relying on dreams, - - 97
Examples, evil, danger of, 233
Excellency of scripture, 168
Exhortation to prayer, 216,263
Experiences of Angelina, 105

F

Faith, justification by, 327
Fidelia, letters from, 337
Forgiveness of sin, thoughts on, - - - - 415
Funds of the Missionary Society of Connecticut, 78,397

G

Glory of God, - 289
God, existence of proved, 276
evidences of his goodness, - 401,458
glory of, - 289
greatness of his mercy, 91
perfection of his work, 401 458
perfections of, - 321
sovereignty of, 209
trust in, importance of, 36
Gospel, how it should be preached, - - 129
Granville, revival of religion in, - 270

H

Hampshire Missionary Society, - - 317
Haweis, Rev. Doctor, letters from, - 31,117
Heavenly-mindedness, prayer for, - - 280

History of New-England Indians, 281,361,441
Holiness of saints, why not perfect in this life, 86
Hownham, Thomas, anecdote of, - - 394
Hughes Rev. J. letter from, 393

I

Jacob, remarks on the life of, - - 36
Jerusalem, the new, 440
Indians, propagation of the gospel among the, 281,361 441
Infidel, confession and conversion of an, - 27
Inspiration of the scriptures, - 153,201
Journal of a missionary, extract from, - 117
Ireland, intelligence from, 391
Julia and Negotio, - 143
Justification by faith, 327
grounds of, 206,327
Just man, character of the, 258
the, live by faith, 213,258

K

Kentucky, revival of religion in, - - 354,392
observations on, 475
King, Asa, ordination of, 478

L

Lady, a young, anecdote of, 278
Lazarus and Dives, - 221
Lenox, revival of religion in, 136
Leonard, Rev. Samuel, ordination of, - 238
Letter, from a father to his daughter, - 153
gentleman in Philadelphia, - 360
physician to his sister, - 183
woman in New Connecticut, - 234
Denmark, - 390
London Missionary Society, - 309
Matilda to Maria, 70
Præco to the Editors, - 188
Rev. Archibald Alexander, 354
—— David Bacon, 198
—— George Baxter, - 354
Serena to her Pastor, 189
Sperina to her Pastor, - - 189
William Carey, 156
on conversing with the sick, - 332
to a careless sinner, 195
an awakened sinner, 111
a young gentleman in college, - 112
friends under affliction, - 437
the Trustees of the Miss. Soc. of Con. 477
Letters, and writings of Mrs. Rebecca Mills, 226
extracts from, 76,117, 118,197,234,235,279, 360,392,393
from a father to his son, - 276,321
Doctor Haweis, 31,117
Fidelia, - 337
Nymphas to Sosipater, - 330,451
on conference meetings, - 188
Life a state of pilgrimage, 298
of Doctor Buell, 147,179
Doctor Edwards, 377
Long, Rev. David, ordination of, - 39
Louisa, death of, - 306
Lysander and Amanda, 388

M

Magazine, sales and profits of, - - 79,320
Manasseh, death of, 383
Matilda, letter from, 70
Mayhew Family, - 282
Meetings for prayer recommended, - 270
Memoirs of Mrs. Rebecca Mills, - - 226
Mercy of God, greatness of, 91
Missionaries, accounts of, 33, 77,119,159,199,235,279, 394,439
- letters from, 118,197, 235,279
to N. England Indians, 281,361,441
Missionary's journal, extract from a, - 117
Missionary Society of Berkshire, - 77
of Connecticut, 33,71 312,341
donations to, 40,80,120 160,240,280,320,360 396,440,480
funds of, 78,397
of Hampshire, 317
of London, intelligence respecting it, - 31,347
letter from, 309
of Massachusetts, 77

N

Narrative of a conversion, 73, 471
missions, 312,341
Nature proves the goodness of God, - 401,458
Negotio and Julia, - 143
New England Indians, history of, 281,361,441
Newfoundland, mission to, 350
New-Marlborough, revival of religion, in, - 224
New settlements, address to the inhabitants of, 113
plan of government for the churches of, 116
Nymphas to Sosipater, 330,451

O

Operations of the Holy Spirit, - - 41,324
Opposition to scripture doctrines, - - 183
Ordination of Andrews Josiah B. 439
Chapman Ezekiel J. 236
King Asa, 478
Leonard Samuel, 238
Long David, 39
Underwood Alvan, - 238
Yates Andrew, 279
Otaheite, mission to, 347
Otsego county, revival of religion in, - 100

P

Perfection of God's work, 401, 458
Perfections of God, 321
Plymouth, revival of religion in, - 23,60
Poetry, viz.
Atheism exposed, 200
Birth and kingdom of Christ, - 440
Christians called to exertion, 280
On time, - - 240
revivals of religion, 240
Prayer for heavenly mindedness, - - 280
Remedy for a sad heart, 120
The Christian's review, 239
cross of Christ, 239
dying Christian, 240
holy Sabbath, - 40
Lord's day morning, 239

New Jerusalem, 440
Thoughts on a thunder storm, - - 40
Version of 1st Kings 18th chapter, 478
Job 29th do. 119
Job 30th do. 160
Praise to the Holy Spirit, 324
Prayer, hymn on, - 269
meetings for, recommended, 270
utility of, 216,263
Preaching the gospel, best manner of, - 129
Pre-existence of Christ, 252
Preface and plan of the Magazine, - 3
Presbyterian General Assembly, proceedings of, 75, 78,116
Probation, state of, - 7
Providence, remarkable interposition of, - 394
Psalmody, duty of, 14,57

Q

Questions, 39,74,117,135,319, 439,478
answered, 135,175, 292,335,439,455

R

Reflections on New-Year's day, - - 248
Religion, true and false, how distinguished, 134
Religious intelligence, 39,75, 117,156,197,234,279,353, 390,439
Remedy for a sad heart, 120
Review of times past, 241
Revival of religion in Granville, 270
Kentucky, 354,392, 475
Lenox, - 136
New Durham, 469
New Marlboro' 224
Otsego county, &c. 100
Plymouth, 23,60
Vermont, 429
Winthrop, 176
Revivals of religion, hymn on, - - - 240
Ridicule, not the test of truth, - - 190
Rochester, Lord, anecdote of, - - 192

S

Sabbath, Christian, duty of observing, 161
hymn for the, 40
morning, hymn for, 239
Saints, discoveries made to them, - - 50
Sanctification, why progressive, - - 86
Satan's perversion of truth, 327
Scotland, intelligence from, 391
Scripture, excellency of, 168
inspiration of, 153,201
texts of illustrated, viz.
Genesis xvii. 23. 53
Exodus xvi. 13, 15. 465
2 Kings vi. 16. 431
Psalm cxxxviii. 2. 168
Isaiah xlii. 19, 20. 335
Ezekiel x. 8—12. 20
Obadiah verse 18. 99
Matthew iv. 5, 6. 32
——— xi. 21, 23. 307
——— xxvi. 39. 194
Luke xvi. 8, 9. 453
—— — 27, 28. 225
Acts x. 34, 35. 201
Romans vi. 14. 459
1 Corinthians vii. 16. 143
——— xv. 19. 172
272
——— — 29. 174
2 Corinthians xiii. 14. 5
Philippians vi. 11,13. 385
2 Timothy ii. 16. 370
410
——— iii. 16. 201

Hebrew v. 7. 99,301
435
——— x. 38. 213,258
1 Peter iv. 6. 292
1 John i. 3. 47
——— iii. 16. 17
Self-examination, eſſay on, 81
Sick, on converſing with the, 332
Sin, forgiveneſs of, 415
Sinner, awakened, a letter to, 111
Social worſhip, 14,57
Soſipater, letters to, 330,451
Sovereignty of God, 209
Spirit holy, on the communion of, 5
praiſe to, 324
operations of, 41, 324
Spirits, their agency on men, 419
State of probation, 7

T

Tendency of falſe doctrines, 186
Thunder ſtorm, hymn on a, 40
Time, hymn on, 240
Tongataboo, miſſion to, 348
Truſtees of the Miſſ. Soc. of Conn. report of, 33,71
addreſs of, to the inhabitants of the new ſettlements, 113
addreſs of, to the people of the ſtate, 312,341
letter to, 477
Truſt in God, importance of, 36

U

Vermont, revival of religion in, 429
Verſion of 1 Kings, chap. 18. 478
Job, chap. 29. 119
Job, chap. 30. 160
Viciſſitudes of life, 298
Underwood, Rev. Alvan, ordination of, 238
Utility of the doctrine of election, 126

W

Winthrop, revival of religion in, 176
Worſhip, ſocial, duty of, 14,57

Y

Yates, Rev. Andrew, ordination of, 279
Year's, new, gift, 241
reflections, 248

Z

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